THE LIBRARY OF THE
UNIVERSITY OF
NORTH CAROLINA
AT CHAPEL HILL



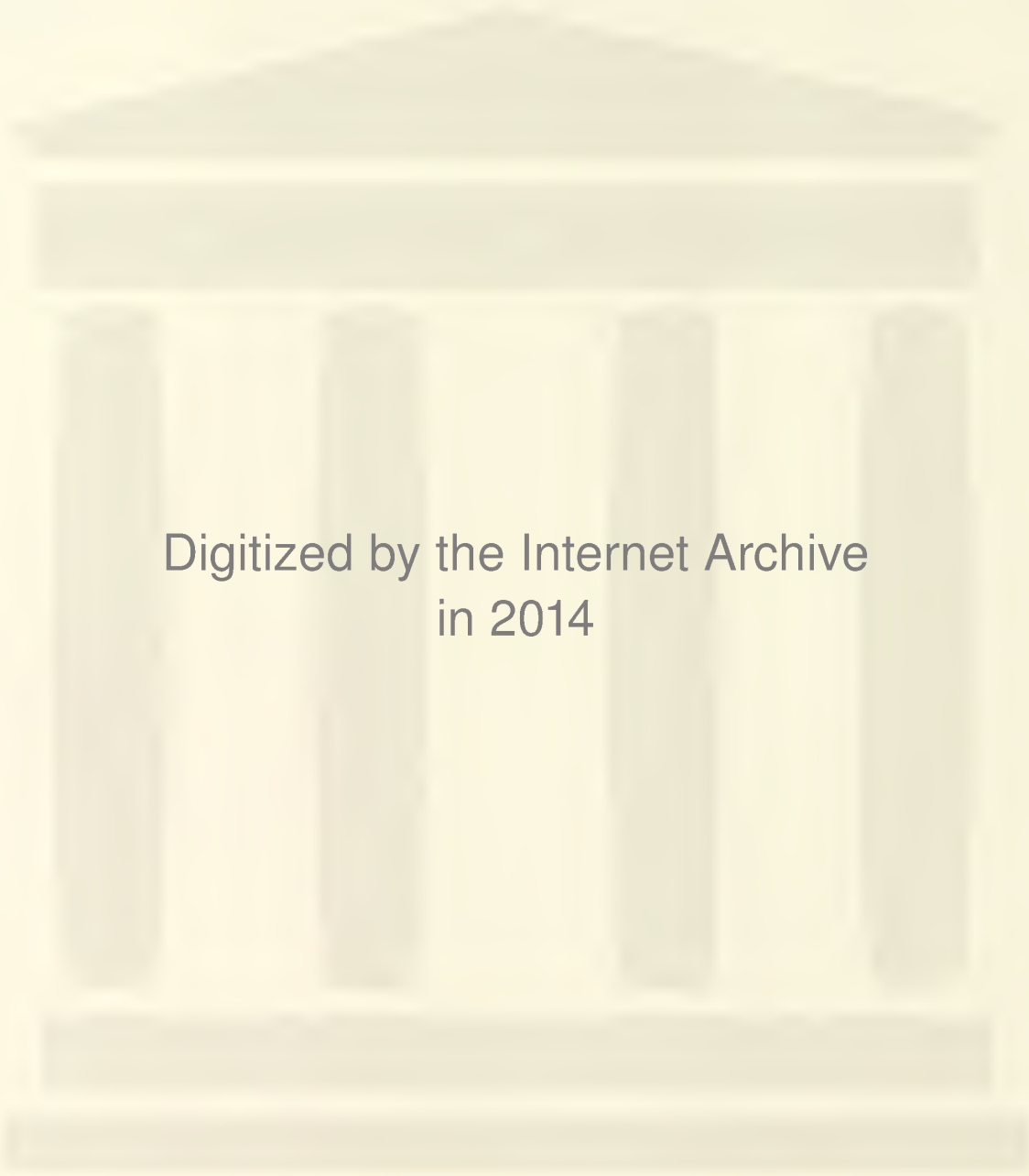
THE COLLECTION OF
NORTH CAROLINIANA

FC296
A51
1998-2001

FOR USE ONLY IN
THE NORTH CAROLINA COLLECTION



Form No. A-368, Rev. 8/95


Digitized by the Internet Archive
in 2014

https://archive.org/details/americanjewishti1998unse

FC276
A51

The American Jewish
TimesOutlook

בעזה"י

עזרת אנשים מקום רלב"ג שיר לה' יסף גראָסס.

Folio 232.

Protokoll A

Auszug

aus dem

Synagogen-Sitz-Protokolle

der Preßburger israel. Cultusgemeinde.

	Anmerkung
Herr Josef Gross hat für den Manner-Sitz in der hierorts neuerbauten großen Synagoge, Theresienstadt Nr. 232 in der Reihe Nr. 129 & 130, den vollen Werth an die israelitische Cultusgemeinde geleistet, hiedurch das vollständige Eigenthumsrecht auf diesen Manner-Sitz Nr. 232 erworben und ist somit berechtigt, denselben in allen Andachtsstunden Jahr aus Jahr ein, für immerwährende Zeiten, bei Verrichtung der üblichen Gebete unbeanständet zu benützen oder benützen zu lassen; ferner diesen Sitz mit all' jenen Rechten wie benannte Herr Josef Gross ihn eigen hat, zu verkaufen, zu vertauschen, zu verschenken, zu vererben und damit überhaupt wie mit seinem sonstigen Eigenthume nach Gutdünken schalten und walten zu können.	Stehen der Gallerie, rechts, vom Haupteingange, in der ersten Reihe von der Wand gezählt, die Nummern 129 & 130.

Pozsony, den 22. Juli 1898

M. Grünfeld
Präs.

Carl Kollerschan
Schriftführer

A POZSONYI ÓHITKÖZSÉG ELÖLJÁRÓSÁGA

נ"ע אב תרנח לפק

Feel Great . . . .

We have all experienced that **"HIGH"** that comes from helping someone else – walking an elderly woman across the street, giving directions to someone who is hopelessly lost, returning a stray pet to its owner. It shouldn't come as a surprise that people who do volunteer work testify that those good feelings keep them generally healthy and happy.

Both mental and physical improvements in health can come from volunteering. First comes a rush of good feelings, perhaps a reduction of stress and a release of endorphins. This initial rush is followed by longer lasting sense of well-being.

Can volunteer work help you sleep at night?

A groundbreaking national survey proves that volunteering can make you healthier physically, emotionally and spiritually. A national survey was administered to volunteers across the United States by biopsychologist and research scientist from New York State Psychiatric Institute and Howard Andrews, Ph.D. They designed a questionnaire and administered it to 3,300 volunteers, including people who work with AIDS patients, homeless families, shut-ins, crime victims, runaway youths and hospital patients.

The Helper's High

A full 95 percent of the survey respondents reported a "feel good" reaction after volunteering. People have compared the feeling to sensations as widely divergent as a drug- or alcohol-induced euphoria, runners' high and the serenity induced by yoga.

The Calm That Follows

As powerful as any immediate physical effect is the long-lasting feeling of serenity that follows. Volunteers reported experiencing a stronger sense of connection with other people as well as sensation of mastery, challenge, optimism, joy, and control. In fact, 57 percent of the volunteers mentioned an increased sense of self-worth, and 53 percent noted gains in happiness and optimism.

This is somewhat paradoxical: we all know that coming to someone's aid can bring us face-to-face with tragedy. An yet – in spite of the terrible trouble that volunteers encounter, in spite of the fact that sometimes the people we try to help don't respond the way we would like them to helping makes people happy.

I have often felt this calm and its impact on my self-esteem when I have offered help in the community or with those battling the fight with health related issue. My sense of well-being was so strong that any negative feelings I might have had were pushed away. I know I have had the ***Helper's High!***

Rewards That Last a Lifetime

This calming sensation can have lifelong benefit in counteracting loneliness, depression, hostility and helplessness. Although they don't volunteer because of promised reward, many people believed that one day they will get back what they have given. For example, a volunteer who works with the elderly may have faith

FC296
A51
1992-
2001

that someone will likewise help her when she is old. To the cynical this may seem like a foolishly "magical" idea, but it can be a powerful motivator. If we personally rise above apathy to try to make a difference in our community, we have more reason to believe that others will make this same commitment. If we have faith that others will feel the same desire, to help others, as we do, we feel less stress when we think about the future. We expect to feel better because of helping, and we do.

The better we understand other people's condition, the more empathy we have for them. With this empathy come feelings of distress at their suffering and a need to relive it. Thus, helping is likely to become a self-perpetuating behavior.

It is not necessary to save the whole world to enjoy this calm and human kinship; a small effort to help one person can created these same feelings. More than simply leading to a healthier view of life, these actions are in and of themselves helping you enjoy very real health benefits.

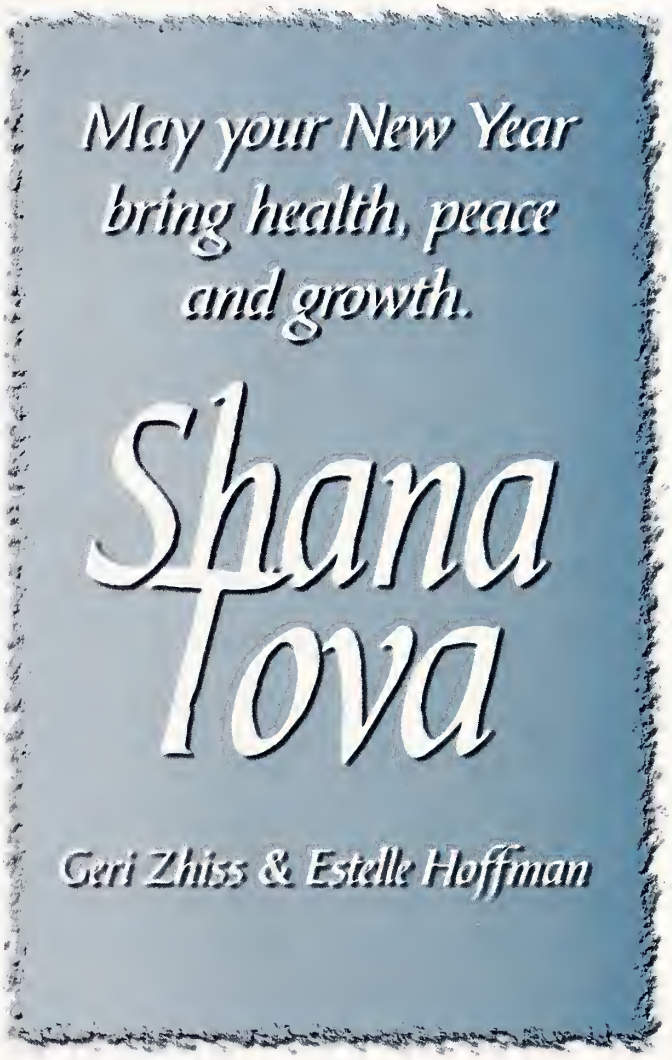
You Truly Feel Better

Volunteering brings about not only a sense of greater emotional well-being but also can improve one's physical health. Volunteers across the country say that helping others has helped them maintain good health, diminish symptoms of chronic disease, especially those involving physical pain.

Getting Started

Getting started is as easy as picking up the telephone and calling an organization you think you would like to help.

Chances are, you will be needed as a volunteer.



Contents

Feature

"Acts of Kindness Above & Beyond Spare Change" 5
by Rabbi Irwin Katsof

Departures 8
by Rabbi Robert Alper

Attitude Is Everything 12
by Jill Blumenthal

Many Questions Left Unanswered 14
by Gene Zhiss

Inactions Is a Choice, Too 16
By Lois Goldrich

Blumenthal Jewish Home. 28

Dining In 20
Reviews 24
Medical 28
Temple News 39
Community News 42
Donations 47

The American Jewish Times Outlook

VOLUME
LXVI September 1998 1

ELUL 5758 - TISHREI 5759

Publisher
The Blumenthal Foundation

Editor
Geri Zhiss

Associate Editor
Estelle Hoffman

Art Department
Shirley Beatty-Typographer
Layout & Paste-up
Lelia Payton
Lydia Widenhouse

Production Manager
Gene McLeod

Production Assistants
Mary Aery
Bernice Coleman
Bobby Cook
Mickey Ennis
Clarendaelease Mounkassa

Contributing Correspondents
Marjorie Schachter
Lillian R. Wellisch

The American Jewish Times Outlook is
Published by
The Blumenthal Foundation
A Non-Profit Organization
1900 Wilkinson Blvd.
Charlotte, NC 28208-5670
704-372-3296
Fax: 704-334-9425
Internet address:
geri@vnet.net

Mail change of address, with label, to
The American Jewish Times Outlook,
P.O. Box 33218,
Charlotte, NC 28233-3218.
Letters to the editor are welcome. They should be kept as short as possible and are subject to condensation.

Because of the volume of mail, not all mail can be published.

DEADLINE FOR FUTURE ISSURES:

September Issue – August 1
October Issue – September 1
November Issue – October 1

"Acts of Kindness Above & Beyond Spare Change"

by Rabbi Irwin Katsof

I had been looking for some thing inspirational, something truly special, to include in my sermon on Rosh Hashana, and I knew I had happened on the right person when I heard Bart Stern speak.

His stooped shoulders and weather-beaten face testified to his age and offered a clue to some of the suffering that he had endured in his youth. His black bowler hat and thick European accent added to the old-world air he projected. "Many things I learned in Auschwitz," he told me, "much about cruelty and much about kindness. But this one memory, above all, has stayed with me."

The small group gathered around him was listening intently. I bent forward, not wanting to miss a word, knowing he was about to communicate a unique insight, such that could only be required in the eye of horror.

"One day an inmate in my barrack has his bread ration stolen. This was literally a death sentence for him, as the crust of bread that we received daily kept us from going over the edge of starvation. The man's despair was heart breaking to watch. So, myself and two others, we broke off pieces of our bread and we gave it to him."

He paused as his listeners waited silently, no doubt wondering, like me, what they would have done if placed in such a situation. A faint smile broke out on his face. "You know, since the end of the war, I have done well financially, thank God. And I've been able to be generous to many people and organizations since then. But if I were to add up the hundreds of thousands of dollars I have given away in the past 50 years, it wouldn't even come close to the value of the little piece of bread I gave away at Auschwitz."

He paused again as if to make sure we were all paying careful attention; you could hear a pin drop. "Because. . .all the money was something I could spare, I had plenty more. But that piece of bread I couldn't spare." I couldn't help but think: Has that ever happened to me? Did I ever give something I truly could not spare?

At this time of the year we are all preparing for Rosh Hashana and mentally reviewing our list of good deeds done year round, hoping naturally that all of that will earn us a favorable decree. But as we do so, how many of us can honestly say that we gave something we couldn't spare?

Every day brings with it hundreds of opportunities for acts of kindness-a smile here, a word of appreciation there, a helping hand to a person carrying a heavy bag, a patient nod to another driver trying to merge into heavy traffic-all of which cost us nothing, barely a moment in time, moments we have to spare. So rarely do we take advantage of them all.

Yet, we cannot afford to overlook any of these little acts of kindness, because they prepare us for the "big tests" when we are called upon to do something extraordinary, when we must reach deep inside to stretch ourselves to give something beyond our normal limits.

I was thinking about that when Larry King and I interviewed Reverend Robert Schuller for "Powerful Prayers," a book we co-authored on how the world's leaders and those in position of influence relate to God.

Reverend Schuller had told us how he had asked Hubert Humphrey for an extraordinary gift of kindness to his arch political enemy Richard Nixon. The two men, one a democrat, the other a republican, had been diametrically opposed on most social issues; and, of course, after a bitter campaign, Nixon had narrowly defeated Humphrey in the race for president. And Reverend Schuller knew he was asking a lot.

At the time of Schuller's request, Nixon, disgraced and humiliated by Watergate and forced resignation from office under the threat of impeachment, had been living in isolation at San Clemente for about four years. Hubert Humphrey, who lived nearby, was dying of cancer.

God has placed man in the midst of raging battle, between his human desires-for power, wealth, physical satisfaction- and his spiritual needs. That battle is called life.

Reverend Schuller appealed to Humphrey and asked him to reach beyond the normal human bounds of kindness and help a human being in pain-one for whom Humphrey had no reason to feel any pity. Any reasonable Democrat would have undoubtedly advised that Nixon had done more to damage the presidency and American faith in the political process than any other politician in U.S. history does and deserved all the consequences of his actions. But Reverend Schuller asked the favor anyway.

"I told Hubert," Reverend Schuller related, "that I had a friend who was living twenty-one miles away from him in exile like Napoleon."

"Ahh," Humphrey responded, knowing exactly who the reverend was talking about.

"Will he ever be able to expose his face in public again?" the reverend asked.

Humphrey listened.

"The first time is going to be awful."

Humphrey agreed. "That'll be a toughie."

Feeling he had a sympathetic ear, Reverend Schuller plunged in with his request. "I've been thinking Hubert, he can never go out again unless it is to a BIG, national historic event. It's got to be thrown by a democrat and not a republican. Any democrat that throws that kind of a party and invites Nixon had better not run for re-election."

"I know what you are thinking," Humphrey said. And then he didn't say, "I'll do it." He said something more remarkable. He said "thank you."

He understood that he had just been offered that extraordinary opportunity for an act of kindness few are called upon to deliver. And he rose to the occasion.

Indeed, Humphrey made sure that Nixon was invited to a big event thrown by a democrat. He called Nixon and told him that he was about to die; he then invited him to sit next to his wife Muriel when his body would lie in state in the rotunda in Washington.
And that is how Hubert Humphrey, in death, performed a most extraordinary act of kindness, giving a humiliated man a

chance to face the nation again. That was Nixon's first coming out, sitting next to Muriel Humphrey at her husband's memorial service.

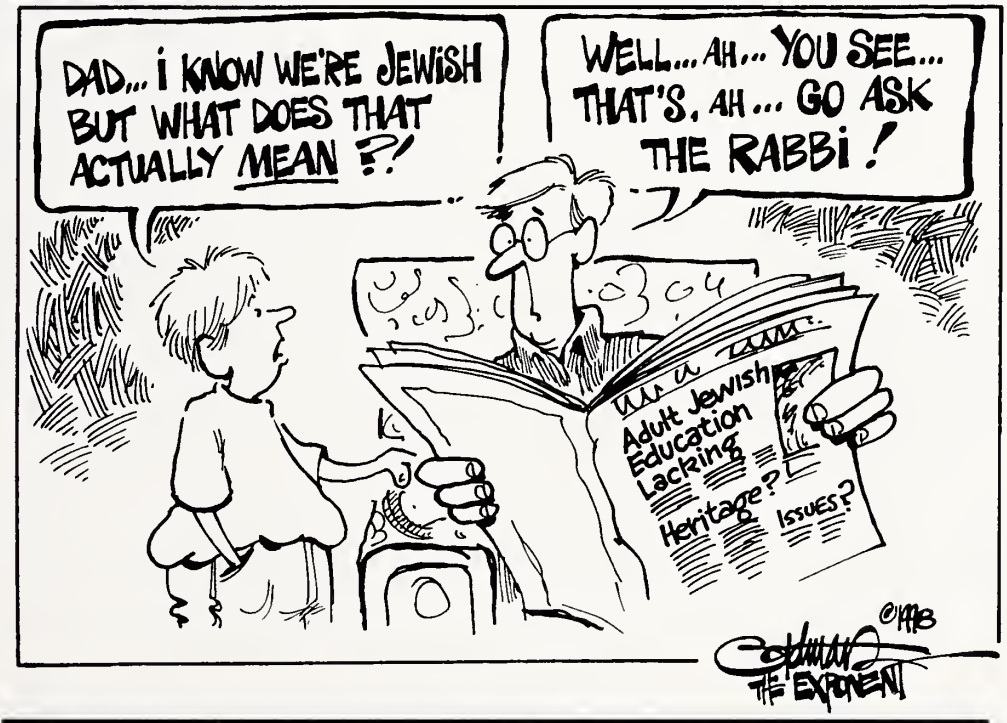
God has placed man in the midst of raging battle, between his human desires-for power, wealth, physical satisfaction-and his spiritual needs. That battle is called life. But because God is merciful, God gives us a leg up, so to speak. God's assistance comes in the form of challenges-opportunities when we can choose to ally ourselves with our better side, our spiritual side. Each time we succeed, we become closer to God and we know it. That's why doing good deeds makes us feel so-there is no better word for it-good.

This Rosh Hashana, my wish is that we all will have a chance in the coming year to reach beyond our limits to do an extraordinary act of kindness and to have that incomparable experience of feeling our spirits soar toward heaven.

Rabbi Irwin Katsof is co-author, along with Larry King, of *Power Prayers*, Conversations on faith, hope and the human spirit (Renaissance Books, October '98).







THE
FAMOUS MART
Famous Brands for Less

3870 E. IND. BLVD.
AMITY GARDENS
(704) 568-8723
M-W: 10-6 Th-Fr: 10-9
Sat: 10-6, Sun: 1-6

6600 N. TRYON ST.
(704) 596-3132
M-W: 10-6,
Th.- Fri: 10-9
Sat: 10-6, Sun: 1-6

FEEDOM MALL
(704) 392-3101
M-W: 10-7,
TH-FR: 10-9
SAT: 10-7, Sun: 1-6



Departures

Rabbi Robert Alper

When I was a smart young rabbi and knew quite a lot, I created worship services for little children, adapted a baby-naming ceremonies, and lectured to new mommies and daddies about how to raise their children Jewishly.

Now I'm a not-as-smart middle-aged rabbi who wishes that somewhere, a more enthusiastic middle-aged colleague would create a life-cycle ceremony that addresses events I find myself going through: kids leaving home.

Sometimes it feels as if Judaism, and probably most other organized religions, guide and nurture us through the many stages of parenting, from birth rituals and the beginnings of religious education right on through the agony of adolescence. But suddenly it seems as if we parents are on our own at the parting, the moment when our children embark on the step that, for most, changes their status in our homes from resident to visitor.

Whether it's college, a job, the armed services, there comes that moment, and for parents the experience is often similar.

When I went off to Lehigh University in the fall of 1962, my parents drove me to campus, six hours from home. We unloaded my stuff, made the uncomfortable introductions with my roommates and the fearsome dorm counselor, and then my parents gracefully took their leave. About three decades later my mother confessed that after they exited the campus they pulled the car over to the side of the street, turned off the engine, and cried.

On a whitewater-rafting trip in Idaho I became friendly with a fellow from Oregon named Patrick Michael Sean O'Halloran. He told me that when he entered college in 1961 his Irish Catholic parents drove him to the California campus. They unloaded the car quickly, and he was pleased that they departed soon after. A few miles into the trip home, Pat only recently learned, his

A Time to Laugh



Rabbi Bob Alper is a stand-up comic an author of ***Life Doesn't Get any Better Than This.*** Visit him at www.bobalper.com.

parents pulled into a highway rest area, turned off the engine, and cried.

There must be a better way to launch children into their independence.

Some of life's major events are marked by a very discernible occurrence, the instant of birth being the most clear. Other events are spread out over time: the transition from babyhood to personhood, for example, or the passage through adolescence, which for some takes an entire decade. Even a wedding, though it has its prime moment, is diffused over the months of preparation and the hours of ceremonial festivities.

But that leave-taking comes upon us abruptly, sometimes with no forethought or preparation, and certainly without ritual to help us endure. It may happen in this way because our children are focused on what lies ahead, and we parents are equally invested in avoiding thinking about what their loss—and that is the key word—what their loss will mean to us, to our home, to our relationships. And so we all conspire to avoid thinking about what is about to happen.

I remember how our son left home.

Zack's departure was more complex than the norm. Our family was in a state of very happy transition, about to realize a long-held "impossible" dream of leaving our Philadelphia suburb and moving to Vermont. It was the end of June, and Sherri had already gone north to start her new job. Jessie had begun her final year at summer camp. Zack and I remained at the house.

I packed, while Zack celebrated his graduation from high school with a round of farewell parties. His plan was to spend the summer working at the New Jersey shore, living in a two-bedroom flat with a group of between three and eight other kids. At the end of August he would continue on to college in North Carolina.

At that time Zack was driving a 1984 Volvo sedan. I bought it new, thinking that it was the kind of car that I could use, then pass on to Sherri, and later, perhaps, even to the kids. At 124,000 miles it came into Zack's possession, and on the June day it was packed to the ceiling with all that was important to its owner.

"Gotta split, Dad. Josh is waiting at his house, and we're going to drive down to the shore together. Bye."

"Bye." Is that how childhood ends? "Bye?" Just like that?

As I headed out to the driveway, I started to think of a stroll I'd taken eighteen years earlier, down a hospital corridor that connected the delivery room with the nursery.

Beside me a nurse guided a bassinet that contained a brand-new person. And the novel thought kept racing through my mind, I'm taking a walk with my son. With my son!

The screen door slammed behind me, a needed shock to my system that reminded me to stop being so damn lugubrious. After all, Zack was about to grab his independence. We raised him in that direction. He's just doing his job of separating, had he's doing it well. And besides, I would visit him at the shore in a few weeks.

But still. . .But still. . .

I walked over to the car. Looked it over, inspected the tires, and rearranged a piece of clothing that had gotten stuck in the door.

"Really, Dad. I've gotta go. Josh is waiting."

We gave each other a hug and a kiss. One of us had tears in his eyes and even down his cheeks, while the other gently broke away, started the car, and backed out of the driveway.

Zack paused in the road to shift gears. Then he slowly drove to the foot of our hill, toward the intersection where he would turn right and

WITH THE ARRIVAL OF THE NEW YEAR,
EL AL TURNS FIFTY. TIME FLIES.

HAPPY 5759. SHANA TOVA.

ISRAEL
NO ONE BELONGS HERE MORE THAN YOU

EL AL
It's not just an airline. It's Israel.

www.elal.com

disappear from sight. I stood alone, watching as he edged away. A blurry maroon object growing smaller and smaller. A car, and my son, leaving his childhood home. Leaving his childhood. Forever.

And then my vision clearly slightly. I noticed that the old car's tailpipe was loose, sort of hanging by one clip. The forward thrust of the car made it flutter up and down, so gently, almost in slow motion.

It was phallic.

And it was waving to me.

That was probably the most highly charged, symbolladen experience of my life, and I still have no idea exactly what the Symbolism meant.

But I remember that wave.

Four years later and it was Jessie's turn. By now the old Volvo had been handed to the youngest Alper, and with 187,000 miles on the odometer it was about to head toward another college. Jessie had blossomed into a freethinking, independent, self-assured young woman, and since I could not guard or protect her any longer, I channeled some of my paternal caring into her car. At least I could feel useful during the countdown days before she, too, drove away.

They say history repeats itself. Ecclesiastes reminds us that there's nothing new under the sun. Yup.

Before it could pass the Vermont State inspection and the more stringent Robert Alper inspection, the Volvo needed the following: four new tires; rear brakes; shocks; struts; one headlamp; a rear muffler.

And a tailpipe.

A few weeks later a caravan comprised of two cars, two parents, one freshwoman, and one dog named Gideon drove the two-and-a-half hours south to Jessie's new college. A sensitively prepared schedule suggested we arrive around noon, help our child settle in, and join the president, faculty, and freshman class for a late-afternoon reception. Then we were equally sensitively urged to LEAVE. Which we did.

By 6:30 we found ourselves on the Taconic Parkway heading north. One empty car, two parents, and a dog. No radio. No conversation.

A few minutes into the trip a wave of righteous canine indignation overcame the dog when he realized that someone was occupying his seat next to the driver, his beloved master. Giddy was insistent and Sherri in no mood to argue. She spent the entire trip home with a fifty-five-pound dog sitting in her lap. It provided needed diversion.

Later that night, after the answering machine was tended and the mail sorted, after the car was cleaned out and the throw rug Jessie decided she really didn't need was wrapped and placed in the cellar, I walked into her room and sat alone on the bench next to her picnic-table desk. The room had a sudden neatness about it that I knew I'd hate. I looked around at the hat collection, the posters on the walls, the rejected CDs and the high school notebooks strewn across the closet shelf.

I thought about the events of the day, thought how happy I was for her, and how proud. And also how sad, how selfishly sad I felt at her departure.

Sherri called out to find me, then came up to Jessie's room where she quietly joined me on the bench. We sat in silence for a while, just looking around.



Attitude IS Everything

BY JILL BLUMENTHAL

I'll admit it-I dread the approach of the High Holy Days.

The other day I was glancing over my calendar, just to get an idea of what my life was going to be like for the next few months. A visit from relatives here, a lecture I want to attend, can't forget to get the oil changed in my car, and (gulp) the High Holy Days.

I was surprised when I realized exactly how much I'm dreading Rosh Hashanah and Yom Kippur this year. Maybe I expected that as I got older, I would learn to appreciate these two days, instead of thinking about how I'm going to have to take off work and attend several hours of services that seem long and empty.

I know that I'm not alone in feeling this way - one of my friends commented recently that she "detests" Rosh Hashanah and Yom Kippur.

Another person told me that he tends to feel "a bit anxious, somewhat uneasy" and "odd" as these holidays approach. Although he likes how Rosh Hashanah and Yom Kippur unite our community, he feels sadness that these two days are the only time that so many people feel connected to their Judaism.

I suppose it would be strange if I really looked forward to the High Holy Days - unlike Purim and Passover, they are not designed to be times of joyous celebration. Rosh Hashanah and Yom Kippur focus on reflection, on evaluating our lives over the past year, and atoning for our sins so that we can begin again. Along with Shabbat, these days are the most sacred days of the Jewish year, so like many Jews, I feel a deeply ingrained responsibility to observe the holiday properly. I know that it's not realistic to expect myself to automatically experience divine revelations or profound thoughts, but I find it difficult to feel contrite and reflective when I'm sitting in a three-hour service, removed from my everyday life. I suppose it reflects my cynicism that I don't understand how one day is supposed to compensate for, or even change my behavior, the rest of the year. How many times have we hurt the ones we love most by snapping at them in spite of our best intentions, just because we ourselves happen to be in a bad mood? No matter how much we pray and vow to do better, we continue to make the same stupid mistakes over and over again. It's so easy for feelings of regret to lead to frustration and despair.

After talking to some of my peers, I'm beginning to wonder if part of my problem is that I don't

make enough of an effort to evaluate my life during the High Holy Days. Although my best friend told me that she never feels prepared for Rosh Hashanah, by Yom Kippur she tends to achieve a more meditative state. She writes a special entry in her journal during this time, considering how she feels about the past year of her life and what she wants to do in the upcoming one. In other words, she makes a conscious effort to analyze herself and to set goals for her future.

Another friend was able to clarify for me something that I felt, but was unable to put into words. So often we focus only on the negative during the High Holy Days - what we did wrong. This person knows that examining his failings is important, but he has learned that he needs to balance his failings with his accomplishments. Only then can he experience a feeling of renewal and see the possibilities of the future.

The approaches of my friends make a lot of sense to me. Their suggestions require conscious effort - the deliberate analysis of the past year and the possibilities for the future. This work demands attention, time, and an honest examination of our feelings. It requires that we temporarily set aside the daily, tangible things - the amount of money we have in the checking account, the laundry that needs to be done, the list of things we need to accomplish at work or school tomorrow. It can be difficult and even painful, but the potential rewards - a renewed sense of purpose, a clearer sense of self - are great.

My sister has a little medal in her room that proclaims, "Attitude is everything." Perhaps the High Holy Days, like so many other things in life, are what we make of them. By waiting to experience some divine mystery, we miss an opportunity that Judaism gives us every year - the chance to grow and change. As human beings, we long for the comfort that an annual rebirth brings - the realization we must work to become the people we want to be during time on this earth. For so long I've blamed my failure to experience a spiritual or personal renewal on the holidays, on the services, even on G-d instead of my own passivity.

But not this year. Come September, I will search for a new sense of purpose – a clearer sense of self.

After all. . . .

"Attitude is everything"

Israel's future wishes you and your family

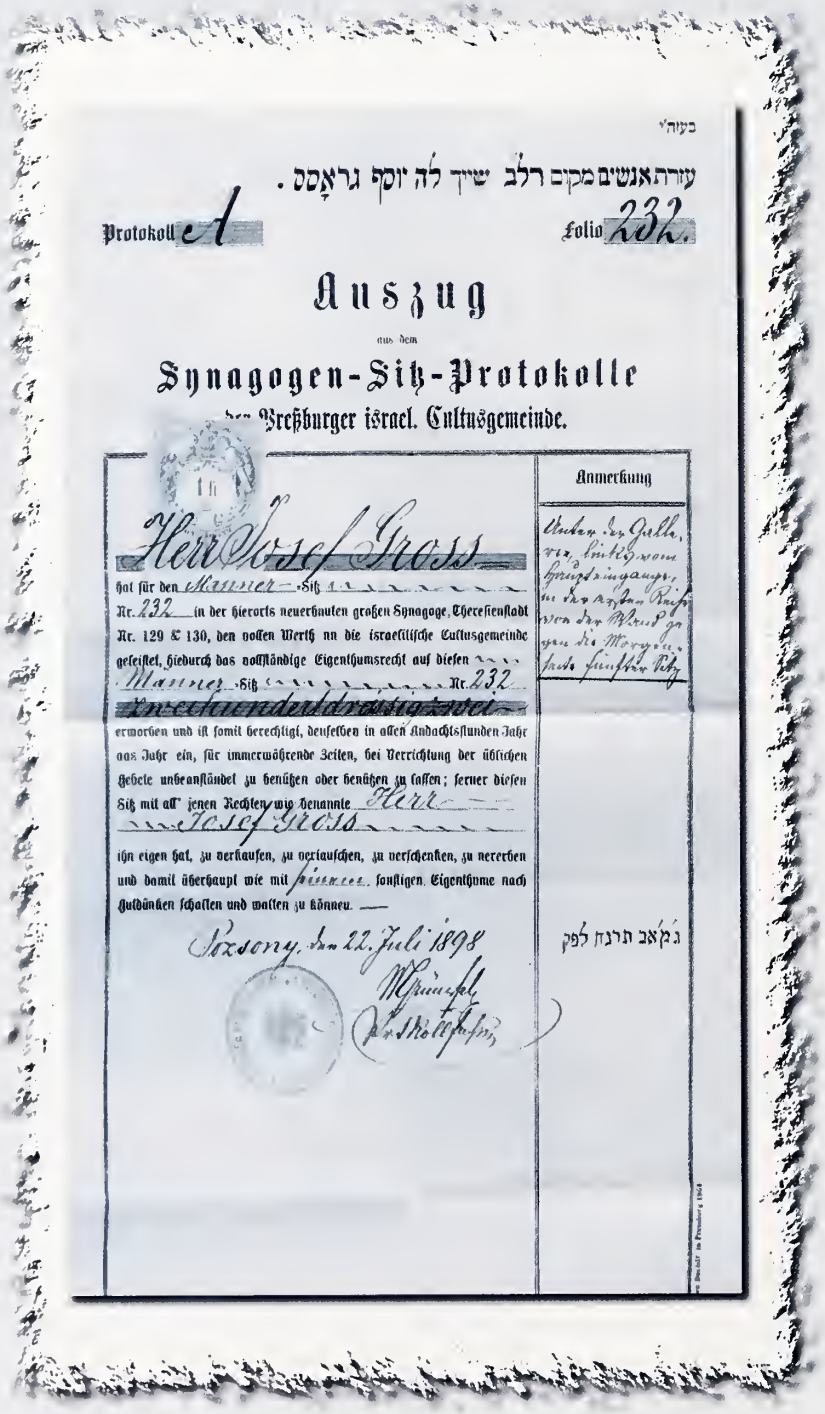
Shana Tova



State of Israel Bonds:
The Tie That Bonds

Development Corporation for Israel
State of Israel Bonds
1100 Spring St., Suite 720
Atlanta, GA 30309
404-817-3500 • 800-752-5649
www.israelbonds.com

Many Questions Left Unanswered



בעזה"י

עזרת אנשים מקום רלב שיך לה יוסף גראָסס .

Protokoll 1 Folio 232.

Auszug

aus dem

Synagogen-Sitz-Protokolle

der Preßburger israel. Cultusgemeinde.

	Anmerkung
Herr Josef Gross hat für den Männer-Sitz Nr. 232 in der hierorts neuerbauten großen Synagoge, Theresienstadt Nr. 129 & 130, den vollen Werth an die israelitische Cultusgemeinde geleistet, hiedurch das vollständige Eigenthumsrecht auf diesen Männer-Sitz Nr. 232 Zweihundertdreissig erworben und ist somit berechtigt, denselben in allen Andachtsstunden Jahr aus Jahr ein, für immerwährende Zeiten, bei Verrichtung der üblichen Gebete unbeanständet zu benützen oder benützen zu lassen; ferner diesen Sitz mit all' jenen Rechten wie benannte Herr Josef Gross ihn eigen hat, zu verkaufen, zu vertauschen, zu verschenken, zu vererben und damit überhaupt wie mit seinem sonstigen Eigenthume nach Gutdünken schalten und walten zu können. —	Unter der Gulte, wie hinten vom Synagogengange, in der rechten Reihe von der Mauer gegen die Morgenseite sind fünfte Sitz
Sozsony, den 22. Juli 1898	גמאב תרנח לפק

by Gene Zhiss

A short time ago, I was reviewing a stamp auction catalogue from Connexus a firm located in Tryon, North Carolina, and came across a lot that appeared intriguing. The description, headed " Judaica," briefly described "an interesting piece, with both Hebrew and German on it." I decided to place a bid and had the good fortune to win. I sent off payment and a few days later received the envelope with my winning lot. Too busy to open it right away, I set it aside and didn't get around to looking over my purchase for several months. When I did open the envelope, I found a document or "Protocol" for the sale of Synagogue seats from Pressburg, Austria, with a Hungarian Revenue Stamp. The second page contained some German script and a Krona Revenue stamp from Austria.

Unable to read German, I once again laid the item aside. Finally, my curiosity got the better of me and I brought the document to a friend for translation.

The Protocol, number 232, was for the purchase of two seats, numbered 129 and 130, in the great Synagogue in Theresienstadt. Herr Josef Gross purchased the seats "as his own, to do with as he

wished." Herr Gross, according to the document, "had the right to use the seats any time of year for praying" and, if he chose, "he could allow someone else to use his seats."

If the numerical designation of the seats, 129 and 130, were not sufficient to identify the exact location, a notation further described the purchased seats as "Under the gable, on the left side of the main entrance, in the first row from the wall, fifth seat, where the morning sun rises." Certainly, this must have been an important purchase for Herr Gross. It was appropriately signed and sealed by the Secretary of the Pozsony Orthodox Izralita Committee and a Hungarian Revenue stamp was affixed to verify payment. It was dated July 22, 1898. But what prompted Mr. Gross' purchase of the seats?

On the following page, there is a bill of sale showing the transfer of the same two seats from Mr. Gross to Morris Frei for 50 groschen. According to the document, Mr. Gross "turns ownership of the seats" over to him. This official document, was signed in Pressburg, Austria, on July 25, 1898, just three days after Gross purchased the seats himself.

The transaction poses a number of interesting questions:

First, why did Joseph Gross keep the seat only three days?

What did he pay for the seat and did he turn a profit?

Is the great temple in Theresienstadt in the same town that later became a concentration camp?

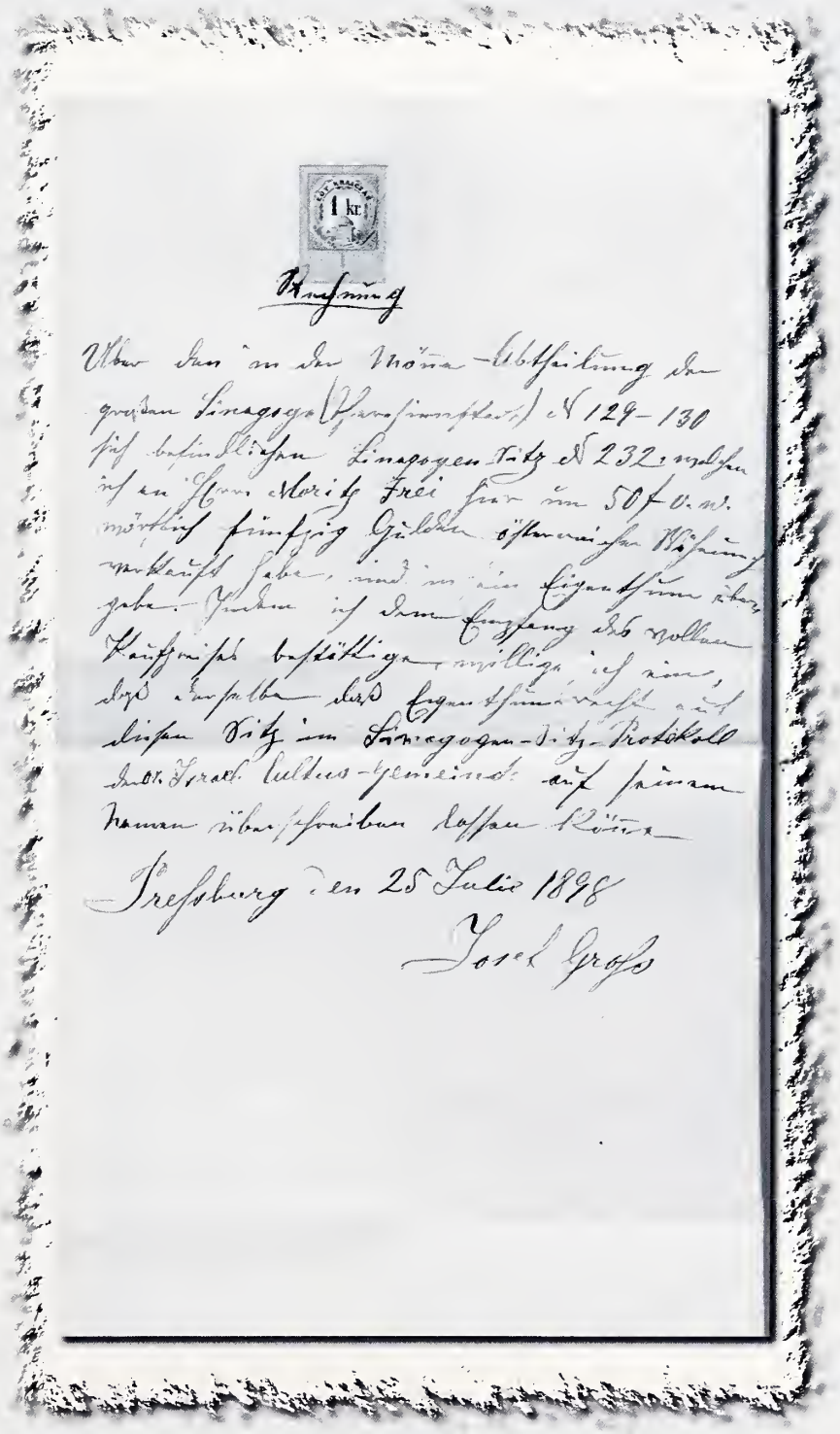
Is the building that housed the great synagogue still there?

What became of Mr. Gross and Mr. Frei?

How did the document get to Tryon, North Carolina?

Unfortunately, since the transaction took place just over 100 years ago, we may never discover the story behind this artifact from another time and place.

A special ***Thanks*** to Walter Brawer for his assistance in translating.



Inactions Is a Choice, Too

By Lois Goldrich

Over 20 years ago, Eli Wiesel challenged the Jewish community to raise its voice in protest against the genocide that occurring in Pol Pot's Cambodia. Certainly, he said, we as a people must understand what it means to be victimized. Sadly, relatively few voices were raised.

In pointing out that the dimensions of tragedy and evil are universal, Mr. Wiesel was not stating anything new. What was new was his insistence that people who have themselves suffered are not thereby excused from acknowledging and protesting the suffering of others. Hillel put it another way: "If I am only for myself, what am I?"

Today, we must challenge ourselves to recognize and speak out against the horrors that continue to be perpetrated all over the world. If we need an "excuse" to dwell on such thoughts, then the introspection demanded of us during the High Holidays provides just such cover. Indeed, if we choose to gloss over these issues rather than to struggle with ourselves and our responsibility as moral human beings, we will effectively be wasting the time God set aside for us to confront our very nature.

Some kinds of suffering we cannot control: This summer, a tsunami devastated Papua, New Guinea, leaving in its wake tremendous devastation and loss of life. Other kinds of suffering we can work to alleviate yet often ignore. Let us make no mistake. Whether we choose to help or to stand by and do nothing, we are, in either case, making a decision.

By not working to ensure that adequate food supplies are targeted to areas of famine, we are ensuring that many lives will be lost or irretrievably damaged. By not working to ensure that basic medical care is available to those children whose families cannot afford it, we are ensuring that these children will be denied the chance to live a normal life. By not supporting agencies working to find cures for dreadful diseases, we are ensuring that many more people will die from the ravages of these illnesses.

While the horrors of war are amply documented—witness the increasingly popular genre of soul-searching films about Vietnam and the widely heralded "Saving Private Ryan"—they grow no less detestable by virtue of being more familiar. The nature of physical aggression continues to

evolve in ways that must be challenged. We must speak out loudly against outrages such as the systematic gang rape of women and young female children in an effort to terrorize and humiliate captive populations; we must not allow Kosovo to become another Bosnia; and we must vigorously condemn those governments that support—or even tolerate—terrorists in their midst.

If Rosh Hashanah and Yom Kippur are meant to elevate our thoughts and cleanse our spirits, we can only do a full accounting if we take stock not only of what we have done but also of what we have failed to do. If we have spoken out against the second-class treatment accorded non-Orthodox Jews in the State of Israel, that is good. But if, at the same time, we have not spoken out on behalf of those—Orthodox and non-Orthodox—who lack the basic necessities of life, we will have much to explain to God as we beat our chests on Yom Kippur.

The author is the Public Affairs Director of The United Synagogue of Conservative Judaism and editor of the United Synagogue Review.

Wildacres 1998 Interfaith Institute August 2-6

by Estelle Hoffman

In the words of Dr. Carl Evans, spoken in his overview of the Interfaith Institute in its 16th year at Wildacres, "The matchless beauty of Wildacres makes this a special place to be in touch with our Creator." This year's theme, Spirituality as the Depth Commitment in a World of Many Faiths, describes a world of encounter.

This introduction to the seminar was so inspiring that requests were made for printed copies, but Carl Evans spoke from his heart and mind, as always. Therefore, I will recount some of his thoughts, which may serve as reminders to that present, and possibly offer food for thought to others.

He spoke of the change in the American religious landscape among our growing communities. The encounter amongst the mainly eighteen religious groups grows ever more interesting, and the question arises, "Can we build bridges which can contribute to the community, or will the differences cause suspicion and conflict?" What is needed is dialogue, not debate.

Spirituality, though it may be viewed as a current fad, is the depth dimension of engagement. Our roots should be firmly rooted in our own faith. People are seeking spiritual sustenance, places that nourish the spirit. Believers in the brotherhood of man assert that if we delve deeply into our own wells of faith, we find the common roots shared by all humanity. We are all Americans; it remains to be seen whether we can become good neighbors.

There is no need to decide which interpretation is correct. Each one of us hears differently the words, which are the same. Authentic spirituality never allows

one to divorce his spirit from justice or doing what is right, but how do we measure what is authentic? The more zealous we are, the more sure we are that ours is the only way. We must reach over and learn we share much that is the same. Thus we share our common bond. Dialogue is only the beginning step, which must be taken in order to reach the desired end.

Our speakers touched the souls of all participants with eloquent words. Many have come since the inception of the Institute, and the ease of dialogue has increased continually. There was a glow of warmth radiating throughout the session.

Principal speakers this year were Dr. Wayne Teasdale and Rabbi Herbert Bronstein, both of Chicago. Dr. Teasdale is a Roman Catholic monk with a broad background of all religions. To mention his broad view of humanity seems an understatement.

At the outset of his first lecture, he voiced sincere apology for the silence of the Pope during the years of World War II. He said history might have been different, had Pius XI condemned Nazi crimes. He also criticized the Vatican for failing to represent the will of its members.

Dr. Teasdale lived in India for two years and is steeped in religion, believing that all are paths leading to the same God. Some of the Institute's attendants called him saintly. He was informal and accessible to all.

Rabbi Herbert Bronstein emphasized the spiritual in Judaism, and admitted it is often replaced by mere ritual and too generally omitted from our worship. He decried the materialism, which dominates our society. It seems to me we should learn with age the wisdom of simplifying our lives in order to enjoy greater ease, but our youth is so influenced by the omnipresent consumerism lingering into maturity, that it is hard to imagine what can bring change. Given the popular movement of spirituality, it is obvious that there is awareness of the ills of society. The years of World War II were different. Is that what reminds us of what matters? Is that what it takes to teach good values?

Science is not the problem, Rabbi Bronstein said, but rather scientism, the idea that science is all there is. Idolatry is worship of some aspect of the self or the material. Judaism considers all time and space sacred, and relationships, too.

Both speakers feel that each tradition is superior to others in what it does well. Contributions are made by each, but some are dominant in one area, so that we must learn to harmonize with nature and not try to dominate it (as taught in Daoism).

Concerning prayer, we heard that it occurs on many levels, meditation, reflection, contemplation, reading, liturgy, and of these contemplative meditation is most effective, according to Dr. Teasdale, because only so can we become aware of our inner selves. Every person needs quiet time alone. Sanctity is being aware of how much we are conditioned by the ego. Holiness is having a perspective on ourselves. Spiritual practice gives us that. We don't need all the information we get from television and the news, etc. Silence is God's growing place. His language is difficult to learn.

Here's a thought expressed by Dr. Teasdale: "We need to be rooted in religion, not stuck in it." Dr. Bronstein condemned the ego as a terrible problem for our society. "Do what you're supposed to do with the right motive, selflessly. Do all as a gift to God." This is where the convergence of all religions comes: "Do good and disappear, like the Lone Ranger." That reminded me of Herman Blumenthal, who told me exactly that when I once complained to him about a difficult situation, "Do what you're supposed to do."

Words of great wisdom seasoned with good humor were poured into our eager ears for hours. Only a sample can be reported from extensive notes. Father George Balasko recorded the entire seminar on video.

Dr. James Samuels spoke in an afternoon session on SPIRITUALITY IN THE AFRO-AMERICAN TRADITION, and he responded forthrightly to questions from the lively audience, to their satisfaction and enlightenment. Especially noteworthy was his response to the question of why the slaves in America accepted and embraced the Christian religion of their masters. He explained that in the Bible, Exodus meant to them that God relieves the suffering of enslaved people, and that the New Testament offered the promise of salvation, and the love of Jesus for the oppressed was deeply relevant to them.

The Most Reverend Bishop William Curlin of the diocese centered in Charlotte delivered a deeply moving revelation of his own life's experience. All listeners were so touched that only silence followed the usual opportunity for questions.

An individual message from Bishop Michael McDaniel (Lutheran, retired) on SPIRITUALITY IN THE LITHERAN TRADITION was warmly received. Dr. McDaniel is no stranger to Wildacres, since he has been a moderator in the Hickory Humanities program sponsored by Lenoir Rhyne College in Hickory NC each spring, and he brings a wealth of learning from his rich background in literature as well as religion.

Jewish worship services were held each morning, led by Rabbi Ed Friedman, Rabbi Steven Sager, Rabbi Arthur Steinberg and Rabbi Robert Wolcoff. Vesper services were held each evening by the Rev. Glenn Robinson (Presbyterian), Dr. John Sullivan, (Roman Catholic) and Dr. Harold Bales (Methodist) on successive evenings. Rabbi Murray Ezring and Rev. Beth Darling led interfaith services.

And there was music, beautiful music, lifting our spirits in this truly spiritual experience. Marlene Fuerstman, lyric soprano, accompanied by Anita Tritt at the piano, performed on the opening night. On the final night they were joined by the Tritt Wildacres Camerata, named for Bill Tritt of blessed memory, composed of Gretchen Tracy and Charles Medlin, both on violoncello, harpist Christine VanArsdale, violinist Jane York and Bo Newsome playing oboe. These professional musicians combine to present a magnificent evening's entertainment coordinated by Anita Tritt. Anita and Marlene told me that no audience has ever shown the genuine appreciation of their performance, together with the Tritt Camerata, as does the Interfaith Institute at Wildacres for whom they have performed in past years. They feel their art is enhanced by the radiation they feel from the group.

This group is a convention of people of many denominations in various faiths. The intention is to include even more diversity in the future.

The Interfaith Institute was conceived of by Herman Blumenthal, Dr. Loy Witherspoon and Rabbi Leo Hoffman sixteen years ago. Leo has been chairman of the Institute through these years, with the enthusiastic support and ideas of the planning committee, without whose assistance throughout the year, this event could not occur. They are Dr. Carl Evans, Cantor George Ackerman, Rev. William Angell, Rev. Harold Bales, Herman Blumenthal, Dr. Mary Thomas Burke, Fr. Abbott Oscar Burnett OSB, Rev. Beth Darling, Dr. Irving Edelman, Rabbi Edward Friedman, Dr. Israel Gerber, Dr. Ileana Grams, Rabbi Tony Holz, Dr. George Kloster, Rev. Wayne Martin, Rev. Glen Robinson, Rev. Harwood Smith and Rev. Michael Watts.

Even the closing session on the last morning was soulful, and without exaggeration these people may be described as saintly. The stimulation and uplift derived from their gathering is enough to awaken the often weary soul to new strength, courage and hope. For these and others like them, it is worth every effort to strive to preserve our beleaguered planet.

DINING IN

Carrot Tzimmes

2 large sweet potatoes cut in large chunks
2 large bunches of carrots sliced thin
½ c. brown sugar
salt and pepper to taste
1-1/2 lb. fat brisket of beef

Arrange sweet potatoes and carrots in dutch oven or roaster. Sprinkle sugar and seasonings over top. Place brisket on top, fat side up. Cover and either roast in oven (275 degrees) or add a little water and cook over a low flame on top of stove. Add more water during cooking if necessary. Simmer or bake for about 4 hours. This is even better the next day when reheated.

Carrot Tzimmes and Knadlach

1 large bunch of carrots
water
1 lb. brisket of beef
salt to taste
2 Tb. Sugar
knadlach, 2 to each person

Slice the carrots into small pieces and put into 2 or 3 quart pot. Add brisket and fill pot with water. Cook for 2 hours on low heat. After 2 hours, add salt to taste, sugar and the knadlach. Cook uncovered another hour. By this time there should be practically no water left and the tzimmes is ready to serve. Watch it carefully while cooking to see that the water doesn't evaporate too fast. If necessary add some more during the cooking. This serves 2 or 3 as a main course.

Prune and Potato Tzimmes I

½ lb. meat (flanken or chuck)
1 onion
water
4 medium white potatoes
1 small sweet potato
½ c. brown sugar
½ lb. prunes
2 t. salt
1-1/2 Tb. Flour

Place meat and onion sliced at bottom of pot with water to cover. Simmer for ½ hour. Add vegetables, fruit, and seasonings and cook on a low flame for 1 hour longer. When ingredients are tender, make a mixture of the flour and a little water and add to the stew to thicken. Use judgment as to amount of flour necessary to make a thick gravy. The tzimmes should be thick and not soupy. This recipe will serve 4 as a side dish. It is good served with chicken or other fowl, but is too rich to eat as a main course.

Sweet and Sour Prune Tzimmes

2 lbs. Chuck meat
water to cover
¾ c. tomato juice or stewed tomatoes
salt and pepper to taste
1 Tb. Sugar
5 white potatoes quartered
2-3 sweet potatoes sliced
1-1/2 c. dry prunes
¾ c. dried apricots
extra water if necessary

Sear chuck lightly in a little fat. Add water to cover and cook one hour. Add tomato juice and remaining ingredients. Cover and cook on a low flame until ingredients are tender. Add the extra water if the stew appears to be drying out. When done fruit should be mushy and gravy gets thick. Serves 4-6. Excellent if left over for the next day.

DINING IN

Lima Bean Tzimmes

1 c. dried lima beans
1 c. sugar
1 quart cold water
½ t. salt

Wash beans well. Cover with water. Bring to a boil. Cook slowly. While cooking, add water to keep beans covered until done. When almost done, add sugar and salt. Cook 15 minutes more on slow fire. Remove from fire. Cool. Serve cold as a side dish.

Carrots with Honey

1 bunch carrots sliced
cold water
2 Tb. Butter
½ Tb. Flour
½ c. water
½ Tb. Sugar
½ Tb. Honey
salt to taste

Place carrots in cold water to cover and cook until partially tender. Put butter in saucepan and when warm add drained carrots and salt to taste. When whatever water or juice there is evaporates, add flour and stir, but do not let carrots break up. Now add ½ c. water very slowly. Mix. Add sugar and honey. More can be added if you like it sweeter. Cook slowly until carrots are completely tender.

Potato and Carrot Casserole

6 medium-sized carrots
4 large white potatoes
4 large sweet potatoes
1 t. baking powder
4 T. shortening
1 onion
1 egg
½ c. flour
½ c. sugar
Salt and pepper

Dice carrots; cut sweet potatoes in good sized pieces; season with salt and pepper; add ½ cup sugar and boil in a covered kettle for about twenty minutes. Peel 4 large white potatoes, grate them, season with salt and pepper; add grated onion, flour, baking powder, egg, and shortening. Pour mixture into the center of carrots and sweet potatoes which have been put in a greased baking dish. Bake in medium hot (400 degrees) oven for about two hours or until done.

Farafel or Egg Barley

1 egg
1 c. flour
pinch of salt

Knead all ingredients into a hard firm ball of dough. Grate on a medium fine grater. Spread on a board to dry thoroughly before storing away in jars. When needed, cook in boiling salted water for 30 minutes. Drain and serve in chicken soup, or as a side dish with fat and gravy. The farfel may be boiled directly in the soup if preferred.

DINING IN

Hallah

6 c. flour
1-1/2 c. warm water
2 eggs
1 t. sugar
1 Tb. Shortening
1 Tb. Salt
2 cakes yeast

Put flour into large pan. Add water, eggs, sugar, shortening and salt. Crumble in the yeast. Mix together well to form dough. Let rise 30 minutes. Knead again. Let rise 30 minutes. Put on mixing board. Let rise again 15 minutes. Form into loaves. Put into baking pans. Let rise again 15 minutes. Brush cold water evenly over tops of loaves with hands. Then brush with egg yolk. Sprinkle with caraway seeds. Bake 1 hour at 375 degrees.

Carrot and Nut Cake

3 eggs, separated
½ c. shortening
1 c. sugar
1 t. lemon juice
1 c. grated carrots
½ c. chopped walnuts
1 c. flour
2 t. baking powder
1/8 t. salt

Beat egg yolks and sugar well. Add shortening and lemon juice, beating until smooth. Add carrots and nuts mixing thoroughly, then gradually blend in flour and baking powder. Beat egg whites until stiff and fold into mixture. Bake in a greased tube pan in a 350 degree oven for 35 minutes or until done.

Honey Cake II

3 c. flour
1-1/2 t. baking powder
1 t. baking soda
1 t. cinnamon
½ t. mixed spices
½ t. ginger
¼ t. salt
1 c. strong coffee
1 c. honey
1 c. shortening
4 eggs, separated
1 c. brown sugar
½ lemon, juice and rind

Sift dry ingredients. Cream shortening and sugar. Add four egg yolks and honey and mix well. Then add flour and coffee alternately. Add juice of the lemon and little rind and beat well. Beat egg whites until stiff and fold in.

Put into 2 greased loaf pans which have been sprinkled with flour. Bake at 350 degrees for one hour.

Taiglach

8 eggs
4-1/2 c. flour
2 t. baking powder
1 lb. honey
1 c. sugar
1 t. ginger
½ c. walnuts (cut up)

Mix eggs, flour and baking powder thoroughly and knead well. Dough should be soft but stiff enough to roll. Roll with hands by bits into long ropes ½ inch in diameter. Use very little flour in rolling to avoid toughness. Slice in ½ inch lengths. Heat oven to 350 degrees. While oven is heating bring to boil the honey, ginger and sugar in a shallow broad bottom pan. Put into this the particles of raw dough while syrup is boiling. Then place pan immediately into the oven. Do not open for first 15 or 20 minutes. Now, stir every 10 minutes to prevent particles from sticking to each other. Allow 1 hour for baking. Pour onto moistened board, flatten, sprinkle nuts on top and cut into squares. Makes 40 pieces. Will keep indefinitely.

North Carolina B'nai B'rith 51st Annual Institute of Judaism at Wildacres

A TAPESTRY OF JEWISH THOUGHT

Dr. Michael Berger is Professor of Jewish Law and Ethics at Emery University in Atlanta. With a BA degree in Religion from Princeton University, an MA and PhD in Philosophy of Religion from Columbia and a post-doctoral fellowship at Hebrew University in Jerusalem, he is well qualified to speak on Jewish. Medical Ethics and Jewish Social Ethics, subjects of his talks.

Craig Miller is assistant director of the Task Force on missionaries and cults of the Jewish Community Relations Council of Greater New York. He spoke about the menace of Christian cult movements, partly prepared by his experience in a Hebrew-Christian group for two years before his return to Judaism. He directs programs to educate Jewish communities, and has worked in Brooklyn with Russian Jewish immigrants who are targets of such missionaries.

Highlight of the Institute was Dr. Walid Phares, a Lebanese Christian who is a professor of Middle East Studies at Florida Atlantic University and the University of Miami. He gave a resume of the history of the entire Middle East since time preceding biblical history, with attention to the many different peoples who have inhabited the entire region. His presentation was an objective account of all civilizations and events that have combined to form the situation that exists at present, not only the Arab-Israeli conflict, but the conditions that exist in all of the countries in the area.

It is a rare opportunity to learn the facts without bias from a true scholar who is unbiased by personal likes or prejudice, and to learn by listening to so clear and articulate a speaker as Dr. Walid Phares.

Dr. Phares has written several books and many articles for the international press. He conducted field trips to Israel, the Palestinian territories and Lebanon in 1996 and 1997. He is recognized as an expert on religious conflict and Islamic and Israeli politics.

Evening entertainment was provided by Mappamundi, a group of four people who with a dozen musical instruments played and sang a great variety of music that was familiar as well as unusual.

The Committee led by its chairman, Norman Pliner, is to be complimented for an enlightening and enjoyable Institute. Members of the committee are Sherry Bernstein, Betty and Richard Deutsch, Sylvia and Abe Holtzman, Retha and Bill Jasper, Hilda and Herb Learner, Ronni and Marvin Marblestone and Myra Bernie Misek.

This B'nai B'rith Institute of Judaism I is the group of longest continuous attendance at Wildacres.

B'nai B'rith Center for Jewish Identity
Institute of Judaism II at Wildacres
August 13-16, 1998

The Institute's theme was 'Renewing Jewish Life for the 21st Century.' Speakers for the weekend session were Moshe Waldoks who spoke on "When You Wish Upon a Jewish Star: What can Jews Believe in at the End of the 20th Century?", "Doing Jewish: The Mitzvah as Connection Point" and "Chai-Chi" The Power of Jewish Life Connection Point," and Rela Mintz Geffen, whose topics were "From Nachas to the Nanny: The Jewish Family in America Today," "Jewish Family in the Sources: Interactive Torah Study," and "Creating Kehillah: Is there a Future for the American Jewish Community?"

There were informal discussions and religious services held at appropriate times.

Moshe Waldoks also presented an evening of Jewish humor on Saturday.

The session was planned and conducted by Todd Savitt, Richard Melenson, Ofra Fisher and Dr. A. J. Kravtin.

An Evening of Understanding

by Bobbie Pollard

A group of thirty men and women met at First Baptist Church West in Charlotte the evening of August 27 to participate in a dialogue to bring about understanding and combat racism in Charlotte.

Rev. Ricky Woods, Senior Minister of First Baptist West, greeted us and asked Rabbi Murray Ezring of Temple Israel to explain the purpose of our gathering. It is to be hoped that people with open minds and without prejudice can reach a way to bring understanding to those who find that they cannot communicate and be friends with people whose skin is a different shade or color from their own.

At this first meeting, all of the group introduced themselves and told about their lives and the reason they were there. The paths we have taken and how racism has affected each of us were brought out.

There were many interesting stories told, and by the time everyone had spoken we felt much closer and were ready to go forward together to try to find a way to bring this philosophy to the Charlotte community.

We will have our next meeting at Temple Israel and are looking forward to getting together again.

Minority Faiths and The American Protestant Mainstream

Edited by Jonathan D. Sarna University of Illinois Press 377 pp. $21.95 paperback
Reviewed by Estelle Hoffman

This collection of ten essays by excellent scholars who are noted authorities in their fields is a great source of information. Minority faiths, both with numerous adherents and few, are discussed herein.

In a nation of many faiths, Americans do well to acquaint themselves with the diversity and histories of those who came early and those recently, as well as our aborigines. These last, of course, did have their faiths, regardless of the conquerors' notions that it was a solemn duty to save souls by conversion, whether by word or sword, often by rapid dispatch to heaven.

Besides information on the formation and description of the minority faiths included, it is interesting to read of the reactions of each group to the efforts of the dominant Protestant faiths, or in some cases by Roman Catholicism, a minority segment of the population itself.

The deduction by the reader has to be that the would-be proselytizers have had little success in their efforts to convert.

However, large numbers of individuals have moved from one faith to another, through eagerness to assimilate or because of a personal desire to affiliate elsewhere. This movement continues into the present time, with little or no condemnation for the most part. Because of the heritage imported by our immigrants and by the general attitudes and influence in the United States, religious observance in our country is rated far higher than in many others, most notably western Europe and England.

The selections in *Minority Faiths* focus on Judaism, Roman Catholicism, Mormonism, and Protestant immigrant faiths that include Mennonite, Missouri Synod Lutheran, and Christian Reformed. There is also a chapter on African American churches, their origins.

Most interesting is Chapter 8, Education and Minority Religions, by Virginia Lieson Brereton, which discusses public schools, parochial schools and the never-ending conflicts between secular and religious educators and would-be educators. The vision of the American public school system was that people of all classes and backgrounds would mingle and merge to form ideal American citizens. Varying degrees of success in the pursuit of that ideal have been achieved or have failed in different places and times, and the problem of the many issues involved in education are viewed with a range of sensitivity and sentiment as time goes on.

Jonathan D. Sarna has given us a valuable collection of facts and history in *Minority Faiths.* He is Joseph H. and Belle R. Braun Professor of American Jewish History at Brandeis University, and author and editor of *The American Jewish Experience* and *Ethnic Diversity and Civic Identity,* among other books.

reviews BOOKS

Bridging our Faiths

Prepared by The Interreligious Council of San Diego in conjunction with The National Conference Paulist Press, 997 Macarthur Blvd., Mahwah NJ 07430 128 pp. $8.95
Reviewed by Rabbi Leo Hoffman, Interfaith Director of Greater Carolinas Association of Rabbis

The San Diego Public School system requested the publication of such a book as *Bridging our Faiths,* in order that the text is used in teaching. In our increasingly diverse population, the responsibility for understanding one another is of utmost importance. Needless to say, the people of San Diego and the rest of California represent a broad range of faiths, as is the case in many of our United States.

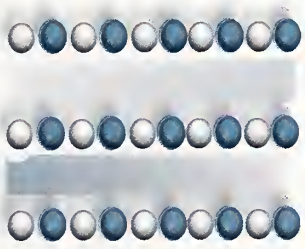
The National Council (formerly the National Council of Christians & Jews) established the Interreligious Council of San Diego. This book will serve not only public school students, but all who are interested in interfaith relations. Six faiths are included in this book: Baha'i, Buddhism, Christianity, Hinduism, Islam and Judaism. Each section is written by a member of the faith, with explanations, answers to questions and suggestions for further reading. History of each faith and its basic tenets are briefly covered.

I recommend this book as an interesting introduction to understanding of each of the spiritual traditions.

If only because we have fared so well in this country, it behooves us to acquaint ourselves with other religions that are observed here. Despite numerous hate groups that exist, none is encouraged by our national government, which, in fact, monitors them and violence like that in Ireland, Bosnia, and other sorry places have not been our fate. We must teach tolerance and acceptance.

Some of the questions answered in *Bridging our Faiths* are: What defines affiliation with your tradition? What are your major holidays? What are the rituals of passage? What is your view of afterlife? What are the religious worship practices on a regular basis? What is your source of religious authority? What is your view of salvation? The omission of additional faiths is due to their failure to respond or their unwillingness to participate. I urge everyone to read this small book for increased understanding of our diverse population.

"So many ways, so many paths, so many roads that weave and wind, when all this sad world really needs is just the act of being kind."



Land of Dreams; An Israeli Childhood

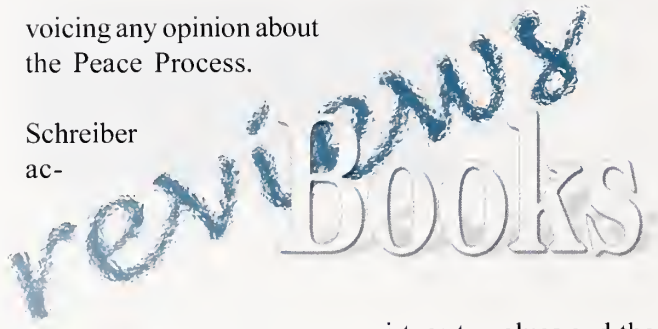
By Mordechai Schreiber Shengold Books 242 pp. $19.95 paperback
Reviewed by Estelle Hoffman

Israel is 50 and going strong!

So much has changed since Israel declared statehood on May 15, 1948, and there is such a flow of news, that we forget its beginnings. Even those of us who can remember when we pause to recall the excitement spend little time in thoughts of events and circumstances of the early years.

Mordechai Schreiber was eight years old, living in Haifa with his parents, and his memoirs are vivid. He has written the story that needs to be told now, the story of the idealism of the pioneers, of the hardship and danger they endured. Their sacrifices created a haven for those fortunate enough to survive the horror of World War II in Europe. Many could not or would not return to former homes, and despite the difficulties of settlement in Palestine, later in Israel, somehow enough of the Jews who were already there made the effort necessary to absorb Jews from Europe, Arab countries and anywhere else.

Through Schreiber's recollection the growth of Haifa is pictured well, from its birth to the thriving, bustling, modern city it is today. There is a hint of the political history of Israel, of Judaism as it is observed and studied, and description of different kinds of Jews who comprise the population. The author does not omit the other peoples, the Arabs and the variety of Christians who live there, too. He is not afraid to express his regrets about the rift, which occurred between Jews and Arabs who had lived together before the war of Liberation, but he stops short of



voicing any opinion about the Peace Process.

Schreiber acquired an excellent education and lived in many countries and societies as an adult. Deep within his soul, amongst all of his worldly experience of later life, dwells the young boy who cherishes the memory of his childhood. It was a time to remember, a time awaited for twenty centuries, which he was fortunate to witness.

Friendship: The Key to Spiritual Growth

By John W. Crossin, O.S.E.S.
Paulist Press 110 pp.
$6.95 paper
Reviewed by Estelle Hoffman

Friendship is the best book of its kind I have read. The subject of spirituality is a difficult one to discuss and those who attempt to do so usually leave a vague impression of the writer's concept.

John Crossin has concrete ideas of values and habit that can be cultivated. He believes most of us in our society have moved from virtues to values and those values, to quote Nietsche, "can be beliefs, opinions, attitudes, feelings, habits, conventions, preferences, prejudices, even idiosyncrasies."

He stresses our loss of a sense of community, of living with and for others. He decries the pursuit of pleasure, which does not satisfy our inner needs. However, he does believe that we are at last becoming aware of the need for human interaction and relationships face to face. In the current Internet world, it is a temptation to sit alone and conduct human contact by computer. This will not nourish our spiritual lives with warmth that may enrich the soul.

It seems to me that happiness is derived from being useful. Busyness itself will not suffice; peace and tranquility are needed, with time for thought and meditation. As we grow older, such intervals become more important.

We are reminded that nobody is perfect, and of the importance of small acts, acts of kindness that have ripple effect. Spiritual growth is slow, and we need to be patient with ourselves. The necessity of friendship with oneself and others is important in the quest for the righteous life and communication with God.

Written from a Roman Catholic background, *Friendship* offers much to think about and a practical guide to improving our lives, regardless of our religious beliefs. John Crossin is author of *What Are They Saying About Virtue?* and many articles on morality and spirituality.

'Testament: At the Creation of the State of Israel

By Aaron Levin with an introduction by Shimon Peres
Artisan 192 pp.
$35.00

On the occasion of Israel's fiftieth anniversary, American photojournalist Aaron Levin interviewed eighty extraordinary men and women who struggle to bring the State of Israel into existence. Their firsthand accounts have been compiled into *Testament: At the Creation of the State of Israel* by Aaron Levin (Artisan, March 1998, $35). This is not simply a commemorative piece or another history book. This is a unique and personal testament to the determination, pride, and sacrifices of those survivors, in their own words.

Recollections of danger, deprivation, combat, arrest, terrorism, and raw emotion are illuminated by archival photographs of the subjects as young men and women, juxtaposed with Levin's present-day black-and-white portraits of them at the very site at which their stories took place.

While many of the names are familiar, many are not. "Most belong to ordinary people whose lives encompassed an extraordinary moment in the 4,000-year history of the Jews. . .," says Levin in his introduction. "Their collective story is not one of unmitigated triumph. Israel's creation in 1948 had as much to do with pain and loss as it did with victory. The difficulty of this birth is recalled by those who participated in it. . ."

With an introduction by Shimon Peres, these stories and portraits stand as eloquent witnesses to a most remarkable journey of freedom and self-realization.

Aaron Levin's relationship with the landscape and people of Israel dates to 1969, when he lived and worked in a farming

village while studying Hebrew. A professional photographer and writer who specializes in archaeological sites and artifacts, his work has appeared in several books about Southern European and Middle Eastern archaeology, and in such publications as *The New York Times* and *Geo.* He lives in Baltimore, Maryland.

After 50: Spiritually Embracing Your Own Wisdom Years

By: Robert J. Wicks
Paulist Press 88 pp.
$12.95
Reviewed by Estelle Hoffman

"The world is too much with us," wrote William Wordsworth away back at the start of the 19th century, and since my first reading of that great poem early in this 20th century, it has remained in my mind, better expressing the thought than words of mine. Robert J. Wicks believes that we gain wisdom by the time we reach the age of 50, and the publisher claims this most recent book of Wicks to be a gift of pure hope.

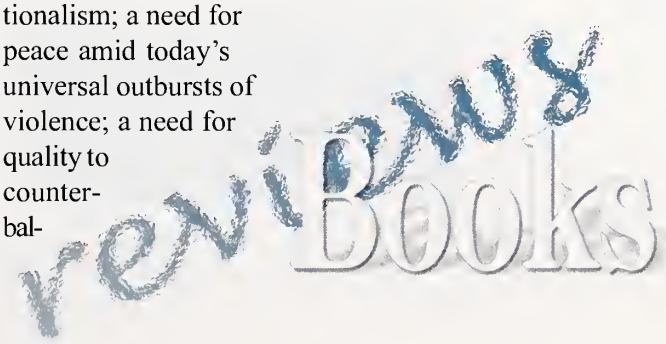
Spirituality is much discussed these days, though it is a difficult concept for speech, since it is abstract. *After 50* is divided into three parts: Prayer, Caring, and Nurturing. Wicks speaks to people of all religious convictions, referring often to sources in the Bible, to Jewish theologians like Abraham Joshua Heschel and Martin Buber, and offers suggestions for us to follow in attending to our "inner life." He regards the inner life as a place of truth and love where we hope to meet God (his words).

That place is needed for this list which is possibly the most important part of the book, and which is therefore quoted here:

a need for permanence in a civilization of transience; a need for the Absolute when all else is becoming relative; a need for silence in the midst of noise; a need for gratuitousness in the face of unbelievable greed; a need for poverty amid the flaunting of wealth; a need for contemplation in a century of action, for without contemplation, action risks becoming mere agitation; a need for communication in a universe content with entertainment and sensationalism; a need for peace amid today's universal outbursts of violence; a need for quality to counterbalance the increasingly prevalent response to quantity; a need for humility to counteract the arrogance of power and science; a need for human warmth when everything is being rationalized or computerized; a need to belong to a small group rather than to be part of a crowd; a need for slowness to compensate the present eagerness for speed; a need for truth when the real meaning of words is distorted in political speeches and sometimes even in religious discourses; a need for transparency when everything seems opaque.

The chapter on Caring is summed up in "Try to be a little kinder."

The importance of friendship and avoidance of loneliness are included in the guide to Nurturing. All of this book constitutes good advice to those contemplating retirement and especially concerns preparation for aging. Not all of what is contained in this little book will apply to each reader, but much of it must strike each of us to the core.



What are the good things in life? Truly good things are those we enjoy, mostly free, as proclaimed in the popular depression era song, "The Best Things in Life are Free." What took me directly back to my early childhood and through the many years of living with my father was the advice about "Leisurely Walking/Stretching Our Legs." My father would walk back and forth repeatedly, through the small apartment of my earliest memory or the large house in which he spent his final twenty years with us, sometimes whistling a favorite tune, sometimes silently. I have never seen anyone else who practiced this. Wicks calls it a prayer form. I never knew what occupied my father's mind as he engaged in that activity. I never asked, but he was certainly occupied with his inner life.

Robert J. Wicks earned a doctorate in psychology from Hahnemann Medical College in Philadelphia. He specializes in treatment and mentoring of professional healers and mentors, and is on the faculty of Loyola College in Baltimore. His wife teaches theology. He has had more than 30 books published. He reminds one of things we probably know, but which we ignore most of the time. We need to think about them.

special

Rats With Damaged Spine Partially Recover in a Weizmann Institute Study

Innovative treatment enables paralyzed rats to regain partial use of their hind legs

Weizmann Institute scientists have managed to partially heal the damaged spinal cords of laboratory animals, according to a study reported in the July issue of Nature Medicine. A team led by Prof. Michal Schwartz of the Neurobiology Department used an innovative treatment which allowed rats to regain partial movement in their hind legs that had been paralyzed by damage to the spine.

"The results of our experiments are promising," says Prof. Schwartz. "However, for the moment they have only been achieved in rats, and much additional research still needs to be done before the new treatment is available to humans."

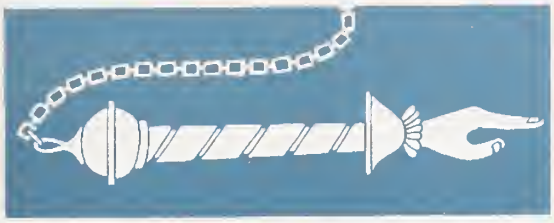
It has long been known that "lower" animals, such as fish, can repair damaged fibers in the central nervous system—the spinal cord and the brain—and restore lost function. In contrast, mammals, including humans, can only repair injuries to the peripheral nerves, while injuries to the brain or spine leave them permanently paralyzed or otherwise handicapped.

The new approach is based on Schwartz's theory, which states that the loss of their repair ability occurred in the course of evolution due to a unique relationship between the central nervous and the immune systems. More specifically, Schwartz believes this loss was probably dictated by the need to protect the mammalian brain from the effects of the immune system: While immune cells normally help to heal damaged tissue, their access to the brain would disrupt the complex and dynamic neuronal networks that build up during an individual's lifetime.

Generally, when tissue damage occurs, immune cells known as macrophages swarm to the injured site where they remove damaged cells and release substances that promote healing. The central nervous system of mammals is different in this regard: when damaged, it is not effectively assisted by the immune system.

Schwartz's team discovered that this is because the mammalian central nervous system has a mechanism that suppresses the macrophages. As a result, macrophages are recruited to central nervous system injuries at a lower rate, and those that are recruited fail to become optimally "activated" and effective.

These findings led to a series of experiments with rats in the course of which the researchers managed to overcome the limited ability of damaged central nervous system to recruit and activate the macrophages. They isolated macrophages and incubated them in a test



Rosh Hashanah Eve, 1st day of Rosh Hashanah and Yom Kippur services will be conducted by Alan Andler. All other services will be conducted by BJH Religious Director Dr. Andrew Ettin. Visitors are invited to attend services with our residents in the Fair Oaks Synagogue.

High Holy Days Service Schedule

September

20 Sunday, Eve of Rosh Hashanah, 6:15 p.m.
21 Monday, 1st day of Rosh Hashanah, 9:30 a.m.
22 Tuesday, 2nd day of Rosh Hashanah, 9:30 a.m.
25 Friday, Shabbat Service, 6:15 p.m.
26 Saturday, Shabbat Service, 9:30 a.m.
29 Tuesday, Kol Nidre, Eve of Yom Kippur, 6:15 p.m.
30 Wednesday, Yom Kippur, Yizkor Service, 9:30a.m.
Yom Kippur Afternoon Service, 2:00 p.m.
Break the Fast, 4:00 p.m., Upper Commons

October

2 Friday, Shabbat Service, 6:15 p.m.
3 Saturday, Shabbat Service 9:30 a.m.
4 Sunday, Eve of Sukkot, 6:15 p.m.
5 Monday, 1st day of Sukkot, 9:30 a.m.
6 Tuesday, 2nd day of Sukkot, 9:30 a.m.
9 Friday, Shabbat Service, 6:15 p.m.
10 Saturday, Shabbat service, 9:30 a.m.
12 Monday, Shemini Atzeret, Yizkor Service 9:30 a.m.
13 Tuesday, Simchat Torah, 9:30 a.m.

Happy New Year to all our friends and family from the BJH residents

IN MEMORY OF
We mourn the loss of:

Travis Flowers
Hilda Gilbert
Melvin Karesh
Ann Lentz
Anne Nelson
Gertrude Monosoff
Jennie Novey
Alma Richardson

May their cherished memories bring comfort to their loved ones.

New Years Message From The President

At this time of the Year the sounding of the shofar and the holiday readings impart the same message...that we are responsible for one another. As we are commanded to honor our Fathers and Mothers it becomes incumbent upon all of us to make a commitment to accept our responsibility to furnish our elders with a fine quality of life in their later years.

The staff and the Board of Trustees of the Blumenthal Jewish Home have made that commitment a reality. As the New Year approaches we will continue working toward following the tradition and mission upon which this home was established.

During these uncertain and troubled times we pray that the Board of Trustees will receive the strength, wisdom and guidance needed to further the tradition of excellence for all the residents of the Home as well as all the elderly throughout the Carolinas.

With warm wishes that you and your families be inscribed for a year of health, happiness and peace.

L'Shanah Tova

Al Herman
President



BJH resident Dorothy Rogat plays the piano for the crowd at the July birthday party.

Sue Michielutte enjoys the company of a good friend and volunteer, Catherine Smith, on the mall shopping trip.



Sue's News

Reflections for the New Year

Preparing for the Jewish New Year can be a time filled with busy holiday activity, shopping, cleaning, cooking, and a coming together of family and friends. For some there is no time to stop and reflect on the meaning of the holiday until we step into the synagogue and transform our busy lives into moments of collective quiet, reflection, and prayer. I feel fortunate that I find myself beginning the process of reflection while still in the midst of the hot days of summer. As editor and writer for the BJH Chai-lights my preparation for the September New Year issue begins months earlier. Writing for this issue always carries with it an added dimension for I am reminded each September of the number of years I have worked at the Home and how I have come to understand the vital importance of the Home to those it serves.

This September I celebrate my 12th anniversary with the Home and I feel fortunate to have been involved in a Home that has meant so much to the elderly who have come to live here and to their families. I feel blessed to have made many friends, to personally grow as the job grew and changed, and to have had the opportunity to encourage, inspire, and watch individuals whose actions make a difference in the lives of others. As I reflect on what the Home means to me I cannot help but recall what I have seen it mean to those who have come here to live. I have seen elderly who had lived alone begin to thrive when surrounded by the medical, social, recreational, and emotional attention provided by BJH staff and volunteers. I have seen elderly move from distant cities to be closer to their children in the Carolinas and others without family move to BJH to live among peers in a Jewish atmosphere. I have seen eyes light up when children sing holiday songs, tears shed when the cantor's beautiful music stirs the soul, trembling hands light Chanukah candles, and frail voices remember the kiddush and shabbat blessings. I have seen volunteers and residents become close friends and I have watched children and the elderly form bonds across the generation gap. My minds eye is filled with visions of grand celebrations and small moments; the beautiful sukkah in the courtyard filled with residents eating lunch under the blue sky; passover seder tables stretching across the commons to seat residents, families, and friends; men and women donning their best clothes with tallit, yarmulke, and head coverings for Shabbat and holiday services in the Fair Oaks synagogue; a flower filled courtyard being the perfect place for cookouts, parties and concerts; smiling volunteers holding hands and touching hearts. Friendships have been formed and friends have slipped away.

For the residents at the Home preparing for the New Year can be more spiritual and reflective than for many of us. Without the shopping, cooking, and cleaning to do, residents can focus on the holiday observances and look forward to the services and to the celebrations. Bulletin boards throughout the Home are dressed with holiday art and calendars of events. The symbols catch our eye and help to prepare residents and staff for the holidays being observed . Listening to Kol Nidre and hearing the shofar blown in the synagogue, eating apples and honey, saying kaddish, recalling loved ones, remembering past holiday observances, and praying for a good and sweet year are as important, perhaps more important, to the elderly than they are to us. Though separated by age and health we share the hopes and prayers that this year will be one of good health, peace and prosperity for all.

As I count my blessings I hope the New Year will be one in which the Blumenthal Jewish Home and the elderly who live here will receive blessings of friendship, caring and support from the Home's many volunteers, friends, families, and staff. I look forward to meeting new residents and new family members who choose this opportunity and this year to make BJH their Home. I look forward to knowing those individuals who will seek out BJH because of its excellent health care; those who will choose BJH because of its Jewish atmosphere, and those who would come to be among peers and to dispense with loneliness and insecurity. I look forward to seeing new volunteers join the ranks of those who bring joy to our residents lives daily. I pray that this New Year, will be a year when we reflect on our blessings and resolve to bring blessings to others. My best wishes for a year of health and happiness to you and to our residents.

Mayfest: A Celebration for All Ages

Older Americans Month was celebrated in style at the annual Mayfest Celebration at BJH. Younger Americans ensured that there would be smiles, laughter and hugs as preschoolers joined their older friends for this celebration for all ages. This traditional rite of spring at the Home, featuring morning and afternoon activities held in the courtyard, is eagerly anticipated by residents, staff, family and friends. By 10:00 am the sun was shining on a courtyard filled with the sounds of children's laughter and residents fanning themselves under the awnings. Children from Temple Emanuel Preschool, Clemmons Moravian Child Care and La Petite Academy came to share the morning festivities with the residents. This funfilled morning featured entertainment for the young while the young at heart enjoyed watching the children's exuberant responses and catching a hug from a young friend. Beverly Burton, a professional story teller captured everyone's attention with her tall tales. Magic and balloon sculpting with Buttons the Clown, face and hand painting and treats of popcorn and soda for all rounded out the morning and brought a close to another wonderful school year of intergenerational programs.

During the afternoon residents, staff and guests continued to enjoy the Mayfest Celebration. The shaded courtyard became the perfect setting to while away the day, swaying to the music of the Savoy Swing Trio. These cool gents soon put everyone in the mood as toes tapped, hands clapped, warm breezes caressed the trees and cool ice cream kept the temperature down and the mood up. A perfect ending to a special BJH day.



The young and the young at heart enjoy the festive Mayfest Celebration held in the BJH courtyard.





Protected from the sun while enjoying the activities of Mayfest are Frances Goldberg, Goldie Sandler and Rae Glickman.



A preschooler's cheek becomes the canvas for a personal work of art.

BJH
Chai-lights Editor
Sue Clein

HAPPY BIRTHDAY

JULY

Carrie Barrow
Florence Blumenstein
Helen Evans
Rose Golden
Mary Grassy
Mary Johnson
Elbert Levy
Thelma Parks
Sadie Parmet
Edna Schwartz
Shirley Shane
Lilla Stallcup
Esther Wolpin

AUGUST

Hannah Ackerman
Paul Davis
Therese Dodge
Yvonne Gray
Nora Keston
Robert Morrison
Therese Sexner
Fannie Simon

SEPTEMBER

Margaret Bodenheimer
Jeannette Freund
Beatrice Goodman
Eva Kaplan
Marilyn Nelson
Bernice Patterson
Walter Scott Roberts
Abraham Schwartz
Wyatt Snyder
Eva Weinberg

The beautiful BJH courtyard is a perfect setting to enjoy a lazy summer day filled with fun, music and a topping of ice cream in the shade of an old oak tree.







1998 Calendar Highlights in September

1. **Homewide Birthday Party with the Greensboro Volunteers.**
6. **Sunday Sweets with the Sisterhood of Temple Emanuel.**
8. **VFW Senior Citizens Luncheon.**
8. **Resident Council Meeting.**
11. **General Store.**
13. **Grandparents Day - Brenner Concert, Jonathan and Linda Julian Quartet.**
16. **Luncheon at Greensboro Starmount Country Club.**
17. **Brenner Concert "Todd Derstein - America's Grandson".**
18. **Shopping Trip to Hanes Mall.**
24. **News and Views with Leonard Clein.**

Millie's Musings

A Musical Tribute to Our "Cast" of Volunteers

For 32 years the volunteers at the Blumenthal Jewish Home have sung melodious tunes that have touched the hearts and souls of our residents. On June 17th this year many members of this ensemble, represented by our volunteers, gathered for our Annual Appreciation Event- a production which has been held for the past 12 years to honor and to thank those who are part of our chorus.

Art Bloom, a solo performer of our ensemble, entertained us with selections that the residents have enjoyed and engaged all the volunteers in singing along with him. Art's presentation of an original song which he wrote for the 50th anniversary of the state of Israel, " L'Chaim Yisrael" was inspiring. He dedicated the song to the " loving memory of Robyn and Michael Block whose love for Israel serves as a source of inspiration for our Jewish youth". We were proud to hear that this song is one of two national finalists in a competition sponsored by the American Zionist Organization and Hadassah.

During 1997-98, 128 individual volunteers donated more than 4700 hours of harmony and joyful sounds to the Home and the residents. We welcomed 14 new individual volunteers and many others who joined the traveling troupes. This year Temple Emanuel, Winston-Salem Sisterhood, the Clemmons Kiwanis Club, the West Forsyth High School Anchor Club, the Humane Society Critter Cuddlers and the Greensboro Birthday Party and Luncheon ensemble added many members to our cast.

In addition visiting groups of infants, preschoolers, school age children, religious school classes, youth groups, adults and entertainers trod the boards of our stage, their voices resounding throughout the Home.

Our starring players have combined their lyrical sounds to produce harmony and express their emotions to our residents. They are the rabbis, ministers, piano players, bingo callers, chess players, blackjack dealers, Gift Shop and General Store staff, Mall shoppers, gardeners, babies and mothers, visitors, cuddling critters, Sunday Sweets hostesses and Greensboro sponsors of parties and luncheons. They are everyone who has struck a pleasant note in our symphony to the delight of their listeners. How humble they make us feel when we hear from a volunteer, " God is good for having opened this door for me".Their applause is evidenced in the sparkle in the eyes of our residents and the smiles that light up their faces.

Many thanks to those who took part in the program at the Annual Volunteer Appreciation Luncheon and joined me in expressing our appreciation to our volunteers; my thanks to Rabbi Marla Subeck of Temple Emanuel in Winston-Salem, Barry Eisenberg, a member of the BJH Board of Trustees, Dr. Andrew Ettin, BJH Religious Director and Sue Clein, Director of Public relations and Volunteer Services.



Art Bloom provides a musical dessert of delicious treats for the volunteers attending the annual appreciation luncheon.



Millie Slatkoff, hits on the high notes as she reports on the volunteer program.



Volunteers with varied jobs,(L to R) Ronnie Spain, shopping trips,, Micol Hutchison, speaking Russian,and Sandi Appel, Gift hop and Library, have the opportunity to meet at the volunteer luncheon.



Rabbi Marla Subeck greets the volunteers and gives the Invocation at the luncheon.



Dr. Andrew Ettin, BJH Religious Director, closes the luncheon program with a benediction.



Greensboro volunteers are all smiles when they greet BJH residents at the Starmount Luncheon. Seen left to right are: Evelyn Robinson, Josie Swirin, Ruth Jacobs, Bill Swirin and Marsha Glazman.



Seen enjoying the event, clockwise from bottom left, are: Rose Clein, Howarde Friedenson, Amy Lamy, Edie Sulzberg, Judy Segal and Dr. Miriam Schmeler.

WELCOME

May you have a long, happy, healthy life.

Sylvia Friedsensen
Winston-Salem NC
John Hungerbuhler
Clemmons NC
Marian Lebowitz
Lauderhill FL

"Blumies is Blooming with Great Gifts for all occasions!

New Fall Selections!



Handbags
Scarves
Watches
Jewelry
Toys & More

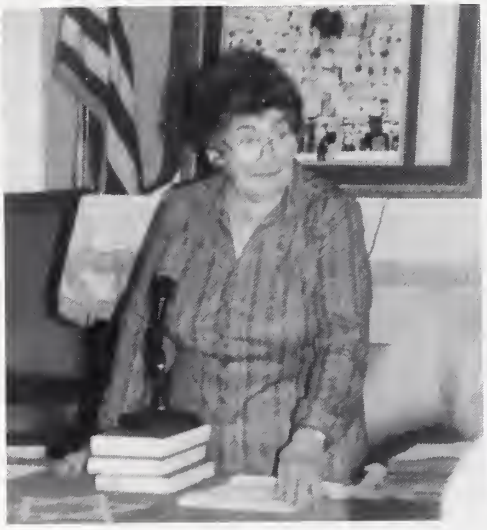
Shop Hours
Sun. 1:30-3:30
Tues. 12-4
Thurs. 1-4
Fri. 3-5

Visit Blumies at BJH.
Give the gift that gives twice.

BJH BRIEFS



Israel Independence Day was celebrated at BJH with a special program presented by Dr. Miriam Schmerler of Beth David Synagogue in Greensboro. Residents gathered in the Fair Oaks Synagogue to honor the 50th Anniversary of the state of Israel and to share together in this historic event. Dr. Schmerler captured the attention of her audience with her knowledge of Israeli history spiced with anecdotes describing the culture, life styles and celebrations in the land of Israel. Residents enjoyed reminiscing about their own experiences in Israel and shared their knowledge as part of the celebration.



Dr. Miriam Schmerler shares her knowledge and provides an Israel Independence Day program for the residents.



(above) Edna Schwartz and Sara Feen chat with a model from the Anchor Club after the student's fashion show.

Fashions for the young and young at heart walked their way into the Home in April when the Anchor Club presented their annual Spring Fashion Show for the residents. This traditional rite of spring, always the highlight and the culmination of the club's year of volunteering at the Home, has become a spotlight event on the BJH calendar. Fashions ran the gamut from sports clothes to date dresses to the crowds favorite, the prom gown finale. Residents delighted in seeing the latest fashions for the 90's from the sleek and sexy to southern and lacy. Most of all residents enjoyed socializing with the students, saying goodby to those who are graduating and meeting the new club members who will be visiting the Home as volunteers when school begins in the fall.



The anchor Club students mingle with the residents following the popular annual Fashion Show.

HAPPY ANNIVERSARY

Congratulations to the following staff members who celebrate anniversaries of employment in

JULY

22 years
Lena Wall,
Recreation
12 years
Sue Welch, RN
10 years
Ann Canter, LPN
9 years
Mel Rash, CNA
Lessie Robinson, CNA
7 years
Tad McClamrock,
Director of Maintenance
5 years
Gail Litten, CNA
Anthony Watson,Dietary
3 years
Kathy Nathan,
Director of Social Service
Debbie Sheek,
Medical Records
2 years
Tanya Beckerdite,
Social Service
Holly Hommel, Dietary
1 year
Pam Fuller, CNA
Jodi Goodman, Dietary
Cassandra Gray, CNA
Laverne Newman, CNA

AUGUST

21 years
Marie Doty,
Housekeeping Supervisor
19 years
Jean Garland, CNA
15 years
Vickie Donley,
Nursing Administration
14 years
Mary McLaurin, CNA
13 years
June Sealey, RN
11 years
Jesse Clawson,
Maintenance
9 years
Marlise Ward, LPN
7 years
Pam Snowden, LPN
6 years
Sally Terreni,
Recreation
1 year
Robin Deb, Dietary
Bill Fergus, Dietary
Matt Ford, Dietary
Toby Grimmett, Dietary
Robin Nelson, CNA
Wanda Smith, CNA
Paul Suarez, CNA

SEPTEMBER

12 years
Sue Clein,
Director of Public Relations
11 years
Evelyn Jones, CNA
10 years
Cindy Brewer,
Laundry
5 years
Jo King, CNA
3 years
Kathryn Carter, CNA
Ila Phillips, RN
2 years
Rhonda Truesdale,
Housekeeping
Mary Ann Valloze, RN
1 year
Shannon Adams,
Administration
David Hicks, RN
Shirley Seats, LPN

(below) Rae Glickman enjoys chatting with one of the few male students in the Anchor Club.

(Below right) Residents fill the Fair Oaks Synagogue to celebrate Israel Independence Day with Dr. Schmerler, a volunteer from Greensboro.











Special times at BJH include watching preschoolers cool off by the fountain during Mayfest and going shopping at Hanes Mall with volunteers. Pictured at left is volunteer Leonard Clein with Herb Peck and Saul Gottlieb and seen above is Marilyn Nelson enjoying shopping with the help of volunteer Gail Citron.

The Tree Of Life

The Tree of Life is a perfect opportunity to honor a person's memory or *simcha*. With a minimum donation of $100 you can pay tribute to someone and receive an inscribed leaf on the Tree. Complete and return this coupon for your leaf on the Tree.

Your Name: _____ Phone: _____

Address: _____

_____

Name of Honoree: _____

Inscription _____

_____

Send to: Blumenthal Jewish Home 7870 Fair Oaks Drive, Clemmons NC 27012

Temple news

Temple Beth HaTephila
Asheville NC
By Marjorie Schachter

THE SATURDAY MORNING FRIENDSHIP GROUP met on April 14 in Unger Hall for a discussion of words, some of which, or even all of which you may already know, which express Jewish values. The list includes "achabah," or love, "bayit," the whole house, "echad," God's oneness, "emet", truth, "esch", energy, "halacha," the legal system, and "havdalah," ceremony for the end of Shabbat.



In addition, there are "kahal," community striving for holiness, "kavod," dignity and honor, "ali," tool or vessel, "makom," place, "ruach," wind or life or spirit, "safer," book, "shalom," peace, "esh", fire, "kli," a vessel or tool, "shekinah," spirit, "shema," hear, "tephilla," prayer, "teshuvah," repentance, and "tzedakah," charity and justice. Rose and Ted Rose supplied the refreshments.

THE SISTERHOOD, as noted last time, honored its new members at a special luncheon in March. What wasn't noted were those honored, who were Pauline Berman, Seena Calder, Terry Haney, Dionne Kempenich, Glorial Miller, Marian Mosheim, Pearl Rosenthal, Cheryl Whitt, and Lotte Meyerson. Shirley Berdie headed the refreshment committee, consisting of Fran Aaron, Marge Hankin, Cele Resnick and Liesel Sullivan. Rosalie Schreier presented a history of the Temple.

As open brown bag Board and Planning Sisterhood meeting was held starting at noon on Monday, April 13. The latest of Sisterhood's successful annual rummage sales was held from noon on Sunday, April 19 'til noon on Wednesday, April 22. A special bag sale with lowered prices took place on Wednesday morning.

THE BROTHERHOOD would have to be forgiven for saying it's déjà vu all over again. According to Arnie Sgan's article in the April Temple Bulletin, "Sidney Schochet, Jewish Chautauqua Society Chairman, won two national awards at the recent 36th National Federation of Temple Brotherhood Biennial Convention held in Dallas, Texas.

"Schochet received the Harold Dubinsky Memorial Award for Outstanding JCS Chairman in the Small Temple class. He also won the Harold W. Dubinsky Memorial Award for Best JCS Fundraiser (small class). Sidney was also cited for a Gold Award for being among the top ten JCS Chairmen in the nation to exceed 100% of his JCS quota.

"Also at the convention, the Beth HaTephila Brotherhood received the coveted Julian Lyons Memorial Award. The Lyons Award is presented to the Brotherhood in recognition of outstanding service to our temple, youth, community, Reform Judaism, and the Brotherhood movement. Mazel Tov!"

MUSIC NOTES from David Cohen, music director, indicated that he was targeted for "Open Season" on April 3, when he answered any and all questions, as promised, after services. This year's Yom HaShoah service on April 22 featured music performed by the Temple's resident choirs and the choir of St. Mark's Lutheran Church, under the direction of Bonnie Richards, as well as the Temple's own Billy Jonas. The combined choirs performed a contemporary anthem entitled "Even When God is Silent" by Michael Horvit. Billy Jonas performed solo, and the professional choir sang Lewandowski's "Enosch."

LUNCH WITH THE RABBI, the brown-bag lunch and timely talk series guided by Rabbi Ratner, held its April session on the 20. The topic of discussion was "The Synagogue Revitalized—Challenges and Prescriptions" by Rabbi Elliot Gertel.

MAZEL TOV to Diane (Dina) Phillips on her conversion to Judaism.

THE POPULAR PASSOVER SEDER at the Temple was catered this year by Kimberly Linville Catering, and included, besides all the classics, Bob Janowitz's famous matzo ball soup.

HELLO, NEW MEMBERS! The Temple is proud and happy to welcome Mrs. Lottie Meyerson, Ms. Tammie Mesnard, Mr. & Mrs. Steven Huter, and Dr. & Mrs. Daniel Gottlieb.
SHALOM!



Beth Israel Synagogue
Asheville NC
By Lillian R. Wellisch

BET SEFER AND FAMILY EDUCATION NEWS
BIG EVENT ON APRIL 5:
The Pesach Fair on April 5 was for everyone. Robin Landsman was in charge of the event.



PRAISE FOR OUR BET SEFER STAFF:
Todah Rabah to all of our wonderful staff this year. Not only do they devote their Sunday mornings as well as preparation time during the week, they also deeply care about children and teach them creatively to deepen their Jewish knowledge. Please remember to give these folks your thanks! Our teachers: Laurie Chess—Alef I, Carmina Shuman—Alef II, Leticia Brockman—Gimmel, and Golda Trantham and Andy Deutsch—Daled.

Of course, it is our assistant teachers that are a key element in keeping Bet Sefer running smoothly. Thanks to Abby Miller—Alef I, Amy Joyce—Alef II, Margaret Teich—Gimmel, Liliana Landsman—Family Ed, and Nicole Siegel. The latter two are helping as their post-Bat Mitzvah service project. A personal thanks from Sara Birnham to Nicole, who has been her assistant. She has been incredibly flexible, going wherever she has been needed.

As always, ongoing gratitude to Robin Landsman for her work as Family Education programming, to Bob Deutsch and Billy Jonas for music, to Debi Miles for field trip and Temple/Shul events, to Golda Trantham for her assistance, and to the Rabbi for his help and advice.

APRIL AND MAY CALENDAR: April 5—Pesach Fair, May 3—Community wide Yom HaAtzmaut (Independence Day) Celebration, and May 17—Closing Ceremony followed by pot-luck picnic at Weaver Park.

BETH ISRAEL MEN'S CLUB
REPORT ON THE RESISTANCE AND RESCUE EXHIBIT AT THE JCC
Denmark heard the Nazi demands, recognized the evil, made the decision not to become a party to this evil and saved just about ALL of their Jewish citizens. This is the story that this exhibit told. Visitors to the exhibit could have viewed the photographs and read their related texts. However, the Men's Club was given two great advantages. . .Art Green and Debi Miles. Art and Debi have specific insights into some of the background behind many of the displays and they eloquently shared this with the Men's Club. Art's insights came as a result of a long-time Danish friend who had lived during these times and shared his experiences with Art. The Men's Club send a hearty thank you to Art Green and Debi Miles for this very moving experience.

YOM HASHOAH
The 27th day of Nissan was the day on which Jews throughout the world formally recall the six million Jews in Europe who were tortured and murdered during the second world war just because they were Jews. In addition to the six million Jews, Germany also murdered millions of Christians, gypsies, homosexuals, and dissidents who were caught up in this extermination frenzy. Our joint community service was held on Wednesday, April 22, at 7 p.m., at Temple Beth Ha-Tephila. The guest speaker was Susan Siegel, Principal Deputy Director of the U.S. Department of Justice Office of Special Investigations. Her topic was "Fifty Plus Years After the Holocaust: A Measure of Justice." Also speaking very effectively was Father Charles Taylor of St. John's Episcopal Church. The combined choirs of St. Mark's Lutheran Church and Congregation Beth Ha-Tephila, with Bonnie Richard, choir director and David Cohen, organist, were also on the program. The Men's Club distributed Yom HaShoah Memorial Candles to all members.

KOSHER FOR PASSOVER WINE AND CHEESE PARTY
On March 22, the Men's Club, in conjunction with the Wein Haus, sponsored a Kosher for Passover Wine and Cheese party. It was held at the Savoy Restaurant. We heard presentations on the history of wine, wine making technology, and wine selection criteria. We also had the opportunity to taste wines and, if we chose, to order.

MEN'S CLUB SHABBAT
April 24 and 25 featured the Men's Club Shabbat and the Bar Mitzvah of Genya Fridlyand. This Bar Mitzvah was especially noteworthy and heart warming because Genya and his parents came here approximately nine years ago and Genya was four or five at the time. He spoke so beautifully about his parents and his life and Russia and what it meant

to come here. The Men's Club Shabbat was a wonderful occasion. Todah Rabah to Bill Abramson and Barry Landsberg.

CAMP RAMAH DAROM
Representatives from Ramah Darom were present on April 23 at the Synagogue to talk about Synagogue Retreats, Senior Programming, Passover Retreats, Young Adult Activities, Family Camps, Children's Summer Camp, Summer Jobs, and LTI Training.

THE CENTER FOR JEWISH STUDIES AT UNCA AND THE OFFICE OF INTERNATIONAL PROGRAMS PRESENTED "VOICES OF SURVIVAL"
This was a talk by Ken Jacobson at the Humanities Lecture hall at UNCA about the Holocaust and the concealment and recovery of Jewish identity.



Ken Jacobson is a writer and editor living in Washington DC. His book, entitled *Embattled Selves,* the Atlantic Monthly Press, is an investigation into the nature of identity through oral histories of Holocaust survivors. Mr. Jacobson interviews over two hundred native people in six European cities for this book. His interviews are now in the permanent collection of the U.S. Holocaust Museum.

WOVEN YOUTH NEWS
The month of April was absolutely jam packed, Jessica Hedgepeth reports. On April 8, during the week of Pesach, Woven Youth held its annual Pesach Seder. April 22 was a very busy night. "On this night," Jessica says, "we had a Leadership Program to prepare and educate our youth for leadership in the Youth Group. After the Leadership Program, we had our Yom HaShoah program. April 28 was our Pot Luck Dinner. While we ate, we listened to Shirley Kaufman, our guest speaker."

CONTEMPORARY DISNEY—A MUSICAL TREAT FOR THE WHOLE FAMILY
This program was held on Sunday, April 19, at the JCC. We heard selections from "The Lion King," "The Little Mermaid," "The Hunchback of Notre Dame," "Pocahontas," and Oliver and Company." The program was performed by the Midday Musical Troupe, featuring John Hall and Susan Wadopian.

MIRIAM'S CUP FOR PASSOVER
Women from Beth Israel and the JCC co-sponsored the event at FIRED UP on Wall Street on April 1. Attendants chose from either clay or glass to have it ready the first night of Pesach.



ISRAEL AT 50 AT JCC
Of the exhibit of Israel's 50th in the showcase, Israel's declaration by Arthur Szyk, was particularly interesting. The JCC also had buttons and t-shirts for Israel's 50th birthday.

FAMILY EDUCATION
Family Education sponsored a two-part workshop on "The Spirit of Shabbat." The participants expressed interest in future workshops on various topics.

"WEDDING DAYS: WHEN AND HOW GREAT MARRIAGES BEGAN" BY SUSAN J. GORDON
On Sunday, April 26, at 10:30 a.m., we were privy to a delightful talk by author Susan J. Gordon, who is the daughter-in-law of our own Joe Gullotta. She revealed surprising humorous, passionate, and romantic details about the courtship and marriages of extraordinary couples. She had a book signing following her lively, entertaining talk.

PERSONAL TESTIMONY OF THE HOLOCAUST
On April 26, Walter Ziffer gave us his own accounting of what happened to him during the Holocaust. As always, all were intrigued and interested by his personal recalling of this event.

"ROOTS IN THE AIR," A READING AND TALK BY SHIRLEY KAUFMAN
This program was held on Tuesday, April 28, at the Owen Conference Center, UNCA and sponsored by the Center for Jewish Studies at UNCA.

Growing up in Seattle and living in San Francisco, Shirley Kaufman has made her home in Jerusalem since 1973. She is the author of seven books of poetry, including "Roots in

the Air," new and seleeted poems (Copper Canyan Press, 1996). "Her poems flourish in the spaces between what is familiar and unfamiliar, between life in Israel and life in the United States, and in those moments when the differences between Palestinian Jews, mothers and daughters, history in the immediate moment, play themselves out. Her poems evoke what it means to value one's roots, yet not to be rooted, speaking beyond the individual immigrant's experienee to a large global interconnectedness" (Roots jacket copy). Also a translator, Kaufman is a translator of Abba Covner, the late Israeli poet, who was a leader of the Partisans of Vilna. In this presentation, Kaufman read her original work and talked about the impaet Jerusalem and Israel have had on her work and life. This program was eo-sponsored by the Western North Carolina Jewish Federation.

MEMBERSHIP

We are delighted to weleome our new members Janet and Jud Rietdorf.

COMMUNITY NEWS

An Evening with Award-Winning Author, Judy Goldman on being a Jewish Mother, Wife, Sister, Daughter

On Thursday, October 29, 1998, Judy Goldman will read from the personal essays she writes for National Publie Radio and hear from her fortheoming novel, The Permanence of Things, whieh traees three generations of sisters in a Jewish family in the South. She will also talk about ereativity and where she finds the inspiration for her work.

Judy Goldman was born in Roek Hill, South Carolina, and has lived in Charlotte for 30 years. She is married to Henry Goldman and has two ehildren. She writes and delivers personal eommentaries for National Publie Radio. Two books of poetry have been published, Holding Back Winter and Wanting To Know the End. Her work has appeared in numerous journals, anthologies, and textbooks. Judy has won many prestigious awards and prizes for her writing. She is a popular speaker throughout the region, appearing on a Public Television speeial about writers hosted by Charles Kuralt, at Spoleto in Charleston and Novello in Charlotte. Her first novel, *The Permanence of Things*, will be published by William Morrow in July, 1999. Make plans now to attend this amusing and entertaining evening.

Thursday, October 29, 1998
7:30 p.m. Place: Gorelick Hall, Charlotte, North Carolina
$5.00 in advance, $7.00 at the door

The Museum of the Jewish Family

The Artist, the Bible and the Storyteller: Interpretations of the Book of Genesis by Paul-Henry Bourguignon

The Museum's latest off-site exhibition is a presentation of original drawings by the late American artist Paul-Henri Bourguignon at the Chapel Hill Town Hall. "The Artist, the Bible and the Storyteller: Interpretations of the Book of Genesis by Paul-Henri Bourguignon" will open with a public reception on Friday, September 18, 1998, from 4 to 6 p.m., at the Town Hall, 306 North Columbia Street, Chapel Hill. Members of the congregation and community are welcome. The exhibition will remain on display until mid-October. It is co-sponsored by the Chapel Hill Public Arts Commission.

Paul-Henri Bourguignon's imaginative drawings from the Book of Genesis combine skill, simplicity of ex

Continued on page 42

Continued from page 41

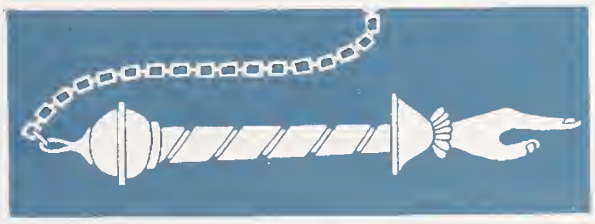
ecution, sensitivity and, often, humor. Through these works, Bourguignon finds his niche in the long and powerful tradition of Biblical interpretation and reinterpretation.

In the twelve drawings on display—part of a set of two hundred Biblical scenes—the artist is both prophetic and playful. His interpretation of "Let there be light," for example, includes a kerosene lamp. This may have been in the Creator's mind, although people did not think of it until much later. In another drawing, Bourguignon includes dinosaurs among the creatures God made while populating the earth.

Bourguignon's drawings challenge our imagination, thereby encouraging our own thoughts on the creation story, say Museum Director and Curator Lenora Ucko. "While there have been many interpreters of the Bible or of Genesis, most tend to accept or talk about rather stereotypical interpretations," she says. "Because Bourguignon is so unique and individualistic in his interpretations, and yet very respectful of the material, it permits and empowers the rest of us to do our own thinking. We can see how the limits are much wider than we might otherwise have thought, and add our own ideas."

"The Artist, the Bible and the Storyteller: Interpretations of the Book of Genesis by Paul-Henri Bourguignon," is on display at the Chapel Hill Town Hall, September 18 through mid-October. The Town Hall is located at 306 North Columbia Street in Chapel Hill. Hours are 8: 30 to 5:30, Monday through Friday. For more information, call the Museum of the Jewish Family at (919) 682-5095.

At the Rosenzweig Gallery:
Fabrics and Embroidery. A large colorful Torah curtain from the recently closed Lumberton synagogue has been added to this display.



New Chabad House to Open in Chapel Hill

Lubavitch of North Carolina announces the opening of a new Chabad House in Chapel Hill. The Chabad House will serve Jewish students at the campuses of UNC and Duke.

The Chabad center will be located 106 Park Place in Chapel Hill, adjacent to the UNC campus. The center will offer a variety of educational and religious programs for students, or anyone interested in pursuing their Judaism.

There are currently over three thousand Jewish students at the two universities. Additionally, eighteen hundred Jewish families live in the community, many of whom are associated with UNC, Duke and the Research Triangle. There is a Hillel at campus, and Chabad plans to work together with the leadership of Hillel.

Rabbi Pinchus Lew and his wife Channie will administer the new center. Rabbi Lew was born in London, England, and has studied in the Rabbinical College of Canada and the Toras Emes academy in Jerusalem. Rabbi Lew has been active in Jewish outreach in Minnesota. Rabbi Lew has many talents and is a certified Shochet. He also worked for a Hebrew printing company in New York and is an accomplished computer technician and consultant.

The Lews are quite enthusiastic about their new mission and look forward to welcoming many students to their new home. Anyone interested in contacting the Lews can call 919-932-9932.

Steinhardt Jewish Campus Service Corps Fellows Arrive at Hillel Foundations in Illinois

Recent Grads—From the Hometowns of Niles, Raleigh and Cleveland—Reach Out to Jewish Students on Campus

Three Steinhardt Jewish Campus Service Corps (JCSC) Fellows—one of whom happens to be a Ms.—have started their year's tour of duty at Hillel Foundations on three Illinois University campuses. The recent college graduates will spend the 1998-99 academic year working to broaden and increase the number of students involved in Jewish campus life.

Daniel Burg, a native of **Niles, Illinois,** is the Leni and Peter May Engagement Fellow at the University of Chicago's Johanna and Herman H. Newberger Hillel Center. Mr. Burg is a 1998 graduate of the University of Wisconsin where he majored in Hebrew and Semitic studies and anthropology.

Hannah Herman, a 1998 graduate of the University of North Carolina at Chapel Hill and a resident of **Raleigh,** is the JCSC at the University of Illinois, Urbana-Champaign. Ms. Herman majored in communications and sociology.

Michael Uram, a 1998 graduate of Washington University in St. Louis, is the Doppelt-Spielberg Engagement Fellow at the Louis and Saerree Fiedler Hillel Center at Northwestern University in Evanston. Mr. Uram, whose family lives in **Highland Heights, Ohio,** earned his B.A. in history and religious studies.

Endowed by New York philanthropists Judy and Michael Steinhardt in 1994, the Jewish Campus Service Corps serves as Hillel's strike force for Jewish engagement, connecting with students not normally attracted to Hillel programs and activities. Through personal initiative and innovative programming, the JCSCs reach out to Jewish students in sororities and fraternities, in the dorms and the cafeterias, and seek to involve each student, on his or her own terms, with Jewish life on campus. In four years, the program has grown from 21 Fellows to more than 75 serving at colleges and universities throughout the United States.

The Hillel of Illinois is a commission of the Jewish Federation of Metropolitan Chicago and is supported by the Jewish United Fund and Hillel: The Foundation for Jewish Campus Life. Hillel serves as the Jewish address on campuses throughout the United States and in countries abroad, providing year-round cultural, educational, spiritual, vocational, athletic, social and community service programs designed to engage Jewish youth adults. The Governing Commission of The Hillels of Illinois is chaired by Ila J. Lewis, a resident of Glencoe.



*Set to begin the 1998-99 academic year as Steinhardt Jewish Campus Service Corps Fellows are (left to right): **David Burg,** a resident of Niles, Illinois, who is the Leni and Peter May Engagement Fellow at the Johanna and Herman H. Newberger Hillel Center at the University of Chicago; **Michael Uram**, a native of Highland Heights, Ohio, and the Doppelt-Spielberg Engagement Fellow at the Louis and Saerree Fiedler Hillel Center at Northwestern University; and **Hannah Herman** of Raleigh, North Carolina, the engagement fellow at the University of Illinois, Urbana-Champaign.*



With scissors and care, kids create a memorial

When Pavel Friedmann was about 11 years old, his family was forced to leave their home in Poland. The Friedmanns and other Jewish families were moved into a walled-off, isolated area called a ghetto. While he was living in the ghetto, Pavel wrote a poem called "The Butterfly." Part of the poem reads, "Such, such a yellow/Is carried lightly way up high/It went away I'm sure because it wished to kiss the world goodbye."

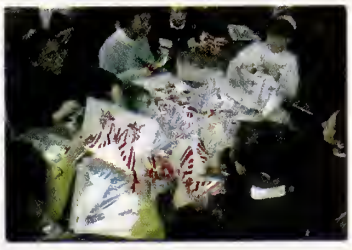
It was the last butterfly Pavel would ever see. He was one of 6 million Jewish people who were killed during World War II. The murder of Jews by members of Germany's Nazi Party from 1938 to 1945 is known as the Holocaust. It is considered to be one of the most evil acts in history.



Of the 6 million Jewish people who died in the Holocaust, 1.2 million were children, Eleanor Schiller, a teacher in Myrtle Beach, South Carolina, was looking for a way to help her students understand the huge number of young lives lost in the Holocaust. After she read Pavel's poem, an idea took flight. She decided to invite students everywhere to create 1,200,000 paper butterflies to display for Holocaust Remembrance Day on April 23. Says Schiller: "I wanted kids to realize that this is a world where we can all work together."

The students at Schiller's religious school, Chabad Academy, have been cutting out butterflies for weeks. They've made about 125,000 butterflies. (Ask your teacher how you can help. There's information in the TFK Teacher's Guide this week.)

Student Becky Hemmo, 13, says the project is special to her. "Butterflies are just like children—colorful and free. Butterflies don't live long, and these kids didn't live long. We should remember what happened, to stop it from ever happening again."



Nov. 2 is Application Deadline for "Olympiyeda '99— Israel's International Science Contest for Teens

High school science whizzes can now apply for entry in the 1999 "Olympiyeda"—the highly-popular international science contest for teens, to be held in Israel next summer. November 2 is the deadline for applications.

The competition is sponsored by the Israel National Museum of Science in Haifa and is open to 9th and 10th graders in Israel, the United States, Canada, England and Australia. The final stage of the contest will be nationally televised on Israeli TV.

Some 50 teens who score highest on a series of exams will be selected from among the applicants to receive three-week stays in Israel. Families of those who are chosen will be asked to contribute an amount still to be specified toward airfare to and from Israel. But room, board and other expenses will be borne by Olympiyeda, according to Judith R. Golub, director of the New York-based American Friends of the Israel National Museum of Science. A scholarship fund is being established to assist families that cannot afford the full fee.

Olympiyeda—known as "Olympics of the Mind"—was organized to promote interest in science and encourage youngsters to pursue careers in science and technology, explained Ms. Golub. The creator of the competition was Dr. Zvi Dori, professor of chemistry at Technion-Israel Institute of Technology, who also founded the Israel National Museum of Science.

Now 10 years old, Olympiyeda is a three-stage event, designed to offer fun, excitement and challenge, as well as cash prizes, to the participants. Until 1995, entry was limited to Israeli students. "We will continue to expand the competition to kindle interest in science among Jewish youth generally, while reinforcing their sense of Jewish identity," Ms. Golub said.

Ninth and 10th graders who enter are given a multiple-choice general science examination. The top-scorers qualify for a second-stage multiple choice exam to test their knowledge and understanding of a particular science subject, to be designated by Olympiyeda officials. Study materials are provided by the Israel National Museum of Science.

Next August, the top scorers from abroad will be sent to Israel for three weeks to attend a summer science camp, where they will join their Israeli counterparts in a science and technology workshop, meet with Israel's leading scientists and tour important historic, cultural and religious sites.

At the end of August, when the science camp closes, the top-ranking youngsters will be chosen from the 50 contestants to participate in the competition's nationally-televised finals.

Both the Israel National Museum of Science and the Olympiyeda are funded primarily by private donations, although the Israeli government also provides subsidies. The Olympiyeda is a joint project of the Museum, the Jewish Agency, Israel's Ministry of Education and Culture, the Weizmann Institute of Science, Technion-Israel Institute of Technology, the Israeli Ministry of Science and the City of Haifa.

Students and their parents can obtain applications and further information on the Internet (email—israelscience@home.com) or by writing or calling Judith R. Golub, American Friends of the Israel National Museum of Science, 511 Fifth Avenue, 10th Floor, New York, NY 10017; telephone and fax: (212) 578-1756.



Donations to the Blumenthal Jewish Home

JUNE 18 TO JULY 24, 1998

PLEASE SEND **CORRECTIONS** TO: DEVELOPMENT OFFICE
7870 Fair Oaks Drive, Clemmons, NC 27012-7513 phone (910) 766-6401

In Memory of:
JULIUS ARONSON
By: Constance Aronson

ALICE BECKER
By: George Becker

SYLVIA BERGEN
By: Audrey Madans

ARNOLD I. BERNSTEIN
By: Beatrice Bernstein

ALBERT EDELSTEIN
By: Doris Edelstein Gropper

BARBARA PALEY CALCHAMIRO
By: Shirley and Bert Lynch

HAROLD FRIEDMAN
By: Edna and Philip Bernanke

MARGARET DAVIS
By: Mr. and Mrs. Mebane Davis

JEFFREY HAHN
By: Alex Madans
Dorothy and Craig Madans
Audrey Madans

RICHARD HELBEIN
By: Alex Madans

KATHERINE HEMMERDINGER
By: Phyllis and Stanley Shavitz

MY PARENTS ABRAHAM AND BERTHA HEFFLER
By: Milton S. Heffler

SUSAN FREEDMAN KAPLAN
By: Shirley and Marlin Freedman

BESS KABOT
By: Joyce and Hank Gutman

MELVIN KERESH
By: Shirley and Wallace Leinwand

BERTHA LEFKOWITZ
By: Muriel and Seymour Wechsler

ANN LENTZ
By: Mrs. Pete Brannon
John Farley
Barbara and Thomas Haislip
Mrs. Eunice Rives
Dr. and Mrs. Ben Shappley
Mr. and Mrs. William Taylor Jr.
Winifred Nelson
Mr. and Mrs. Bob Kaplan

SUSIE LEDBETTER
By: Winnie Richter

ANNA K. LEVINE
By: Pearl Kotlovker

OUR PARENTS
By: Florence and Arnold Blitzer

ANNE NELSON
By: Audrey Madans

CURTIS NEWTON
By: Ruth P. Simon Newton

GEARLD SANDERS
By: Elaine Sanders

ROZ BRAUN
By: Janet and Simon Braun

HELEN C. SOLOW
By: Robert I. Solow

IRA SCHULMAN
By: Dorothy Schulman

MY SISTERS DEBBIE AND ANNE NELSON
By: Sally and Milton

"UNCLE WILLIE" WILLIAM B. ROBIN
By: Joan and Seymour Kaufman

Happy Birthday:
HILDE OPPENHEIMER
By: Mr. and Mrs. B. H. Romer
Elizabeth and Ernest Kahn

HANNAH ACKERMAN
By: Lilian Newell

WALTER SUNDHEIMER
By: Al and Therese Schwartz

Happy Anniversary:
ELAINE AND MARVIN ZERDEN'S 50TH ANNIVERSARY
By: Pamela and David Jones

Speedy Recovery:
LILLIAN BIENSTOCK
By: Audrey Madans

SHIRLEY AND BERT LYNCH
By: Shirley B. Fields

JULUIS SILVERMAN
By: Audrey Madans

In Honor of:
HANNAH HOCKFIELD
By: M. L. Slesinger

BETTY LEVINE
By: Gene Goldberg

SYLVIA L. MARGOLIS
By: Sandra and Gary Smiley

MAZELTOV TO JOHN PRAUSKY ON THE OCCASION OF HIS 2ND BAR MITZVAH
By: Audrey Madans

HANNAH ACKERMAN
By: Abraham Stern

MAZELTOV TO MARCELLE AND ALAN OXMAN ON THE OCCASION OF THEIR DAUGHTERS MARRIAGE
By: Audrey Madans

MY PARENTS MR. AND MRS. ISADORE GURVIS
By: Joan and Dale Gurvis

THERESE SCHWARTZ
By: Jean B. Lund

DR. CARL HOFFMAN
By: Dr. and Mrs. Steven P. Irving

MICHELLE NAGGAR
By: Dr. and Mrs. Edward Halperin

BLANCHE AND JULIUS MORGAN
By: Susan and Harvey Morgan

ROSE GOLDEN
By: David Snow

BERTHA ROSENBLUTT
By: Sonia and Albert Rosenblutt

FANNY WEINSTEIN
By: Sonia and Albert Rosenblutt

Tree of Life:
In Memory of:
HOYD AND FLORENCE BANK
By: Ellen Bank Levitch

In-Kind:
By: Daughn Eagan
Mr. and Mrs. George Killian

Yahrzeit:
DORA BIERMAN
By: Rhoda Bierman

ROSE BERZIN
By: Charlotte Tambor
Gary E. Goodnough
Lynn and Gary Goodnough

ERVIN GREENBERG
By: Milton Heffler

TESSIE LEVIN FREEDMAN
By: Muriel Freedman

EDWARD HESSE
By: Barbara Cone

GUSSIE HONIG
By: Ruth Goldstein

ALFRED LUBETSKY
By: Lawrence Lubetsky

DEBBIE NELSON
By: Sally and Melton Keller

HELEN SCHWARTZMAN
By: Rosa and Lewis Eisenstadt

MARGARET DAVIS
By: Mr. and Mrs. Michael Davis

ASHEVILLE
Blumenthal Jewish Home
7870 Fair Oaks Drive
Clemmons, NC 27012

BOONE
Mrs. Linda Bliss
107 Keystone Dr., Boone, 28607

CHARLOTTE
Mrs. Rhoda Gleiberman
511 Merwick Cir., 28211
Mrs. Hushie Silverstein
4624-A Simsbury Rd., Charlotte, 28226

CLINTON
Blumenthal Jewish Home
7870 Fair Oaks Drive
Clemmons, NC 27012

FAYETTEVILLE
Mrs. Sondra Pritchard
418 Edinburgh Dr., Fayetteville, 28303

GREENSBORO
Blumenthal Jewish Home
7870 Fair Oaks Drive
Clemmons, NC 27012

GREENVILLE, NC
Mrs. Sandy Sosne
106 Christina Drive, Greenville, NC 27858

GREENVILLE, SC
Mrs. Marsha Strong
141 Rocky Point Way, Greenville, SC 29615

HIGH POINT
Blumenthal Jewish Home
7870 Fair Oaks Drive
Clemmons, NC 27012

HENDERSONVILLE
Mr. Morris Kaplan
415 Blythe St., Hendersonville, 28739

LUMBERTON
Blumenthal Jewish Home
7870 Fair Oaks Drive
Clemmons, NC 27012

KINSTON
Mrs. Joe Goldwasser
1302 Stockton Rd., Kinston, 28501

MYRTLE BEACH
Mrs. Martin Bernstein
P.O. Box 739, Conway, SC 29526

RALEIGH
Ms. Sherry Bernstein
2308 Heartley Dr., Raleigh, 27615

WALLACE
Mrs. Noah Ginsberg
P.O. Box 367, Wallace, 28446

WELDON
Mrs. Harry Kittner
9 Lee Lane, Weldon, 27890

WHITEVILLE
Mrs. Gary Kramer
P.O. Box 889, Whiteville, 28472

WILMINGTON
Blumenthal Jewish Home
7870 Fair Oaks Drive
Clemmon, NC 27012

The American Jewish
Times Outlook
P.O. Box 33218
Charlotte, NC 28233-3218

NONPROFIT
ORGANIZATION

U.S. POSTAGE PAID
CHARLOTTE, NC
PERMIT MUBER 609

C052191
SERIALS DEPARTMENT
CB #3938,DAVIS LIBRARY
UNVERSITY OF NC AT CHAPEL HILL
CHAPEL HILL N C
27514-8890
CA

May the flame of our commitment illuminate our deeds in the year and decade ahead

Best wishes for
happiness and prosperity
in the New Year.

Alan Blumenthal, President

Herman Blumenthal, Chairman

Super GUNK RADIATOR SPECIALTY COMPANY

Fc296 .A51



The American Jewish Times Outlook

Fall 1998 Issue

editorial

American Jewish Committee Welcomes Wye Summit Agreement as "A Victory For Both Sides, A Victory For Peace"

The American Jewish Committee welcomes the signing of an interim land-for-peace agreement between Israel and the Palestinian Authority. Despite the difficulties the parties faced in reaching this accord, it is a crucial step forward in the Arab-Israeli peace process. The agreement concluded a victory for both sides, a victory for peace.

This agreement is also a clear victory for American interests in the Middle East and around the world, achieved through tenacious meditation by President Clinton. We extend our gratitude to the President for his persistence and patience in helping Israel and the Palestinians overcome obstacles to progress, and we congratulate the President, Vice President Gore, Secretary Albright, National Security Adviser Berger, Ambassadors Indyk and Ross, CIA Director Tenet, and the entire American peace team for this important achievement. We express our appreciation, as well, for the contributions of His Majesty King Hussein, who inspired and worked with all parties to conclude these interim negotiations.

Tough bargaining lies ahead as the peace process moves forward. Just as there have been obstacles in the five years since Oslo, there will be obstacles both parties will face in the coming final status talks, as they confront the hardest issues of permanent borders, settlements, refugees, Palestinian political status, and Jerusalem. Faithful implementation of this latest agreement—including long-delayed steps the Palestinian leadership must take to revise the Palestinian charter and address Israel's security concerns—will prepare the way for this next, and decisive, phase of negotiations.

But the Wye Summit itself represents a considerable achievement. It proves wrong the assumptions of Israel's critics—in the Arab world and Western Europe, especially—that Prime Minister Netanyahu intended to end the Oslo process; in fact, through this hard-fought agreement, the Prime Minister has given the process new strength. And this agreement demonstrates once again America's irreplaceable leadership in international affairs.

The Economic Crisis in Asia

American Corporate Investors Turn To Israel To 'Plug The Gap'

by Elmer L. Winter, Chairman,
Committee for Economic Growth of Israel

Some American corporations have been harder hit by the Asian economic meltdown than they expected. Understandably, there is now a rush to 'plug the gap'—to find new places to invest and to develop additional products and expanded markets.

Israel provides the perfect escape valve for companies and capital investors seeking a way around the Asian crisis. Its economy is made to order for U.S. firms seeking to maintain their growth pattern. And Israel's government is moving fast to encourage Israel's role as an investment alternative to the shrinking Asian behemoth by removing government-imposed restrictions at an accelerated rate.

Israel's strengths as a replacement for Asian investment and market development are numerous. Its fundamental advantage is its democratic political structure and underlying stability. Despite the internal squabbling and sometimes-raucous street theatre that mark Israeli politics, no dynasty exists. Kings or "maximum leaders" are not part of the nation's governing system or heritage. Periodic elections reflect the wishes of the citizens.

Economically, Israel remains on a very sound footing. It is now rated by the International Monetary Fund as an "industrialized nation" and no longer is considered an emerging country. Unlike many other states, the Israeli currency is stable. Companies are not fleeing the country, Bank loans are available at real interest rates of between 5 and 6 percent. The banking system itself is first rate. Venture capital is readily available.

Despite the ups and downs of the Israeli-Palestinian negotiations, the peace process appears to be regaining strength once more. A final agreement ultimately will open the gates for American companies to sell their products to a potential Arab market of 200 million consumers.

Because it is intimately linked to the international economy, Israel is suffering a mild slowdown of its own—in part a reflection of the declining Asian markets with which Israel had been developing ties in recent years. But, as in the United States, the nation's underlying economic structure remains solid. Israel's anticipated growth will rise by 1.9 percent in 1999. The Gross National Product (GNP) is forecast to exceed $100 billion next year. The inflation goal for 1998 is 5 percent.

Still another important factor in attracting U.S. capital that normally would have been invested in Asia is the strong bond between Americans and Israelis as people. You will find no American flag burning by Israelis. Furthermore, Israel's managers are "in synch" with U.S. companies. Many Israeli executives have been educated in American universities and business is readily conducted in English. And even Israel's accounting methods and standards are similar to ours, so much so that five major U.S. accounting firms have branches in Israel. There is a minimum of "cooking the books" that was so prevalent in other foreign countries.

Other advantages of corporate investment in Israel are the accessibility of parts, supplies and services to American high-tech companies, which have been staging their own invasion of Israel in recent years, and the availability of 50 percent R & D Israeli grants to American companies in Israel to develop state of the art products. Moreover, Israel's free trade agreements with European nations enable American companies to tap the European market at a low cost.

In a recent interview, Israeli Finance Minister Ya'acov Ne'eman predicted that "in the near future we will be seeing an ongoing stream of foreign investments in Israel, when capital markets realize that Israel is a stable nation." Recent actions taken by Israel to attract foreign investors include a reduction in the budget deficit and adhering to the budget framework, in addition to removing bureaucratic blocks, Ne'eman said.

Potential investors who take the trouble to investigate current opportunities in Israel will find that Israelis are not preoccupied with economic crisis as are Asians, Russians and residents of a number of other countries. Investment and expansion remain the driving force in Israel. They should serve as a welcoming call to American corporate leaders with global investment on their minds.

Elmer L. Winter, chairman of the Committee for Economic Growth of Israel, was the co-founder and long-time president of Manpower, Inc., the world's largest temporary help service.

Contents

Feature

Center for Business Ethics 5

What Shall We Name the Baby? 8
by Rabbi Robert Alper

The Binding of Isaac 10
by Jill Blumenthal

Frank Meisler ARTIST IN MOTION 12
by Sarah Henderson

The Cooper and Inventor's Reunion 14
by Alan Katz

Blumenthal Jewish Home 28

Reviews 22
Medical 27
Temple News 36
Community News 39
Donations 47

The American Jewish Times Outlook

CHESHVAN-KISLEV 5759
Volumn LXVI October/Fall 1998 2

Publisher
The Blumenthal Foundation

Editor
Geri Zhiss

Associate Editor
Estelle Hoffman

Art Department
Shirley Beatty—Typographer
Layout & Paste-up
Lelia Payton
Lydia Widenhouse

Production Manager
Gene McLeod

Production Assistants
Mary Aery
Bernice Coleman
Bobby Cook
Mickey Ennis
Clarendaelease Mounkassa

Contributing Correspondents
Marjorie Schachter
Lillian R. Wellisch

The American Jewish Times Outlook is
Published by
The Blumenthal Foundation
A Non-Profit Organization
1900 Wilkinson Blvd.
Charlotte, NC 28208-5670
704-372-3296 Fax: 704-334-9425

Internet address:
geri@vnet.net

Mail change of address, with label, to The American Jewish Times Outlook, PO Box 33218, Charlotte, NC 28233-3218. Letters to the editor are welcome. They should be kept as short as possible and are subject to condensation.Because of the volume of mail, not all mail can be published.

DEADLINE FOR FUTURE ISSUES:
November Issue – October 1
December-January Issue – November 1
February Issue – January 1

Center for Business Ethics



Software copying, intellectual property, downsizing, greed, corruption, truth-in-advertising - these are the hot topics of today. But in searching for answers, scholars, the business community and even high school teens are now finding guidance and solutions to the moral dilemmas of the 1990s not from modern authorities but from traditional Jewish sources.

They are able to do this due to the very special work being done by the Center for Business Ethics and Social Responsibility of the Jerusalem College of Technology - Machon Lev.

The Center was established in 1992 by Dr. Meir Tamari, a former chief economist in the office of the Governor of the Bank of Israel and a world-renowned expert on Jewish business ethics. Viewing its mission as encouraging and promoting high standards of business integrity and economic honesty through the creation of awareness of Jewish ethical teachings, it reaches out, both in Israel, the UK and the US to the general business community through seminars, lectures and publications and to schools through the development of educational programs. It also engages in research projects, providing a Jewish perspective on areas of public interest.

"Ethics is obedience to the unenforceable," says the bearded, Orthodox, Tamari, who has written four books on the subject and lectured around the world. "It deals with that which we ought to do but which no legal system can enforce."

"Many people are surprised that Judaism has anything

to say about business ethics," notes Rabbi Pinchas Rosenstein, the Center's executive director and a former communal rabbi in the UK. "But the Talmud has whole tractates on business ethics. The sources have a lot to say about commerce and taxation. And issues raised today, like privatization or even the Microsoft - Windows 98 controversy [in which Microsoft is accused of forcing companies selling computers and needing its Windows operating system, to include Microsoft's browser for the Internet, thereby locking out competitive companies selling browsers], are not new - they just appear in the sources in different contexts. It is possible to go to the Jewish sources and see that the light they shed is still relevant for us today."

At present, the Center's main aim is to raise the issues and generate debate, not just in the Orthodox community but also among the secular and even non-Jewish communities. "Most of our work is in Jewish values. There is very little in a solely Orthodox context," says Rosenstein. "In fact, in Israel, we serve as a bridge between the secular and religious."

The seminars and lectures the Center presents to the business community in Israel reach a primarily secular audience and the same is true of its business ethics course for high school students. In addition, the Center also has been asked to act as an advisory body to numerous Israeli organizations, companies and individuals, again primarily secular, on ethical issues related to work and the development of codes of conduct.

One of its major efforts in the religious community in Israel is within the Jerusalem College of Technology itself. Every student at this men's college, which offers degree programs in science and technology combined with Torah studies, must have taken at least one business ethics course by graduation.

Abroad, the picture is even more complex, with its UK associate's school program in England reaching a primarily non-Jewish audience.

Since 1995, the Jewish Association for Business Ethics (JABE), an independent body of Jewish businessmen set up in the UK in 1991 following a two-month visit by Tamari, has been instrumental in setting up a successful school program for sixth formers (11th and 12th graders) called Money and Morals.

"The program is quite radical," Tamari explains. "JABE takes a troupe of actors and brings them to schools with 10% to 15% Jewish students. They act out scripted moral dilemmas; problems the students can relate to. This might be illegal copying of software or just how much you should disclose about that used car you want to sell. They also bring two or three businessmen to debate the problem with the students, concentrating on universal ethical values."

"We are not thrusting Judaism down anyone's throat," declares Rosenstein, who served as a director of JABE before joining the Center in Israel. "We show the Jewish way to handle issues. All the students get involved and by doing so, this forces non-Jews to find answers within their own traditions. We get Christian and Muslim teens to examine their own religions, something most never thought of doing before. The answers will be different but at least they have been forced to confront the problem."

Several dozen schools, and more than 5,000 students, mainly in the London area, have taken part in Money and Morals. These include such prestigious non-Jewish schools as Haberdasher's, City of London and Henrietta Barnett, as well as all the Jewish secondary schools including Jewish Free School and Hasmonean.

JABE also holds businessmen's seminars for leading commercial Jewish businessmen that have been well attended by non-Jews as well.

In the US, the Center makes its programs and materials available to any and all whom like them, serving as a resource center. It has developed a high school program, replete with a teacher's guide and study units on business ethics, as well as a video, which will be available in the summer. "We have the whole kit and caboodle available to interested communities," says Rosenstein. "The program is also suitable for adults."

In 1996, the American Association for Jewish Business Ethics was established. It has organized seminars at leading North American universities including McGill, Brown, Boston University, UCLA and NYU, and at a number of Evangelical Christian and Catholic colleges. In addition, the Association supplies scholars in residence to those interested.

"Outside of Israel, we are aware that a lot of anti-Semitism is based on stereotypes of how Jews run businesses," says Tamari. "We have found that for Jews and non-Jews, our work helps them see Jewish business ethics in a different light. In England, for example, JABE distributed leaflets written by us listing how Jews should behave in business according to the Jewish sources."

The leaflet points out that the principle of Caveat Emptor (buyer beware) is not acceptable in Jewish law and backs this up by citing Maimonides' Code, Law of Sales. It notes the importance the Torah places on fulfilling all commitments, even verbal ones, and that economic immorality is a religious crime in Judaism. Judaism also teaches the concept of "enough" making greed, conspicuous consumption and exaggerated consumerism betrayals of its basic standards. And Jewish law insists on community obligations toward its weakest members.

"One Jewish businessman, who is in charge of a major retail chain, carries our leaflet in his briefcase and shows it to his non-Jewish customers and bankers as a way of informing them what Jewish business practices are according to the sources," notes Tamari.

"Moreover, a lot of Jews who find it difficult to identify with Judaism, when presented with the ethical aspect of running a business, feel they can identify," he continues. "They may be turned off by the synagogue and the ritual, but find here a Jewish answer to problems which are bothering them. They find a relationship with Jewish sources that they would not find anywhere else. This theme - serving as a bridge to Judaism - is very important for me. And I find this all over the world.

"An additional aspect of our work is that everybody has professional and personal problems vis-a-vis business and money, both Jews and non-Jews," he adds. "The issues are the same whether you are in

THE
FAMOUS MART
Famous Brands for Less

3870 E. IND. BLVD.
AMITY GARDENS
(704) 568-8723
M-W: 10-6 Th-Fr: 10-9
Sat: 10-6, Sun: 1-6

6600 N. TRYON ST.
(704) 596-3132
M-W: 10-6,
Th.- Fri: 10-9
Sat: 10-6, Sun: 1-6

FEEDOM MALL
(704) 392-3101
M-W: 10-7,
TH-FR: 10-9
SAT: 10-7, Sun: 1-6

Japan, England, the US or Israel. People find even just the discussion of a Jewish attitude a help to them. We help them to recognize problems and show them that there is an approach to solving them."

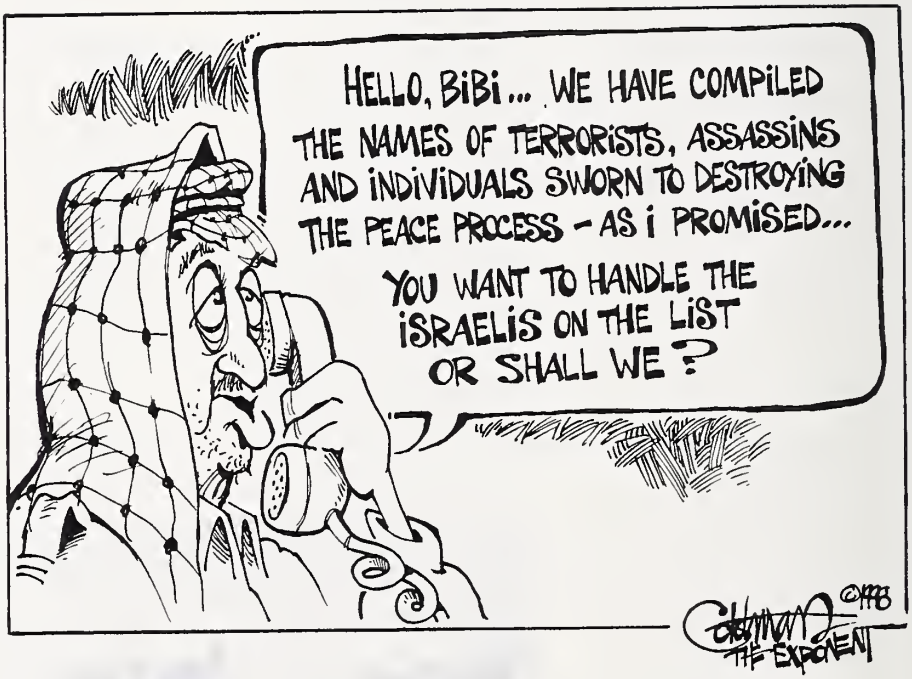
The Center has had all kinds of people contact it seeking information and Tamari has lectured all over the world. "One time, I was contacted by a Japanese academic interested in knowing how much Jewish tradition has influenced the diamond industry," Tamari recalls. "We spoke about mazal u'vracha, the practice in the diamond industry of concluding deals verbally with a handshake and this blessing. This is one of the few industries in the world where transactions are based on verbal trust, where one's word is one's bond. And this practice is definitely rooted in Jewish law. I have also been approached by German academics, black South Africans, Indians, Thais, etc. about what the Jewish sources say. Inevitably, these discussions always lead to further discussions on Judaism itself."

"We have identified core principles which we believe are suitable for all audiences," says Rosenstein. "These include: the principle of enough (greed), the Golden Rule (do unto others as you would have them do unto you), the idea that wealth brings responsibility, the concept that moral business is good business, and the recognition that while ethics needs effective laws, they go beyond laws."

As part of its efforts to reach out, the Center sends out a newsletter, in English, called Clear Profit, which is available free to anyone wishing to be on its mailing list. In the future, it would like to set up a site on the Internet where Jews and non-Jews can discuss and debate various aspects of business ethics. And it is has started to provide lectures and seminar programs for groups visiting Israel.

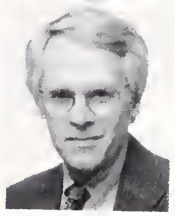
In a world of unabashed capitalism, the Center brings a sense of right and wrong, as well as compassion, to the free market, providing a modern-day Guide for the Perplexed for businessmen and consumers alike.

For more information, the Center for Business Ethics and Social Responsibility can be contacted by e-mail at: rosenst@netmedia.net.il



What Shall We Name the Baby?

A Time to Laugh



Rabbi Bob Alper is a stand-up comic, an author of ***Life Doesn't Get any Better Than This.*** Visit him at www.bobalper.com.

"...and so, we welcome this child into our Jewish community, as we bestow upon her names in honor of the memories of her great grandparents, Sadie and Max. The Hebrew name Shoshanah Malkah bat Leah v'Shimon.

"And the English name...um...Tiffany... Brianna...Spiegelberger."

That baby naming was a career highlight I frequently describe during my stand-up comedy routines, except on one occasion when, just before the show, the chairman of the event introduced me to his daughter: Brittany.

First names have reflected evolving Jewish self-images and priorities for generations, wonderfully epitomized by the chapter title "How Kimberly and Chad Begat Adam and Tamar" in one of Albert Vorspan's books.

Last names have also seen a transformation, especially during the past two decades. When my wife and I were married twenty-nine years ago, she had no problem accepting my surname as hers. Of course, having stood at the back of the line throughout her youth due to a last name beginning with Z, she was more than pleased to become an Alper. Her sister married a guy whose name began with B.

Lately, however, we've experienced a creative shift regarding family names, largely as a result of the heightening of women's consciousness. Now it may have gone just a tad too far.

I can understand how a very liberated man, in a reversal of tradition, might accept his wife's family name as his. And I've become acclimated to the proliferation of hyphenated choices (though, frankly, I'm eager to see if, when Wendy Faigelson-Shapiro marries Jeremy Stuttman-Hornstein, they'll name their child Eliezer Faigelson-Shapiro-Stuttman-Hornstein).

But here's a totally new twist, the cutting edge of naming, an innovation that came to me via an e-mail from and old college friend announcing the birth of his first grandchild: Peter Jonathan FellmanLipschutz. (I hope your newspaper's typesetter got that one right. It's FellmanLipschutz. No space. No hyphen. Just two names, squashed together with a capital letter smack dab in the middle.)

A name like FellmanLipschutz may be a slight inconvenience for a small child; my concern centers on what will happen when this kid with the quintessentially trendy moniker becomes old enough to purchase items by telephone.

"Yes, I'd like to order that tattoo set you advertised on MTV. My name? FellmanLipschutz. No, it's one word. No, there's no hyphen. Well, the L in the third syllable is capitalized. No, that's the third syllable, not the third L. Oh yeah, it IS the third L, because there are two previous Ls in Fellman. You know, on second thought, can I just fax in this order?"

Some people change their names professionally, creating an effective image for what they do. I recently learned that one of the nicest kids from my days as a congregational rabbi has emerged as the best blues keyboard artist in Chicago, playing with The Junior Wells' band as "Johnny 'Fingers' Iguana."

I'm looking forward to officiating at his wedding in a few months. Especially since his parents assured me that the name on the ketubah will read "Brian Berkowitz."

The Binding of Isaac

by Jill Blumenthal

I enjoyed Rosh Hashanah services this year in a way I haven't for a long time-perhaps ever. I enjoyed visiting with my extended family, seeing the other members of our congregation at services, listening to the music and prayers of services, and eating apples with honey. But there were a few minutes on Rosh Hashanah when I encountered an aspect of the High Holy Days that made me uneasy.

I'd forgotten that the traditional Torah portion is Genesis 22:1-24, or the Akedah, the binding of Isaac (Footnote here). It's a fairly well known Bible story-G-d tells Abraham to kill his son Isaac as a sacrifice; Abraham proves his willingness to do so; G-d reveals to Abraham that his command is just a test of his faith and blesses him and the Jewish people. The binding of Isaac is the ultimate test of the father of Judaism, and, although G-d continues to test Abraham and his descendents, never again does G-d demand human sacrifice (p.149).

I can't remember when I realized how much the Akedah disturbed me, but I know it has bothered me for several years now. The idea that G-d would order human sacrifice, even as a test of loyalty and faith, combined with the fact that Abraham shows his willingness to carry out the command, upsets me. How can such things be contained in the Torah, the most sacred document in Judaism? When I began reading what Jewish intellectuals have said about the binding of Isaac, I learned that the Akedah is generally acknowledged as one of the most controversial stories in the Torah. While critiquing a specific aspect of the story, one commentator made a comment that, in my opinion, applies generally to the whole Akedah; he stated, "He who has explained this riddle has explained my life" (p. 154).

At my rabbi's recommendation, I read some modern Torah commentaries, which place the binding of Isaac in historical context (For example, pointing out that human sacrifice was a legitimate form of religious worship in Abraham's time.) and summarize various interpretations of the story. I found many of these commentaries helpful and interesting, so I think I now have a more balanced perspective of the Akedah. But at a very basic level, I still have several issues with this story.

First, what does the Akedah say about a G-d who orders Abraham, a devoted disciple, to kill his own son? Various commentators attempt to provide some sort of justification for God's behavior, some of their explanations more credible to me than others. But none ever completely ease my anger at a divine being who puts any man through such an excruciatingly cruel emotional ordeal. The text of the Akedah shows that G-d clearly knows the pain his command causes Abraham; he tells the patriarch, "Take your son, your favored one, Isaac, whom you love" (Genesis 22:2). G-d also does not demonstrate any respect for Isaac's feelings or individuality; indeed, in Akedah, Isaac is treated more as an object than a living person.

Fortunately, God's

order is only a test (and the ultimate test, in that it determines the fate of the Jewish people), but it is every parent's worst nightmare. Today, any authority figure who orders a parent to kill their child would be considered a monster and a criminal.

Abraham's behavior and decisions also trouble me. The language of the Torah emphasizes that Abraham chooses to obey God's command without protest. Several scholars argue the importance of this fact, since it means that G-d gave human beings the right of free will (p.152, p. 150), an important theological issue. But in modern Western society, a human being who disobeys orders that he or she believes to be immoral is often considered a hero. The Torah demonstrates that even in Biblical times, people defied the evil commands of their leaders. Do we condemn Moses's mother for disobeying the Pharaoh's instruction to kill her baby? Along similar lines, Moses himself is applauded by Jews and Christians, not just for condemning Pharaoh's enslavement of the Hebrews, but for fighting for his people's freedom.

Similarly, Abraham could have questioned or argued with the divine commandment without being a traitor to his G-d. He even has a history of doing so: when G-d declares his intention to destroy Sodom and Gomorrah, Abraham objects and pleads that this act be delayed until all righteous residents of these cities were saved from harm (p. 149). Yet when G-d orders him to sacrifice his own son, Abraham does not murmur a protest, although one commentator suggests that the Torah's language at this point shows that the patriarch performs his duty in a state of shock, "like a sleepwalker" (p. 146).

I think it would have made a more powerful moral statement for Judaism if Abraham had at least questioned God's instructions, and G-d applauded Abraham's responsibility to obey the dictates of his conscience. In doing so, the Akedah would recognize the individual's responsibility to make righteous and ethical decisions over blind obedience.

Perhaps my final issue with the Akedah is the most troubling in its implications for modern society. I have heard of cases where a parent killed their child because they heard a voice telling them G-d wanted them to kill their child. When I hear about such tragic incidents, my assumption is that the parent is clearly insane or mentally ill. Perhaps this person is an undiagnosed schizophrenic; no stable person hears and obeys voices. Yet we do not judge Abraham insane for hearing and obeying the voice of G-d; in fact, we take it as a sign of his holiness and piety. If we automatically conclude that anyone who claims to hear divine voices is insane, what role can G-d play in modern times? What does this say about us as individuals and as a society?

Although the commentaries I've read recently have provided some insight, I don't have any solutions to the questions the Akedah raises for me. I guess it would be strange and less interesting if Torah stories like the binding of Isaac didn't allow for any confusion or dispute about interpretation (And a lot less fun- what would 2,000 years of Jewish rabbis and scholars have argued about?). Perhaps the Akedah's lack of clarity is a reflection of the complexity of issues involving G-d, religion, faith, and humankind.

Footnote: The Torah: A Modern Commentary, ed. W. Gunther Plaut (New York: Union of American Hebrew Congregations, 1981) p. 145. All future references to this source are to be indicated parenthetically by page number.

Frank Meisler
ARTIST IN MOTION

by Sarah Hershenson

Frank Meisler is an artist who likes to set things in motion. Whether it is his small sculpture pieces, full of whimsy and fun, or his larger pieces of sacred or decorative art, his work always conveys a feeling of movement. One of his newest pieces, for example, is a spectacled chef, triumphantly holding aloft outdoor cooking tools. Upon pulling a lever at his midriff, a grill complete with sausages, and a bottle of wine and glasses are revealed. Meisler's famous camels, too, have heads that can be positioned to sway back and forth. "What you see is not necessarily what you get," says Meisler, his sharp eyes sparkling. "There is no one way of looking at anything."

Meisler believes his outlook on life stems from being born in Danzig, Germany. "Danzig is a city of contradictions," he says. "When I was growing up, many of its inhabitants were Jews from Poland and Germany. Nevertheless, each group had diametrically opposing views. Danzig was a city of culture, replete with museums and a renowned university. However, it was also a hotbed of Nazi support and propaganda during World War II."

Meisler retraces his family's history in his recent autobiography, On the Vistula Facing East. "I thought," remarks Meisler, "that while I was still 'compus mentus,' I should write this chronicle." From the book's pages a catalogue of eccentric yet endearing characters emerge who filled his family tree. Among them were Meisler's maternal grandfather, Franz Boss, the son of a horse trader who became a very wealthy tycoon in Danzig; Ratz-Batz Arthur, who was a horse trader, a Former Black Hussar, and also a womanizer par excellence; and Uncle Fimek, who had the survival instinct of a chameleon, in addition to being a shrewd entrepreneur and inveterate lover of the tango and women. Many family members, such as Frank's mother, perished in Auschwitz, others made it through the war and emigrated to Spain, Israel and the United States.

In August 1939, Frank was one of 26 children who fled the Holocaust in a kindertransport to England. He was given a home in London by two aunts, and served in the Royal Air Force as a photographer who documented the effects of the bombings on Germany's industrial centers. After the war, he studied architecture at Manchester University in England.

"My life has seen many changes," Meisler recalls with a grin. "In England, I worked professionally as an architect, and sculpture was my hobby. However, things assumed another view when I came to Israel in the early 1960s. "My visit was supposed to be a 'working vacation', to serve as a consultant to the construction industry due to the tremendous amount of housing that was needed. Buildings were going up as fast as possible in order to accommodate the 1960s wave of aliya. Unfortunately, the results were buildings that were symbols of an almost 'architectural bankruptcy', and I was slightly disillusioned. Therefore, after I decided to stay in Israel, I made up my mind to pursue my sculpting hobby as a career."

With an eye for detail and a careful, perhaps inherited, sense of business acumen, Frank began designing and marketing his pieces. He had already established his studio in Old Jaffa by the time the Tel Aviv municipality got round to renovating the ancient port and turning it into a visitor's delight.

Today, the studio in Old Jaffa employs a number

of skilled artisans and has a gallery on the premises. There are also galleries in central Tel Aviv and Jerusalem. Many official gifts given by the State of Israel to dignitaries and notables come from his studio, and fine gift shops around the world carry his beautifully crafted pieces which are made from pewter and brass and often set with semi-precious stones.

His best known work in Israel is the sculpture fountain in the lobby of the King Solomon hotel in Jerusalem - a globe-shaped relief of Jerusalem that has become both a local landmark and a much loved and reproduced symbol of the Holy City. His distinctive small statues run the gamut from tongue-in-cheek figures with personalities of their own, to commemorative pieces. Meisler's tribute to the 50th anniversary of the State of Israel, for example, is a scroll of Israel's Declaration of Independence, complete with replicas of the signers' signatures and a revolving Magen David; a piece which will undoubtedly grace the desk of many a dignitary in the years to come.

Recently, Meisler was asked to make a set of Maranos candlesticks; disguised candlesticks that were used in Spain during the Inquisition. The candlesticks, hidden within a statue or decorative object, could appear or disappear with the flick of a lever or closing of a small door. Meisler fashioned a statue, studded with semi-precious stones, called "The Tree of Life"; by opening two small doors at the base, the candlesticks are revealed. "It is a project that intrigued me," says Meisler, "because it is an instance of ambiguity that saved both the lives and identity of many."

Where does Meisler get his wealth of ideas? "From a fertile, creative mind," he quips, "which is sometimes tinged, just ever so slightly, with my black and often 'wicked' sense of humor."

Nevertheless, not all of his pieces are fanciful. Recently, Meisler was asked to assist in the design and decoration of Moscow's newest synagogue. After scores of years when religion was outlawed by communism, the Russian government decided to erect a memorial complex composed of three houses of worship in memory of Russia's huge losses during World War II: a Russian Orthodox church, a mosque of Islam, and a synagogue. Two hundred thousand out of the 500,000 Jewish soldiers who served in the Russian army perished during the war.

Meisler recalls that his first night in Moscow was sleepless. "Faced with the memorial's immense responsibility, I did not know if I could do it justice," he recalls. Nevertheless, his sense of professionalism took over, and he admits that it turned out better than he had hoped.

Inside the synagogue, Meisler designed a hexagonal bimah (platform for reading the Torah) out of metal and wood. The materials he chose for the Holy Ark were metal and Jerusalem stone. Outside, he fashioned a bronze menorah mounted on black marble, and on the inside walls, two sculptures, almost nine feet high, one depicting Moses receiving the Five Books, the other symbolizing the Twelve Tribes of Israel.

The opening ceremony, he recalls, was most impressive due to the presence of dignitaries from all over the world. Meisler was surprised to see so many Jewish war veterans with rows of medals and even members of the Jewish Cossack brigade come to the opening. However, says Meisler, the farewell party given by the Russian Jewish community for him and the other foreign architects and artisans, was his proudest moment. "It was very special to be thanked by the 'living Jews,'" he says, "the simple Jews who are struggling every day. It was then that I felt the significance of this memorial."

Meisler will be returning to Russia later this year. The Ukrainian government has commissioned him to design a new monument specifically mentioning the Jews who perished at Babi Yar. In Israel, Frank looks forward to creating more Judaica and opening a new shop in Jerusalem's ancient Cardo shopping area.

In addition, he looks forward to making his numerous, customary trips all over the world when each of his sculptures is permanently placed in it's new home. Conforming to his view of art and life, Frank Meisler is always on the move.

The Cooper and Inventor's Reunion

by Alan Katz

As I stepped back from the wall to admire my handiwork, an image came to mind. My eyes gazed at the cooper's tools in the displays I had just hung on the wall. The names of the tools of a barrel marker's trade seemed strange to the mind. . .the adz, the borer, the spoke shaver. . .names from a time long ago. . .a craft lost in our modern culture.

Just below the tool displays, in the middle of the floor, was another item from the same era, the last turn of a century. It was a glorious antique slate pool table, with its leather pockets and hand carved wood with a deep, dark reddish hue and black grain. Though recently refinished, with a new dark forest green felt like its original covering, the table's design told you its age, and the number of generations to play eight ball, nine ball, or rotation, upon it.

What I saw in my mind were the two men who were friends many years ago. One was the owner of the tools; the other was the original owner of the pool table. They were from very different backgrounds, but I recalled that in the story I had heard as a small boy, they had often sat together in a junkyard by an old barn, talking briskly and seriously, and thoroughly enjoying every minute of this unusual and caring friendship.

The cooper was the son of Polish Jewish immigrants. He had learned his trade as an apprentice to a cooper from the "old country", and took great pride in his abilities at the art of making wooden barrels. To feed his family of six, unfortunately, his barrel making was not enough. Like many of his fellow Jews, he became a peddler. He would scrounge through the junkyards for items he could sell from his cart to whomever would buy. Occasionally, he might find an old keg or barrel in the junkyard, take it back to his shop, and "re-condition" it for re-sale.

He loved his profession as a barrel maker, working with the wood to mold it into an unnatural shape that served people well. Some of his finest work was with the smaller wine kegs he would create from the salvaged pieces of broken barrels he found in the junkyards.

But his true love was his commitment to his Jewish principles. To some, this seemed at odds with the cooper's apparent lack of devotion to the traditions of community religion. He did not attend services at the local synagogue, even on the High Holidays. His son did not have a Bar Mitzvah. Tenaciously, he believed that the way to practice his Judaism was by living it in his daily life and treating others with the respect and caring that he expected from them. It was a very personal, humanistic, individualized approach to his religion. Those who met the cooper were well aware they were speaking to a Jew, and a man of principle. He believed in living his life as a "light upon the nations".

The other man I envisioned was the first owner of the pool table, now sitting across from the cooper, as he had so many times in real life so many years ago. This other man was obviously from a different life style than the cooper. He was quite rich for the day, and very well known throughout the world. Though he was the president of a large manufacturing company, and sufficiently famous to be recognized wherever he traveled, his greatest pride was that he was an inventor, a manufacturer of ideas. He surrounded

himself with close friends like himself, thinkers and doers.

The inventor was also well known for two traits that made this meeting before my eyes rather incongruous, his abstinence from alcohol, and his funding of an anti-Semitic publication. Yet, here he sits in the picture before me, talking with his friend about the subjects they both enjoyed the most: politics and religion. Talking with his long time friend, the Jewish cooper. The cooper who also happened to be his source for his wine kegs.

The inventor came for many years to meet with his friend, the cooper. Supposedly, it was for his wine kegs. That doesn't explain why it took several hours each visit to find the right kegs. The discussions during those hours were lively; two very independent thinkers battling from two very different life perspectives. The battles of spirited discourse, though, always ended in greater admiration and friendship.

One year, upon his arrival at the old barn, rather than finding his friend, the inventor saw the cooper's oldest son. The son had unfortunate news for the inventor; the cooper had died since his last visit.

The cooper's son had matured through the years, worked his way through college by digging ditches or whatever employment was available. Earned a degree in mechanical engineering. And, he had inherited many things from his father. His Jewish identity, values and ethics. His independent and creative thinking. His sense of responsibility to financially support his extended family. His father's cooperage tools and peddler's cart.

And, he inherited the cooper's friend, the inventor. The two sat down by the old barn, and the inventor quickly discovered the son also shared the cooper's pleasure and skill talking for hours about politics and religion.

The inventor's visits to the small junkyard to purchase his wine kegs and engage in even more enlightening discussions with the cooper's son continued. One year, he was greeted with a surprise. The son asked him if he was familiar with 55-gallon steel drums that were used for things such as paint or oil. Yes, answered the inventor, industry uses many thousands of them, each thrown away after only a few times because of rust or dents.

The son then asked the inventor if those industries might find it useful to be able to re-condition them, as his father had done in the wooden barrels, to be used many more times over. Yes, the inventor answered with interest in where this may be leading. Follow me, the cooper's son said, walked over to the old barn, opened the doors and entered. The inventor followed, uncertain of what he would see.

Inside the barn were several large pieces of machinery. The inventor could not help but notice a big tub-like structure where steel drums spun on rollers, making a great deal of noise he found quite curious. The cooper's son stepped over to a machine, grabbed a long rod with a hook on the end, placed it inside one of the drums and withdrew a long steel chain. The inventor smiled as he realized the chain in the drum and the caustic chemical solution in the tub were combining to remove the dirt, paint, and rust from the inside of the drum.

Then, the inventor followed the cooper's son over to another odd looking machine, cylindrical with two large steel doors opening from the front, and a round disc-shaped floor that appeared to spin. The son took a dented drum and rolled it into the open jaws of the machine. When he pressed a lever, the doors closed, and a suction-like apparatus lowered from above onto the top of the dented drum, sealing it airtight. Strong steel rollers on each side of the drum clamped around it, hugging it tightly. The inventor jumped back in

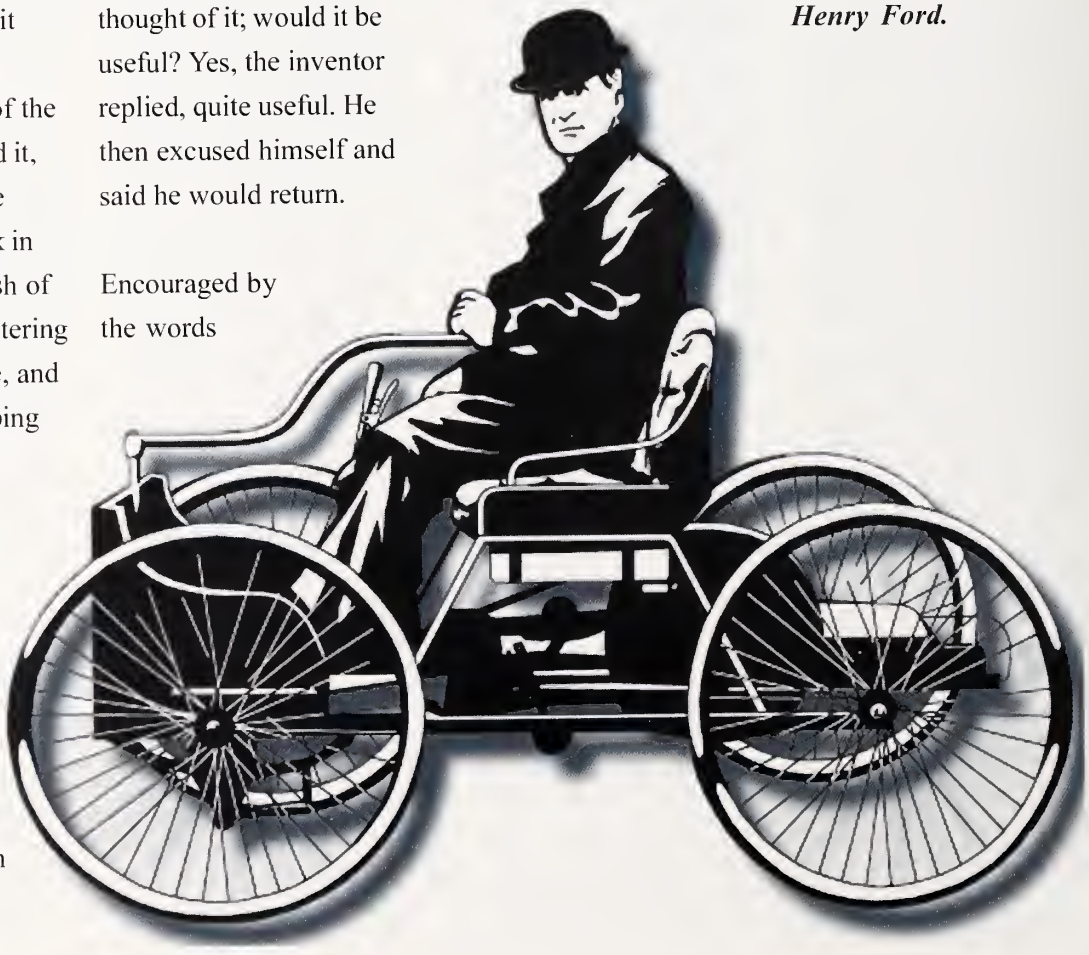
remove the dirt, paint, and rust from the inside of the drum.

Then, the inventor followed the cooper's son over to another odd looking machine, cylindrical with two large steel doors opening from the front, and a round disc-shaped floor that appeared to spin. The son took a dented drum and rolled it into the open jaws of the machine. When he pressed a lever, the doors closed, and a suction-like apparatus lowered from above onto the top of the dented drum, sealing it airtight. Strong steel rollers on each side of the drum clamped around it, hugging it tightly. The inventor jumped back in surprise as a loud rush of air could be heard entering the drum from above, and the dents began popping outward, back to its original shape.

The cooper's son and the inventor smiled at each other, then walked back toward their chairs in the yard to continue the tradition of a lively session about politics and religion. But, the inventor's mind could not focus on the old subjects; he wanted to know more about these fascinating pieces of equipment and the unique process he had just witnessed. The cooper's son explained his project to the inventor with great pride, and how he had built the equipment using what he had learned in school and from his father with his cooperage tools. When he was finished, the son looked at the inventor and asked what he thought of it; would it be useful? Yes, the inventor replied, quite useful. He then excused himself and said he would return.

Encouraged by the words of the inventor, the cooper's son went ahead with his plans to start a business re-conditioning steel drums. Soon after, the inventor came again for his wine kegs. He also delivered a promise. There was no purchase order, only a handshake, but it was a sealed agreement nonetheless. From that day forward, the cooper's son had a new client for his fledgling business. The manufacturing company owned by the inventor would be his largest client for the next forty years.

The image within my mind is of a reunion of old friends. As I gaze upon the cooper tools now proudly placed upon the wall in my home; the tool of my grandfather, Louis Katz. As I set in one of the custom made "barrel" chairs that once furnished the office at the steel drum reconditioning plant of my father, Reuben L. Katz. And, as I look with pleasure at my antique slate pool table with leather pockets and carved wood. . .first owned by the friend they shared, the inventor, ***Henry Ford.***



Why not acknowledge Christianity's debt to Judaism

A Sermon by the
Rev. Dr. John Haynes Holmes,
minister of
Community Church, New York

In speaking to you this morning, I have two very definite propositions in mind. One is the proposition that Christianity owes a heavy debt to Judaism. The other is the proposition that Christianity ought to be willing to recognize and pay this debt, as any honorable debtor recognizes and *pays* is obligations.

When I speak of Christianity, let me say, I am not speaking of the theological doctrines or ecclesiastical instructions—very little of what is contained in the actual history of the church. Rather am I speaking in terms of that pure and undefiled religion which sprang from the heart of Jesus, was propagated far and wide by his disciples and apostles, was recorded in the pages of the New Testament, and remains to this day the greatest single spiritual influence in human history. This religion, it should be known, is in reality Jewish in origin and content. It is only an accident that it did not remain in the end what it was in the beginning—a part and parcel of the Jewish world. Now that it is one of the separate religions of mankind, its parentage should be confessed, and its heritage duly honored.

LET ME begin what I have to say this morning with Jesus, who is the center and soul of Christian faith.

Joseph and Mary were pious Jews; they went up each year in Jerusalem to keep the feast of Passover! They taught Jesus, by precept and example, to attend the synagogue where he became acquainted with the Bible of his race. In his early manhood, it was his custom to go to the synagogue on the Sabbath day. . .and he began his public ministry, so the record tells us, by standing up in the synagogue in Nazareth and reading from the prophet Isaiah. In spirit as well as in blood, this Nazarene was a son of Israel. . .It is to the Jews that the Christians owe this peerless leader and founder of their faith. I would go so far as to say that we cannot understand Jesus unless we acknowledge that his rightful place in history is that of the last and greatest of the Jewish prophets.

SO MUCH for Jesus! Next only to this august figure of the Nazarene stand three elements which are central in Christianity. For all these three elements the Christians are indebted to the Jews.

In the first place, there is the Bible, the sacred scriptures of the Christian church. This Bible consists of two parts—the Old Testament, so called, and the New. The Old Testament, which comprises some three-

fourths of the Bible, belongs not to Christianity at all but to Judaism. The Old Testament, let it be said is the Jewish Bible! I know of no more high-handed piece of impudence in all history than action of the early Christians in taking over the Old Testament into their churches, and saying: "This is ours!" It is as though we Americans should possess ourselves of Shakespeare and Milton, and Dryden, and Poe, and Keats, and Shelley, and Tennyson, and Browning, and solemnly declare that the writings of these men belong to us and was the basic part of our native literature.

Saying so, of course, does not make it so!

THESE poets are not Americans—and, by the same token, the Old Testament is not Christian. It is Jewish through and through; and whenever we use it we should remember that we are turning to Jewish sources for instruction and inspiration. That is the reason why I am careful in our services here to refer to the Old Testament, whenever I read lessons from its text, as "Scripture of the Jews." As for the New Testament, this is our own. This portion of the Bible is "the Scripture of the Christians." But even so, it is only fair to recognize; it seems to me that the New Testament is throughout the Jewish book. Every word of it, from the first chapter of Matthew to the last chapter of Revelation, was written by Jews, and thus is saturated with the Jewish spirit and ideals.

Next to the Bible comes the church—by which I mean not the hierarchy, which belongs to a later period of history, but the simple fact of the congregation of men and women meeting together on a Sunday morning for the worship of Almighty God. Where did this reality come from" Why, from the Jews—more specifically from that generation of Jews which suffered the tragic experience of the Exile.

In the ancient times, among all peoples, there was no church, or congregation, as we know it today.

IN THE ANCIENT times, among all peoples, there was no church, or congregation, as we know it today. The centers of religious worship were temples, dedicated to the god or gods of the nation, where national festivals were held, where holy offices were performed by priestly agents of the state, and where the people came of periodic intervals to lay their offerings upon the sacred altars. This was as true in Palestine, as was in Egypt, Babylonia, Greece and Rome. The great temple of the Jews was in Jerusalem, and there was worship offered to Jehovah. There were times, to be sure, when local worship was set up in what was called the "high places;" but this was uniformly discouraged, and all religious rites thus centered in the city of the king.

Then came the Exile, in 506 B.C. The kingdom of Judah was over-run, Jerusalem captured and destroyed, and the people carried away as slaves into the far realms of their conquerors. Here they remained for two generations, lost to their homeland and to all the high practices of their religion. How could they sing the Lord's song in a strange land? How could they worship God without temple or altar? They must keep in touch with their deity, and plead for his pity and help—otherwise they were surely lost, and their children with them. But with the Temple so far away, how could they reach God, or perform the rites, which he expected?

The answer came out of the very necessities of the situation. Robbed of their temples as of their holy city, the exiles settled in scattered towns on the Sabbath day, wherever they were, and remembered Zion and read from the sacred pages of the Law. These meetings came to be regular gatherings, which in due course were organized and later developed customs and practices and sanctity of their own. They were called synagogues—or whatever is the Hebrew word for a "gathering together," or congregation of men and women for the holy purpose of religion.

IT WAS THUS, in a time of dire extremity, that the Law of Israel was preserved, and the memory of Jehovah, the God of Israel, not forgotten, In due course the Jews returned to Palestine, and there set up the Temple once again upon Mt. Zion. The central worship was—thus restored, and the priests once again commissioned to guard the people's destiny.

But the habit of the Exile was too strong and people would not give up their local or congregational meetings in their villages, or even houses. The synagogue became as well recognized an institution of Judaism, as the Temple itself, and held in time the first devotion of the people. Jesus knew the synagogue of Nazareth from his youth up and in this synagogue began his ministry. When, following his death, his followers carried on his work, it was the first in synagogues, and only later in churches of their own, that they proclaimed the Gospel.

BUT THESE churches, when they came, were

modeled precisely on Jewish example, and thus were the daughters of the synagogue. When Christians meet today on Sunday mornings to worship God and to consecrate their lives to his service, and to preserve the sacred traditions of the faith, they are doing not only what the early Christians did, but what the Jews have done since the sad days of the Exile. We have a church because the Jews first had a synagogue. The former is the direct descendant of the latter.

This brings us directly to the third of these essential elements of Christianity. In addition to the Bible and the church is Sunday as the sacred day of rest and worship—the one day in seven set scrupulously aside for purposes of physical recreation and spiritual regeneration. Where did this Christian Sunday come from? Why, obviously, from the Jewish Sabbath.

IT IS TRUE that the Jewish Sabbath is the last day of the week—traditionally the day when God rested from the labors after the six days of the creation. "And on the seventh day God ended his work which he had made" (Genesis 2:2). The Christian Sunday, in contrast, is the first day of the week, so celebrated because it was on the first day that Jesus is supposed to have risen from the dead." And when the Sabbath was past. . .very early in the morning, the first day of the week, they came unto the sepulchre. . .and saw that the stone was rolled away" (Mark1-3). So the first day among Christians came to take the place of the seventh day among Jews. But this detail is unimportant. The central fact is that the Christian Sunday is the rebirth of the Jewish Sabbath—the Christian once again taking his religious practices from the Jew!

We are beginning now, perhaps to understand how stupendous is the debt, which Christians owe to Jews. Not only Jesus himself, but also the Bible, the church and Sunday all come from Jewish sources. But not yet have we gotten to the heart of the matter. What about the teachings of Christianity—those great truths of the moral and spiritual life which constitute the essence of the Gospel? The things, which Jesus taught—were those original with him, or did they spring from the Judaism in which Jesus was born and reared?

THIS QUESTION reminds me of an experience in the early days of my ministry in this city, I was attending a meeting of the Liberal Ministers Club of which certain Jewish rabbis were members along with the Christian clergymen. I chanced to be sitting beside a very eminent rabbi of that day—the head of the great Temple Emanuel. In the course of our conversation together, I made some reference to what I called "the originality of Jesus." What was my surprise to hear this rabbi retort that there was no originality in Jesus—which the Nazarene was one of the most unoriginal men who ever lived.

We are beginning now, perhaps to understand how stupendous is the debt, which Christians owe to Jews.

AS A YOUNG and ardent preacher, I was greatly shocked by this remark. In later years, however, I came to feel that my friend, the rabbi, was on the whole correct. It is true that Jesus was original in what he said—or rather in the way he said it! Of all the religious teachers of the world he ranks as incomparably the most poetic. The Sermon on the Mount and the various parables, are unmatched for sheer power and beauty in either ancient or modern literature. Jesus was original also in his spiritual insights—in his discernment's of truth in unusual circumstances, and in his application of this truth to the common way of life. He had a genius for spirituality, which is unparalleled. But his supreme and unique contribution to Christianity, of course, was his personality. Within this man was a radiance of the inner life, which made it easy for his contemporaries to join with the Roman centurion to the declaration: "Verily, this man was the Son of God." But in the actual content of his teaching, Jesus was not original. The substance of his faith and vision was all derived from Israel! Let me see if I can make this plain:

ON NEW YEAR'S day, 1946, a civic ceremony was conducted at the City Hall by Mayor LaGuardia, in which a Catholic priest, a Protestant clergyman and a Jewish rabbi were the participants. In the course of his remarks, the mayor referred to the Golden Rule and the Lord's Prayer, and said that if men would only live up to the precepts of these two teachings, there would be no trouble in the world. It would seem as though, in this reference, the mayor was flattering the Christian and leaving out the Jews. As a matter of fact, he could not have made a better selection, for the Golden Rule and the Lord's Prayer belong quite as much to the Jews as to the Christians themselves.

The Golden Rule, it must be said, belongs to neither Christian nor Jews in any exclusive sense of the word. It is a part of all religions. Thus, I have found it in the scriptures of no less than nine of the world's religions—Hinduism, Zoroastrianism,

Golden Rule and the Lord's Prayer, and said that if men would only live up to the precepts of these two teachings, there would be no trouble in the world. It would seem as though, in this reference, the mayor was flattering the Christian and leaving out the Jews. As a matter of fact, he could not have made a better selection, for the Golden Rule and the Lord's Prayer belong quite as much to the Jews as to the Christians themselves.

The Golden Rule, it must be said, belongs to neither Christian nor Jews in any exclusive sense of the word. It is a part of all religions. Thus, I have found it in the scriptures of no less than nine of the world's religions—Hinduism, Zoroastrianism, Buddhism, Confucianism, Islam, Grecian, Roman, Judaism and Christianity. The Golden Rule, as it appears in the New Testament, is familiar: "All things whatsoever ye would that men should do to you, do ye even so to them, for this is the law and the prophets." The Jewish Golden Rule is negative rather than positive in its formulation, but is identical in meaning. It reads: "Whatever ye do not wish your neighbor to do to you, do not do unto him. This is the whole law, the rest is exposition.

BUT THE LORD'S prayer—this surely is original with Jesus! So it is in its formulation into one of the simplest and most beautiful compositions that can be found in the world's religious literature. But in its content it is derived from beginning to end from Jewish sources. There is not a line in the prayer, which cannot be duplicated in these sources. In substantiation of this sweeping assertion, let me cite the testimony of two scholars who have a right to speak, as I do not.

The Golden Rule, it must be said, belongs to neither Christian nor Jews in any exclusive sense of the word.

The first is a famous German authority, Theodor Keim, whose biography of Jesus, written many years ago, still ranks as one of the greatest studies ever made of the life and teaching of the Nazarene. Referring to the Lord's Prayer, Keim writes: "Not only the address of God, together with the first two petitions, but pretty well all of it in detail, appears here and there in Jewish Talmudic prayers." The second witness is a great Jewish scholar, Joseph Klausner, of the Hebrew University of Jerusalem, whose "Jesus of Nazareth" is regarded as the ablest biography of Jesus ever written by a Jew. In this authoritative work the author says of the Lord's Prayer that it is" a remarkable prayer, universal in its appeal, earnest, brief and full of devotion. Every single clause in it, however, is to be found in Jewish prayers and sayings in the Talmud." So the Golden Rule and the Lord's Prayer alike belong to Jews as well as Christians.

NEXT ONLY to those two documents, I would name the Beatitudes as the most precious sayings to be found in the Christian Scriptures. Here again we have a formulation of truth, which is a supreme illustration of Jesus' poetic and spiritual genius. But the content of what is said is again almost wholly derivative. "Blessed are they that mourn for they shall be comforted"—if you would know where this comes from, turn to Isaiah 61:2. "Blessed are the meek for they shall inherit the earth"—turn to Psalm 37:11. Blessed are they that hunger and thirst after righteousness, for they shall be filled"—turn to Isaiah 55:1. Blessed are the pure in heart, for they shall see God"—turn to Psalm 24:4. Thus are the phrases and thoughts of this great passage all anticipated by the Jews.

IF ANY statement of Jesus is commonly cited as the complete and perfect summary of his religion, it is the dual commandment: "Thou shalt love the Lord thy God, with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind, and thy neighbor as thyself." Where does this come from? First of all, from the New Testament story of the lawyer who tempted Jesus, saying: "What shall I do to inherit eternal life?" But originally from the Old Testament, in two famous passages. The first is from Deuteronomy 6:4: "Hear, O Israel, the lord thy God is one Lord; and thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy might." The second is from Leviticus 19:18: "Thou shall not take vengeance, nor bear any grudge. . .but thou shalt love thy neighbor as thyself."

If anything is original with Jesus, it would seem to be his non-resistance—his injunction in the Sermon on the Mount to "resist not evil." This received its supreme expression in Jesus' commandment that we should love our enemies. This is very obviously a protest against and correction of the Jewish law of retaliation—"an eye for an eye, and a tooth for a tooth." This law, without any question, appears in the Old Testament. Jesus was mindful of it, and would get rid of it.

But he was not the first to take this stand. Long since the Jews had laid hold upon the doctrine of love and forgiveness, even of enemies. But in one brief passage of the Old

Old Testament. Jesus was mindful of it, and would get rid of it.

But he was not the first to take this stand. Long since the Jews had laid hold upon the doctrine of love and forgiveness, even of enemies. But in one brief passage of the Old Testament we have an anticipation of this positive aspect of non-resistance, which is breath taking.

IF I WERE asked to name the most beautiful expression of Jesus' teaching on this point, I would turn to St. Paul's great Epistle to the Romans, and read the closing verses of the twelfth chapter: "If thine enemy hunger, feed him; if he thirst, give him drink; for in so doing thou shall heap coals of fire upon his head. Be not overcome of evil, but overcome evil with good." If there is anything original in Christianity, this would certainly seem to be it. Yet turn to the 25th chapter of the Book of Proverbs, the 21st verse, and what do you find? "If thine enemy be hungry, give him bread to eat; and if he be thirsty, give him water to drink, for thou will heap coals of fire upon his head." Even in his teaching of love, for enemies as well as friends, Jesus was only faithful to the noblest precepts of the Jews! All of this shows what Jesus was really doing in his ministry. Not practicing a new religion, but reviving the pure and undefiled religion of Israel! Not starting a movement of revolt against Judaism, but only a movement of reform inside of Judaism! Not forsaking the Jewish synagogue and starting the Christian church, but cleansing the Jewish synagogue. . .Nothing would have surprised Jesus more than to have learned after his death that his work had led to a new religion largely hostile to his own.

To this day he would not have understood the meaning of Christianity and Christian doctrine. Jesus was a Jew, in the great traditions of the prophets. He saw a religion in his time as Isaiah and Amos and Jeremiah had seen a religion in their time, which had become overlaid and encrusted with a vast growth of theological and ecclesiastical literalism, which was fatal to the pure essence of the faith.

ALL THIS he sought to sweep away. "The letter killeth, but the spirit giveth life!" The Nazarene wanted to find that spirit again. Therefore did he seek, like the shepherd his lost sheep, that great body of Jewish prophecy which was the real religion of Israel. . .So everything that was precious in Judaism came to life again in Jesus. He was teaching what was truest and noblest in the tradition of his own people. He sought for nothing but the restoration of Israel to its faith.

What wonder, therefore, that he was not original, since he did not seek to be original? "Think not that I am come," he said, "to destroy the law or the prophets! I am come not to destroy but to fulfill, for verily I say unto you: Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled." Here was not a Christian speaking but a Jew. All that was distinctively Christian came later and was unknown to the Nazarene.

Such is the debt, which Christianity owes, Judaism! Not Jesus merely, nor the Bible, the church and the Sunday, but the whole substance of Christian teaching! To take account of this debt is to come face to face with two facts, which I would emphasize in closing:

FIRST, we find here one explanation at least, and a very important one, of why the Christians dislike and persecute Jews. They hate them and would get rid of them because they are so heavily indebted to them. This is a simple law of psychology, illustrated by the experience of every day. Thus, did you ever hear of a tenant who loved his landlord? Have you ever encountered a borrower who is devoted to the moneylender who had given him money? How often do you see a taxpayer who folds in his affectionate embrace the tax collector?

Such is the debt, which Christianity owes, Judaism! Not Jesus merely, nor the Bible, the church and the Sunday, but the whole substance of Christian teaching!

The publicans in ancient Israel were hated for nothing except that it was their business to receive the taxes for the government. And now the burden has fallen upon the Jews—that they have given so much to the Christians that the latter feel embarrassed and at least outraged that they owe all this to Israel! There are many reasons for anti-Semitism—for tortures and massacres, the pogroms and exiles, which the Jews have suffered all these centuries from Christendom. The problem is complicated and difficult—the pattern hopelessly entangled. But one strand on the snarl may be unraveled, and that is the one which has to do with the Christian's debt to Judaism. Until that debt is paid, or at least acknowledged, there will be little peace.

THE SECOND thing which I would emphasize is this payment of the debt. Is it not time that payment began? And how shall it be done?

First, the debt must be acknowledged, somewhat as I have tried to acknowledge it this

is paid, or at least acknowledged, there will be little peace.

THE SECOND thing which I would emphasize is this payment of the debt. Is it not time that payment began? And how shall it be done?

First, the debt must be acknowledged, somewhat as I have tried to acknowledge it this morning. Why should not Christians everywhere recognize Jesus as a Jew? Why should they not have the grace to refer to the Old Testament, when they use it, as the Jewish scriptures? Why should they not acclaim the kinship of the church with the synagogue, and of the Christian Sunday with the Jewish Sabbath? As for the Gospel, what would be lost and what not gained, if the Jewish sources of this teaching were at last made plain? All this is not very much, perhaps, in the serious business of paying a heavy debt, but it is at least something. A first step is taken in discharging an obligation when it is acknowledged that it exists.

Secondly, why may we not pay this debt to the Jews by fighting anti-Semitism? All around us rages this noisome and fatal plague. It works its havoc not merely in Germany and Europe, but right here in America. Half-hidden, half-confessed, whispered rather than shouted, taking shape not in hideous persecutions but in countless little irritations and injustices, but none the less fatal as a prejudice which poisons the soul, this curse is our curse, as it is Christianity's curse, and it should be ended for very shame. Here the church, in the very name of Jesus should take the lead in stamping out this pestilence that devours ourselves as well as our victims. To fight and destroy anti-Semitism—this would be a large payment on the debt.

LASTLY, as a mean of paying Christianity's debt to Judaism, there is the opportunity now abundantly given us. . .to bring Jews and Christians together, not by converting, or merging one with the other, but by recognition of that spiritual kinship which makes them one—this is our holy task. To end the injustice and horror of the ages in finding and binding that "unity of the spirit which is the bond of peace!" Already Jews and Christians are one in all that is central to the inner essence of their faith. Why should we not similarly be one in all that is central to the outer relations of our lives? In both branches of the severed family there rests the obligation to shake off separatism and end isolation—but most heavily and immediately does this obligation rest upon Christians, who have the numbers, the power—and this debt which must be paid!

I KEEP THINKING, as I talk to you, of that great scene in Lessing's drama, "Nathan der Weise" (Nathan the Wise), which touches upon this truth. Some of you may have seen this drama when it was produced in New York this past winter. If so you will remember the scene to which I refer—that scene where the Christian Friar has just discovered some great deed of generosity and sacrifice which has been performed by the Jew, Nathan. In his enthusiasm and gratitude, and desiring to honor Nathan with the greatest praise that he knows how to speak, the Friar exclaims: "Nathan you are Christian. Yes, I swear. You are Christian—better never lived."

To which the big-hearted and wise Nathan replies: "Indeed! The very thing that makes me seem Christian to you, makes you a Jew to me."

Dr. Holmes, renowned minister of the Community Church, New York City, was one of the most prominent civic and religious leaders in America. His reputation as a dynamic preacher has spread far and wide. His many-faceted career as a lecturer, author, traveler and leader for civil rights, made him a unique figure in the ministry and political life. He began his ministry at the Community Church in 1907, and his pulpit and forums won a great host of adherents. He was a founder of the American Civil Liberties Union, a founder of the National Association for the Advancement of Colored People, was chairman of the City Affairs Committee of New York for nine years. Dr. Holmes was a graduate of Harvard University and its Divinity School.

Why Christianity Must Change or Die

By John Shelby Spong
Harper SanFrancisco 257 pp. $24.00
Reviewed by Estelle Hoffman

The fact that mainline religions are losing adherents gives evidence that people have serious questions about the validity of the Bible. Bishop Spong of the Episcopal Church has long been challenged by the problems posed by the contradictions of the Bible and modern science. He is courageous in his honest conclusion that Christianity cannot survive without making radical changes.

Christianity was born into a world that was flat, with three levels, sky, earth and the underworld, thus providing space for heaven to which God was assigned, our earth, and the realm of hell, beneath us. Bishop Spong thinks that with the astronomical discoveries of the outer universe, and with knowledge of the spherical shape of the earth, there is no longer place for the conception of space in Genesis.

With the advent of the Darwinian theory of evolution, the story of the seven days' creation becomes unacceptable. The thought that the process of evolution is finished comes into question, as well as the idea that we are created in God's image. Is it not, rather, that God was created by man in his own image?

Bishop Spong is cruel in his honesty. For example, this quotation: "There is also ample reason today to believe that the species of life known as Homo Sapiens is not eternal. We have fouled our environmental nest so thoroughly, we have overpopulated our world so irresponsibly, we have developed weapons of mass destruction so totally that human survival faces, at best, long odds. We human beings appear to be incidental, both to the past life and to the future life of this planet."

He calls himself a Believer in Exile, a status he believes many of us share. Without the traditional biblical story, he believes in a spiritual God, in a spiritual Christianity, and he attempts to convey what God is to him. With frequent references to Judaism and original ideas of the writers of the Bible and the New Testament, he explains his ideas of eternity, infinity, and the afterlife.

He rejects the idea of reward and punishment and that life after death carries out such a promise. He does believe that we live on in others, and that each of us contains within us parts of many people who have been part of our lives. He is strong in his belief that every person should live fully to reach one's potential, and that we must work to

previous BOOKS

make that possible for every person. That is the Christian purpose, he says.

His sense of eternity is being at one with the God who is "The Ground of all being." As to Jesus, he was the meaning of God, and therefore a God presence. Early Christians believed that Jesus was able to do all that God could. His resurrection was to have been the first day of "the new creation," the Kingdom of God. Biblical writers told what they could within the limits of language. Language is a poor means of conveying the spiritual. This is the challenge many of our contemporaries struggle with today.

Many would-be worshipers are in a state of pretending to accept and continue their religious traditions. Others are honest seekers of something they feel without the ability to express the sense of what they feel, in words that are inadequate.

Western religions have not served society well, if we dare to admit the injustice and horrors which have resulted from zealots and missionary activities. All that John Shelby Spong advocates is that humanity believe in the holiness within the individual which unites each person with God.

He writes not for the fundamentalist, but for those who are with him "Believers in exile." The courage and honesty of this author, as in his previous writings, are amazing. The Church allows him to speak out. His sincerity and conviction are unquestionable. Although he does not appeal directly to Jews, the reader cannot but understand much parallel reasoning that can be applied to Judaism.

Because words are inadequate to discussion of the spiritual, so, too, is the inadequacy of my words to communicate the deeply spiritual message of this Believer in Exile.

John Shelby Spong has been the Episcopal Bishop of Newark, New Jersey for twenty-two years. He has written fifteen books and more than one hundred articles.



The Jew Store

By Stella Suberman
Algonquin Books of Chapel Hill 209 pp. $19.95
Reviewed by Estelle Hoffman

In 1961 we spent a summer vacation in the western Smoky Mountains of North Carolina. We took daily trips from Asheville into the area for a few days, then stayed at a family-run resort that seemed like a dream afterwards, until we found it again many years later. The only other knowledge we had of North Carolina was that parents of a gentile friend retired to Hendersonville.

Then, in Chicago, Grace Tuttle did our housework. She came from Sylva, North Carolina. When we needed a fence, she told us her brother could erect one for us, and he did. Jack Henson had gone to school one day in his life, he told us. He had come to Chicago to work at maintenance in the Standard Oil Building and became manager of the maintenance crew of that skyscraper.

He worked the midnight to 8 a.m. shift, slept a few hours at home and worked during the day for office buildings and handy jobs in people's homes. He went back to the Sylva area and bought the top of a mountain. We became friendly and Jack encouraged us to return to his mountains and stay in his motor

Continued on page 22

home. That was how we happened to visit the town of Sylva, and to our amazement, there was a store with a Jewish name above it. Until that moment I had thought the State of North Carolina was Judenrein.

One thing led to another, and when we decided to retire in 1974, we chose Charlotte as our place of retirement, aware by that time of the Jewish communities in the city and state. All this is by way of saying that *The Jew Store* tells the experience of one family in a southern town, like many we have since met.

The Jew Store is a true story of one family similar to many others in small southern towns. The youngest of three children tells the story of her immigrant parents who made their way from New York to Savannah and then to a town in a farming area in western Tennessee. They were the only Jews in town and the first of their strange kind to settle there.

As Jews who were more intellectual than observant of Jewish traditional laws, they managed well enough with almost no hostility, even though the Klan was active at times. Still, they were conscientious enough to send the son to New York to learn and celebrate his Bar Mitzvah, which they all attended, with the New York relatives they had left behind, but never forgot.

The same boy later pursued his education in New York City, never to return to live permanently in Tennessee. The two girls continued their education back in their home town (the writer was born there).

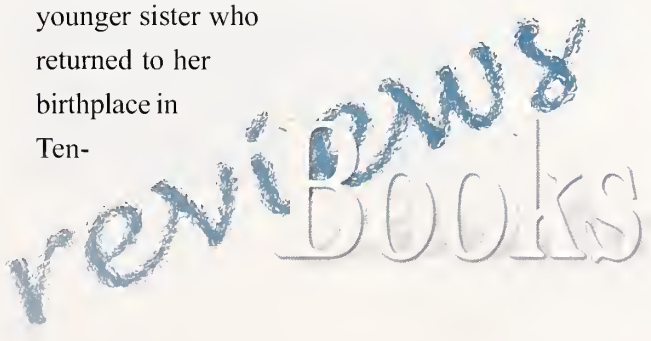
Parties at home were what young people did on Saturday nights. Indeed, that was exactly what we did in Chicago in the 20's. The difference was that there were some Jewish teenagers among my friends. The older sister of the author was the only Jewish girl in her "gang." Gang was what we called our social circle in high school in Chicago, too.

Meanwhile, father Aaron Bronson had become a prosperous businessman. He was the means of saving the shoe factory, the important employer in town, from foreclosure when the 1929 market crash struck, and he did it because it was the right thing to do.

The Bronson family could have continued to live comfortably in the little town, but with one daughter who was becoming an adult, it was inevitable that there would be no Jewish prospects for marriage nearby. That was more than a Jewish mother wanted to contemplate, and with some regret, they all returned to New York City. "For a real bargain, while you're making a living, you should make also a life," Aaron Bronson had said. There was more to live for than prospering in business.

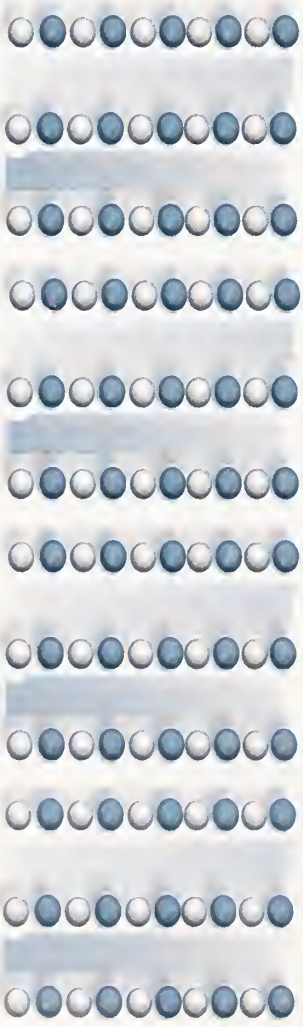
Stella Suberman was the younger sister who returned to her birthplace in Tennessee sixty-two years after leaving at the age of eleven. She has written the story of her family's life there with such warmth and understanding that it made me feel a friend of the family, or perhaps just a sympathetic and admiring onlooker. Especially for southern readers, this book is full of the reality of the lives of some Jews in the south in those days.

Stella Suberman studied English literature and art history at the University of Miami and Florida State College for Women in Tallahassee. She married and lived for twenty years in Raleigh, North Carolina. She was an administrator of the University of Miami Museum, a publicist and publications director of the N.C. Museum of Art, and book reviewer for *The Miami Herald* and the *Raleigh News & Observer.* She lives now in



Boca Raton, Florida, with her husband.

Especially if you are a member of a family who started as owner of "A Jew Store," this book will delight you, as it did me, who knew almost nothing about the subject until I came and began to learn at the age of sixty.





Woman of the Cloth

By Roger Herst
Shengold Books 395 pp. $23.95
Reviewed by Estelle Hoffman

This novel is not a mystery, but a puzzle to be solved by a female rabbi who is assistant to the chief rabbi of a reform temple in Washington DC.

Roger Herst has written very well a somewhat complicated story with many characters. He reveals a knowledge of Judaism, of mysticism, several cities, the feminist movement, homosexuality, a great deal about nouvelle cuisine, women's fashion, and numerous other subjects. Pervading everything is sex. I was impressed by the description of every mouthful of food eaten by Gabby, who eats very little, because she is greatly troubled and short of time.

The assistant rabbi is called Gabby, short for Gabrielle, and she is determined to discover where Rabbi Seth Greer is and why he left. To all appearances, he fooled arounds with some female congregants and left when accusations were made. Gabby does not believe things are what they seem to be. She succeeds in solving the puzzle, but is less fortunate in her love life.

This is a quick and entertaining read, but it reminded me of the reason I do not read current fiction.

Roger Herst has been a congregational rabbi, history professor and television writer. He is author of Status ISQ, a submarine thriller and numerous scholarly articles concerning Jewish history and philosophy.

medical

SUCCESSFUL *NEW* METHOD FOR

Bone marrow transplants using mismatched donors can now achieve success rates similar to transplants done with perfectly matched unrelated donors. A new method developed by Prof. Yair Reisner of the Weizmann Institute and Prof. Massimo Martelli of Perugia University in Italy raises great hope that one day a donor will be found for virtually every bone marrow transplant candidate.

In their report in the October 22 issue of the New England Journal of Medicine Profs. Reisner and Martelli conclude, "Since most patients have a mismatched relative (who can serve as a bone marrow donor), advances in this area will greatly increase the availability of transplants as curative therapy."

Several hospitals in Israel, Germany, Austria and the United States have

NON-INVASIVE BREAST TUMOR DIAGNOSIS

A method for non-invasive breast tumor diagnosis based on the research of Weizmann Professor Hadassa Degani will be tested in clinical trials beginning in November at the Illinois Masonic Medical Center, an affiliate of the Rush System of Health, and the University of Illinois, Chicago (pending approval of the boards of the hospitals).

Over the next two years, 200 patients with breast tumors will participate in the trials. Patients will undergo MRI examination using Prof. Degani's protocol, called 3TP Magnetic Resonance Imaging, and biopsy. Prof. Degani will analyze the data and diagnose the tumors. Her diagnosis will be compared with biopsy results to determine accuracy.

"The purpose of these clinical studies is to provide a thorough assessment of the method, which has already produced promising results," Prof. Degani said. "If these studies are successful, this MRI approach may become a valuable clinical tool for non-invasive cancer diagnosis. While most of our work with patients has so far been done with breast cancer, in the future this method may be applied to diagnose other cancers as well," she added.

The 3TP method has proven accurate in earlier studies involving 50 cases. It has been patented by Yeda Research and Development Co., the technology transfer arm of the Weizmann Institute.

Blumenthal Jewish Home
7870 Fair Oaks Drive ~ Cemmons NC
Chai-lights
Fall 1998

This May Be The Best of Times To Choose BJH

If you are reading this article in the BJH Chai-lights section of the Times Outlook you may be confused by the title. Why are we still writing about and promoting the Home? Why are we asking for your support and why are we inviting you to become a member of the Home? Why do we request your volunteer help and most importantly why ask you to consider choosing the Home for a loved one in need of nursing care? Why indeed?

Since the Board of Trustees announced the proposed sale of the Home a year ago this past May, there has been no change in the daily functioning of the Home. Contrary to rumor the Home has not closed, for one week, one day or one hour. The exceptional quality of care by which the Home earned its national reputation is ongoing 24 hours every day. What has changed is that rumors abound and rumors harm. " The Home is closing" , "no one Jewish is going there", "the Fair Oaks wing is closed, there are no vacancies" or "the Home has already been sold". Rumors affect beliefs and behaviors. Jewish Social Service agencies in the major cities in the Carolinas are no longer referring persons in need of the care BJH offers. Uncertainty begets fear and fear begets falsehoods.

In fact this may be the best time to choose Blumenthal Jewish Home for nursing care or assisted living for the frail elderly. What has changed is that there is no longer a waiting list at BJH! What has not changed is the quality of care and the Jewish ambiance. Weekly shabbat dinners are served and services are held in the Fair Oaks synagogue. Holiday celebrations and Jewish programming take place monthly at the very least. Kosher meals and snacks are served daily. The activities calendar is filled with outings and events every day highlighted by a strong volunteer program. Intergenerational programs with Jewish schools, synagogues and volunteers provide a feeling of belonging to a community. Jewish residents know that this is their Home, they belong here and never feel alone or isolated in an alien environment. BJH residents have never had to pay a large entrance fee for admission or to ensure continued support. No one at BJH is asked to leave due to financial circumstances. **Where else can such a spiritual haven be found?**

Perhaps this is the " best of times and the worst of times". We don't know when the Home may be sold or if it will indeed be sold; what we do know is that the Board of Trustees has stated that they will guarantee that all present BJH residents will be provided for if there is a sale. **If you or someone in your family is in need of 24 hour care, security and companionship, nursing or assisted living, this may be the best of times to choose the Blumenthal Jewish Home. BJH has not closed its doors. Your support, your volunteer time and your interest in the Home's future are still needed. It is not too late to choose BJH!**





Volunteers add their touch to the special times at BJH; above, Fair Oaks resident Irene Mendelson and volunteer Melissa Glock are all smiles when they are together and seen below, Flo Blumenstein enjoys shopping and having lunch with volunteer Frances Brenner at the mall.

The best of times at BJH !







Some of the best of times at BJH are pictured clockwise from above left: Esther Wolpin and Flo Sag shop at the mall with volunteers Lydia Thabet and Joanne Graham; Fair Oaks resident Hannah Ackerman has lunch with volunteer Josi Swirin at Starmount Country Club; L to R, residents Esther Wolpin, Saul Gottlieb, Hilda Oppenheimer, Irene West and Hannah Ackerman attend the luncheon at Starmount Country Club with Greensboro volunteers, volunteer Ruth Jacobs is seen on the back row; BJH resident Sue Michielutte receives a visit from Temple Emanuel preschooler Noah Rubin.



BJH
Chai-lights Editor
Sue Clein

BJH BRIEFS

The Sounds of Summer



Greensboro volunteers entertain the residents at the July birthday party. Pictured in perfect harmony are: L to R, Polly Strasser, Marilyn Belenky, Alice Roemer, Volunteer Coordinator Millie Slatkoff, Anita Rubin and Josi Swirin.

The Ron Rudkin Trio filled the Commons auditorium with the all American sounds of jazz as they entertained for the traditional Fourth of July concert and celebration at BJH. A terrific toe-tapping performance provided "cool" refreshment for a hot summer afternoon and guaranteed a star spangled celebration. Residents enjoyed the perfectly patriotic day complete with good food, good music and good spirit.

Residents and volunteers put their voices together to create the joyful sounds of people who are in harmony. The Greensboro volunteers led the residents in a spontaneous and fun filled sing-along as the residents joined in on the entertainment for the July birthday party. The sounds of music, laughter and congeniality filled the Commons. Birthdays were celebrated and good times encouraged through the leadership and enthusiasm of the birthday party volunteers.

The sounds of wheels turning continued to be heard throughout the summer as volunteers kept pace with monthly shopping trips to Hanes Mall. This popular activity has brought residents and volunteers together for a few busy hours of shopping, sightseeing and visiting each month for the past 12 years. Lunch in the mall food court is the favorite spot to take a break from the shopping spree, to people watch and to meet other volunteers and residents. Most welcome in the summer are the sounds of visiting children and the special "summer" volunteers who join our year round volunteer escorts for these shopping trips.



Flo Blumenstein pairs up with volunteer Ronnie Spain on one of the summer shopping sprees.



Bernice Goldfinger is escorted on a trip to the mall by volunteer Sharon Marks and her daughter Nicole.



Art Bloom sings his winning song L'Chaim Yisrael at Temple Emanuel's Mitzvah Day show held at the Home.

BJH Volunteer Art Bloom Wins National Zionist Song Competition

Art Bloom, a BJH volunteer and a member of Temple Emanuel in Winston-Salem, was declared the winner of a national song competition sponsored by the American Zionist Movement, at a performance in New York City on July 13. Art, along with a choir of children and adults who had performed the song previously both at Temple Emanuel and at the Blumenthal Jewish Home, traveled to New York to sing the song in a finalist competition. Art and the Temple Emanuel singers received a standing ovation from the large audience attending the competition.

Art Bloom wrote the song " L'Chaim Yisrael" or " To Life! Israel" in honor of the state of Israel's 50th birthday celebration. The song was dedicated to Robyn and Michael Block, members of Temple Emanuel, who died in a car accident in February' 1997. Robyn and Michael were actively involved in Temple Emanuel and in BBYO and their love of Judaism and for the state of Israel served as an inspiration to Art to write the song in their memory. " L'Chaim Yisrael" premiered at the 1st Annual Robyn and Michael Block Memorial Kallah held at Temple Emanuel . A recording made at the Shabbat service at the temple was first sent to the competition judges where it received a finalist position. Members of the temple traveled to New York with Art in July to perform L'Chaim Yisrael live before both the judges and a large audience. " L'Chaim Yisrael" received top honors and the American Zionist Movement awarded Art Bloom a round trip ticket to Israel. Mazel Tov and L'Chaim to Art Bloom and the Temple Emanuel singers!

HAPPY BIRTHDAY

OCTOBER

Tincy Fearrington
Badonna Gottlieb
Alva Huff
Herbet Peck
Florence Sag
Nora Shore
Lorraine White

1998 Calendar Highlights in October

1. Trip to the Vantage Golf Tournament
4. Sunday Sweets with the Sisterhood of Temple Emanuel.
7. Trip to the Dixie Classic Fair, Winston-Salem.
9. Temple Emanuel Preschool visit for Sukkot
11. Brenner Concert, Bill and Susan Goodman- Songs of Legendary Entertainers.
13. Resident Council meeting.
16. General Store, Mansion library.
18. Card Club, Upper Commons.
21. Lunch with Greensboro volunteers at Starmount Country Club.
22. News and Views with Leonard Clein.
23. Shabbat services with Greensboro Hillel students.
26. Anchor Club Halloween Party.
30. Shopping trip to Hanes Mall.

Millie's Musings

During the days and weeks of the Jewish High Holydays, many of us tend to reflect on the past year's happenings - especially the events that have touched our hearts. Some of the most touching highlights in the lives of the residents of the Blumenthal Jewish Home are brought on by the visits,unexpected or planned, of members of our youngest generation. The innocence of the infants and toddlers who attend the "Babies and Bubbes" program plays on the heartstrings of our residents; for a brief while they forget their aches and pains, their woes and concerns- they are enthralled by the personalities of these little ones.



Noah Rubin receives a happy greeting from BJH friend Helen Labell, above, and Noah finds no language barrier when communicating with a Russian resident, Khaya Groyser, seen below.

The toddlers who stroll and walk and jump all over the Home have so much exuberance that is contagious; they quickly learn and remember the names of the residents and bestow kisses and hugs on everyone.The youngsters are as reluctant to leave as their new-found friends are to see them go.



The children from pre-school groups of Temples and child-care programs are very comfortable working side by side with a resident on a craft (often giving advice,) initiating conversations with them on unbelievably interesting topics and performing for them. They handle these new experiences with an amazing maturity.

Throughout the year the presence of the children has brought many wonderful highlights to the lives of our family; the young and the old share the joy of opening their hearts to each other.

L'Shonah Tovah, from the residents and our staff, to all our volunteers who lovingly give so much of themselves and to all our readers for your ongoing support.



Lottie Maienthau enjoys the added attraction of volunteer Don Freedman's son Charlie, to the blackjack game in Fair Oaks.

Welcome New Volunteers 1997-1998

Diane Blackburn
Teenager/Friendly visiting
Art Bloom
Entertaining/Playing piano/ Singing
Avery Cregan
Teenager/Friendly visiting
Stacy Elder
Teenager/Friendly visiting
Warren Emerson
Mall shopping/ Blackjack dealer
Micol Hutchison
Speaking Russian
Ashley Joyce
Teenager/ Friendly visiting
Pam Lowery
Critter Cuddling
Sharon Marks
Mall shopping
Susie, Steve and Dan Michael
Mall Shopping/Playing chess
Lizzie Nathan
Teenager/ Clerical work
Vivian Perlmutter
Mall shopping
Matt Porcari
Teenager/ Friendly visiting
Tomomi and Noah Rubin
Friendly visiting
Dr. Miriam Schmerler
Jewish Holiday observances
Georgette Somjen
Bingo/ Special events
Stephanie Stallings
Teenager/ Playing chess
Kimberly Stone
Mall shopping
D.J. Timmons
Mall shopping

Many more volunteer opportunities are available. Call Millie Slatkoff at 336-766-6401 for more information.



Rose and Herman Nove enjoy shopping at the mall with volunteer D.J. Timmons, a recent addition to our volunteer corp.



A Sunday afternoon becomes an opportunity for a little play when volunteer Warren Emerson deals the blackjack game. Residents pictured from the top are: Fay Simon, Saul Gottlieb, Irene Mendelson and Lottie Maienthau.

IN MEMORY OF
We mourn the loss of:

Hazel Grubbs

May her cherished memory bring comfort to her loved ones.

A Subtle Form of Service Keeping BJH Blooming



Tony Schwertfeger prepares pansies to be planted in the garden for winter and spring blooms.

Blumenthal Jewish Home is always in bloom thanks to the efforts of volunteers Tony Schwertfeger and Orrel Chapel. Tony who has served as the BJH volunteer gardener since 1984 chose to make Fair Oaks his home in January 1998. Now, as a resident of Fair Oaks Tony is closer to his love and avocation of keeping the gardens blooming at BJH. Orrel Chapel, a volunteer since 1993, assists Tony in the subtle service of providing beautiful blossoms at BJH throughout the year. For those of us who live or work at the Home our daily vistas are certainly enhanced by the beauty silently created through the tireless efforts of these two gentlemen. Pansies will be poking their heads up this winter to remind us on cold dreary days that Tony and Orrel have been here. Daffodils and iris welcome spring each year while the bright colors of lilies, geraniums and zinnias cheer the courtyard in summer and bright impatiens grace the entrances as a friendly greeting to residents and visitors.

During the cold days of winter Tony can often be found in the Home's greenhouse rejuvenating and potting plants to be recycled outdoors again in the spring. Tony and Orrel work quietly, side by side, on the many garden beds surrounding the Home; they provide a subtle service to all who live and work at BJH. The ever blooming gardens are truly a special gift, a labor of love, given by these two green thumb experts. Our heartfelt thanks to them for the beauty they bring to others.

"Blumies is Blooming with Great Gifts for all occasions!



New Fall Selections!

Handbags
Scarves
Watches
Jewelry
Toys & More

Sun. 1:30-3:30
Tues. 12-4
Thurs. 1-4
Fri. 3-5

Visit Blumies at BJH
Give the gift that gives twice.

HAPPY ANNIVERSARY

Congratulations to the following staff members who celebrate anniversaries of employment in

OCTOBER

16 years
Libby Carter, RN
11 years
Jane Brown, CNA
10 years
Lorraine Hetrick, RN
Pat Oberle, CNA
8 years
Teressa Cook, Administration
3 years
Bea Cothran, LPN
Millie Slatkoff, Volunteer Services Coordinator
1 year
David Kirkman, Maintenance



Fair Oaks resident Therese Schwartz shops at the mall with a good friend and BJH volunteer Lib Queen.



Frances Goldberg doesn't seem to mind an affectionate goodby from volunteer Grant Queen after the shopping trip to the mall.

Mark your calendar!
Sunday, December 13, 1998

The Annual Meeting

of the

Board of Trustees

of the

Blumenthal Jewish Home

is scheduled for

Sunday December 13, 1998

Look for more details in the next issue of the Times Outlook

The Tree Of Life

The Tree of Life is a perfect opportunity to honor a person's memory or *simcha*. With a minimum donation of $100 you can pay tribute to someone and receive an inscribed leaf on the Tree. Complete and return this coupon for your leaf on the Tree.

Your Name: _____ Phone: _____

Address: _____

_____

Name of Honoree: _____

Inscription _____

_____

Send to: Blumenthal Jewish Home 7870 Fair Oaks Drive, Clemmons NC 27012

Temple news

Temple Beth HaTephila
Asheville NC
by Marjorie Schachter

THE SISTERHOOD met on Monday, August 3, for a Salad Seminar and business meeting.

Services on August 14 were well attended, when Sisterhood board members were installed with those of the Temple and Brotherhood. The beautiful singing of guest cantorial soloist Tory May, daughter of Shirley and Leslie Cohen, graced the occasion.



The women's Torah study group has held two meetings so far, both of which were well attended.

THE BROTHERHOOD again, together with the Sisterhood, sponsored the Annual Temple Picnic, held on Sunday, August 23 at the Recreation Park. The event took place from noon to 4:00 PM, with plenty of classic picnic fare and fun and games for all ages.

The Brotherhood is happy to note that its Tutoring Program, restarting at the opening of the school year, is expanding.

THE RABBI RESTARTS his extramural teaching schedule, according to Sid Schochet, JSC Chair, "as a Jewish Chautauqua Society Lecturer at Mars Hill College and in a new position at UNC-A.

Rabbi will teach introduction to Judaism at Mars Hill on Tuesday afternoons. He will be teaching a new course at UNC-A, Introduction to the Hebrew Bible, on Tuesday and Thursday mornings as he officially becomes Research Professor of Jewish Studies."

THANK YOU to Frank and Alison Gilreath for being the Temple's lay leaders during the Rabbi's absence, and to David Cohen for leading the Musical Minyan in August, and to Phil Cohen for helping run things while the Rabbi was gone.

LUNCH WITH THE RABBI, the monthly occasion when everyone brings a brown-bag lunch and a lot of strong opinions, took place on Monday, August 24 at noon. The topic was the recent CCAR "Report of the Ad Hoc Task Force to Study a Resolution on Jewish Descent. "Rabbi Ratner said, "The CCAR has been wrestling with the issue of 'patrilineal descent' and this document reports on the as hoc committee's findings. Fundamental to Jewish unity, the matter of 'who is a Jew?' is always of concern."

LONNIE THE INDISPENSIBLE is and has been the source of much, if not most, of the material in this column. Lonnie Gentile runs the Temple's office. Her monthly edition of the Temple Bulletin puts it all in black and white, and tells the Temple members where they've been and where they're going. She makes putting it together look easy, but what with chasing around at the last minute before the deadline to get information, it certainly isn't. Bless her.

THE MUSIC MINYAN was held on Saturday morning, August 15.

THE SHABBAT MINYAN was held the morning of August 22, with "singing, reading, Torah discussion, prayer, eating and fellowship," said Rabbi Ratner.

WE'RE GLAD YOU'RE HERE, NEW MEMBERS! Welcome to Markus and Ilene Procida, Lawrence and Janice Winson, and Peter and Pauline Gretz.

THE RELIGIOUS SCHOOL is continuing in the right direction, under the leadership of Mary Ann Jaben, Director. "We are again fortunate." She says, "to have excellent teachers and a really great program to offer."

MUSIC NOTES from David Cohen, Music Director, list the same choir members who've elicited such high praise in the past: Sopranos Susan Wadopian and Hannah Pennell; Also Pam Simmons; Tenor Gary Mitchell; Bass Max Mays.

MAZEL TOV to Shana Ratner, Valedictorian of her graduation class at A.C. Reynolds High School and the recipient of a Justice Brandeis Merit Scholarship to Brandeis University, which she will attend in the fall. . .and to Rabbi Robert and Susan Ratner on the occasion of Josh's marriage on August 9. . .and to Diana Gergel as the 4 of Hearts and Emma Berkey as the Doormouse in the recent Asheville Community Theater performance of Alice in Wonderland. . .and to Larry and Carol Blatt on the Bar Mitzvah of their son Elliot. . .and to Joel and Alesa Davis on the birth of Natalie Sue on July 2. . .and to Greg and Missy Burgin on the birth of Gabriel on July 17. ***Shalom!***



Beth Israel Synagogue

Asheville NC

By Lillian R. Wellisch

ADULT EDUCATION READING CIRCLE: To be held initially on October 27 at Beth Israel for a Jewish Books Reading Circle. A circle will be formed for each book selected by three or more people. Each circle will meet at one of the member's homes, at a date and time they decide, to discuss the book and select a new title if they wish to continue. Titles and synopses will be published monthly with contact numbers so readers can switch to other circles.

WHAT DOES GOD DO? It would be hard to imagine a more deeply important question that all thinking Jews must settle for themselves. Rabbi Birnham drew on his studies from his recent Sabbatical in Israel to present a three part series on Tuesday evenings in November on God's role in the world and the nature of good and evil. These were stimulating and thought provoking study sessions.

ISRAELI FOLK DANCING: Once a month, on Saturday evenings, starting on November 7, Beth Israel enjoyed Israeli Folk Dancing.

THE TRIAL OF GOD: Adding an idea from a Purimspiel by Elie Wiesel to Rabbi Birnham's study sessions on what God does, two opposing groups will represent the prosecution and defense in a trial where God stands in the dock, accused of allowing innocent people to suffer terrible pain, injustice, and unspeakable crimes. Proceedings started on Tuesday, December 1st, with Rabbi Shmuel Birnham presiding.



JEWISH FILMS

We laughed or cried watching great films with Jewish themes one Saturday evening every other month, beginning in November.

HEBREW CLASSES: On Sunday mornings, Shulamit Hedgepeth taught The Hebrew Reading Crash Course. It was five sessions, at one and a half-hours each, for beginning readers.

MEDITATION AND MYSTICISM: An introduction to meditation and a study of the essential texts of Jewish Mysticism was given by Rabbi Birnham on Tuesday evening, December 8.

DAVENING: Dr. Marty Lee will help us to understand the intellectual and spiritual basis of what is intended in praying with the whole soul, and to attempt to achieve its objective on January 5.

POINTS OF VIEW: Four rabbis representing the views of Reform, Conservative, Orthodox, and Reconstructionist Jews will address the fundamental issues of Judaism. Each rabbi will appear at a different weekly session, starting on January 12. We will ask each to comment on the same profound subjects such as death, intermarriage, and Jewish observance. A brief discussion period will follow each reply.

BETH ISRAEL'S HOME PAGE

Beth Israel's home page is up and running and being updated monthly, all thanks to Rochelle Neuringer. Our address is: www.uscj.org/soeast/asheville. The Synagogue e-mail address is: bethisrael@buncombe.main.nc.us.

CONVERSION CLASS BEGINNING

This year's Conversion Class for those who wish to become Jews by Choice began in late October.

NEW MEMBERS

We are delighted to welcome our newest members: Peter and Pauline (Pam) Gretz, David M. Miller, and Bruce and Zoe Berger and their children, Brett and Rayna.

TORAH AND RASHI CLASS

A Torah and Rashi Class began in October. They meet following the Thursday Morning Minyan.

HEBREW HIGH SCHOOL

Hebrew High School began on October 11.

HADASSAH NEWS

The second meeting of the Hadassah Women's Discussion Group met on October 8 at the JCC. Carolyn Rosenthal is the discussion leader.

A SUMMARY OF WHAT'S HAPPENING AT THE SHUL

A Communications Committee has been formed, and our President, Frank Goldsmith, has named Carol Deutsch as its first chair. Its task will be to oversee ways in which the Synagogue communicates with its members and with the world at large, the SHOFAR, our advertising, press releases, etc.

A huge Yishar Koach to Arlene Schandler, who has, after many years of good service, resigned as chair of the Grounds Committee. Wolff Alterman and Fred Lashley will be co-chairs of the Grounds Committee.

BET SEFER

"Yo-Fee!"—that's wonderful in Hebrew and the word to describe opening day at Bet Sefer. We welcomed back returning students as well as new students, sang "shalom" in harmony to all with Bob Deutsch, and heard the Shofar blow by the Rabbi. We are so happy to have such a great staff to teach our children, ages

4-12, about the joy and importance of being Jewish. The staff this year includes: Sara Birnham, Principal; Golda Trantham, Special Events Coordinator; Robin Landsman, Family Education Chair; Muriel Gelbert, Gan Class (4 and 5 year olds); Laurie Chess, Bet I Class; Carmina Shuman, Bet II Class; Leticia Brockman, Dalet Class; and Alan Silverman, Hey Class. Our assistant teachers are Liliana Landsman, Nicole Siegel, and Rachael Buskirk. Music teachers are Billy Jonas and Bob Deutsch. Many thanks to all the staff and the Rabbi for this wonderful commitment to our youth.

Happenings for October were October 4—Sukkah decorating and regular Bet Sefer. The congregation Sukkot Pot Luck Supper was on October 4 at 5:30 p.m. On October 12, we had a Simchat Torah Service for all families. We kept the tradition of Bet Sefer decorating the Sukkah. Thanks to Ken Schapira, Rick Chess, and crew for putting it up! This year the Family Education Committee sponsored the Sukkot Pot Luck Supper. There were games and a special ice cream bar.





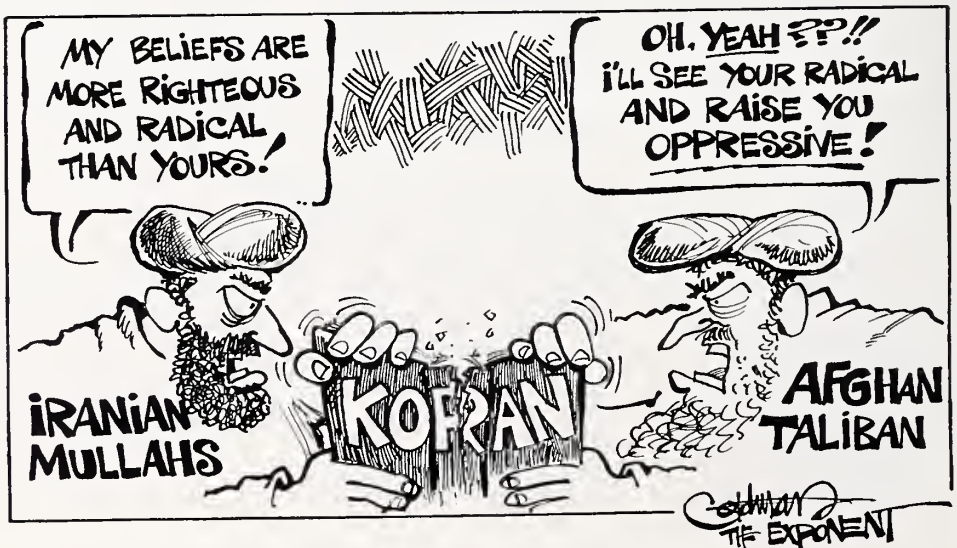
Agudas Israel Religious School. "Building a Sukkah"

Agudas Israel Synagogue

Hendersonville NC

by Toby Linder

Our mini-religious school is tiny but terrific. We have 12 students registered this year ranging in age from 3-12. On Sunday, October 4, students, parents, teachers, and Rabbi Zielonka gathered outside on the lawn and constructed a beautiful Sukkah. Interwoven with bamboo and decorated with New Year's cards contributed by members of the congregation, the result was very special. On Sunday, October 11, Religious School sessions were held in the Sukkah. We are proud of this accomplishment. Our Religious School is only 3 years old and with the help of our wonderful parents, great teachers and sisterhood support, we are making progress toward building Jewish identity and knowledge in our children.



COMMUNITY news

A Yiddish Odyssey
From the Tatra to the Blue Ridge Mountains

by Dr. Alice Ginott Cohn

When I received an invitation to the Charlotte Yiddish Institute, I signed up immediately, looking forward not only to a weekend of Yiddish, but also to the opportunity of returning to the Blue Ridge Mountains. Traveling to Florida many years ago, I fell in love with the beauty and majesty of the Blue Ridge Mountains, vowing to return someday.

I often asked myself what is it about these mountains that speaks to me so intimately? I was born in Slovakia very close to the Tatra Mountains where we spent our summers. The Blue Ridge Mountains brought back memories of a happy childhood in the Tatra Mountains—hiking, picking mushrooms and wildflowers, while enjoying the clear air in an ideal setting, warmed by the love and attention of family and friends.

I have returned to the Tatra Mountains but the spirit is no longer there. The Jews are gone, mostly murdered, the remnant dispersed. Without those religious Jews who filled the hotel with their kosher food, their ardent prayers, their zmiros and their Yiddish, it has become a place no longer for rejoicing, but for weeping. The mountains have lost the soul that nourished them.

Your announcement of the Charlotte Yiddish Institute invited me to recreate in a very different way and place but in the same spirit those carefree days of my childhood summers. How could I resist?

And in retrospect, I am glad I didn't. I had no idea what to expect. I had never met anyone who had attended the Institute in its twenty years, and even though I had participated in many Yiddish programs, each had a different emphasis and flavor.

Location, location, location! The setting, which is breathtakingly beautiful, invited the relaxed, gentle atmosphere that permeated the weekend. It was easy to be friendly, to start a conversation, especially in Yiddish. Everyone seemed to be happy to be there. The preponderance of Yiddishists was more impressive. I was touched by the Jews born in Cuba, yet intent on preserving their Yiddish heritage, their interest in Yiddish literature and language. It was a privilege and pleasure to get to know them and those from the South, who for a long time I had been eager to meet.

I most enjoyed the emphasis on Yiddish. Abraham Luski's reciting Yiddish poetry (I would appreciate a thumbnail sketch of each poet and the year the poem

was written) ran the gamut of Jewish experience, from the sad and unbearably tragic to the whimsical and humorous. Bernard Mendelovitch recreated for us the Yiddish theatre and cabaret. What a gifted man! He can act, sing, tell stories and his Yiddish was music to my ears. Shakespeare and Sholom Aleichem in Yiddish, a language that transcends all boundaries.

And I haven't even mentioned the music provided by the gifted artists Martha Novick, Robert Abelson and Joyce Rosenzweig, who not only performed but also made freiling with us until the wee hours of the morning.

We cried and we laughed, we hugged and we kissed; we were happy and joyous and we skipped and jumped as if we were youngsters. I suspect the lack of oxygen at the 3,300 foot altitude was partially responsible for our giddy feeling.

I have been involved with Yiddish for a long time. Almost 40 years ago I was invited to the Sholom Aleichem Yahrzeit, hosted by his daughter, Marusia and her husband, BZ Goldberg. There were about 80 people present, all Yiddish speakers. The commemoration consisted of stories, mostly funny, read by the most gifted Yiddish actors and actresses. In his will Sholom Aleichem had asked to be remembered with laughter, and so we laughed and laughed throughout the evening. Now the Yahrzeit is organized by Sholom Aleichem's great grandson. With most of the Yiddish performers and speakers gone, the evening is a combination of Yiddish and English.

Even though there seems to be an increasing interest in Yiddish, most organizations discuss Yiddish in English. As a former board member of the National Yiddish Book Center, I watched the decline in the Yiddish content of the many programs I attended.

In New York I have had many opportunities to enjoy Yiddish programs, such as the annual lunch, poetry readings, and special commemorations sponsored by the Congress for Jewish Culture, YIVO-sponsored programs, and special events such as the 85th birthday celebration of Abraham Sutzkever.

To institutionalize my concern for the survival of the study of Yiddish, my husband and I have established a Chair in Yiddish Language and Literature at Indiana University, my alma mater. This chair is not an exercise nostalgia. It is an attempt to preserve and disseminate the Yiddish language and culture that has been brutally wiped out. We cannot bring back the dead. We cannot reclaim that which is no more, but my hope is that like ancient Greek and Latin, the study of Yiddish will become a scholarly enterprise. As Isaac Bashevis Singer said in his Nobel Prize lecture in 1978 that he gave in Yiddish, "Yiddish has not yet said its last word. It contains treasures that have not been revealed to the eyes of the world. It was the tongue of martyrs and saints, of dreamers and Kabbalists, rich in humor and in memories that mankind may never forget. In a figurative way, Yiddish is the wise and humble language of us all, the idiom of frightened and hopeful humanity."

Lubavitch to Celebrate 18th Anniversary with Grand Chanukah Dinner in Uptown Charlotte

Lubavitch of North Carolina will celebrate its 18th anniversary in Charlotte with a festive gala on the first night of Chanukah, Sunday, December 13, 1998. The theme of the gala will be a salute to the children of the Jewish Day School and Preschool on Sardis –"For they are our vision and our legacy".

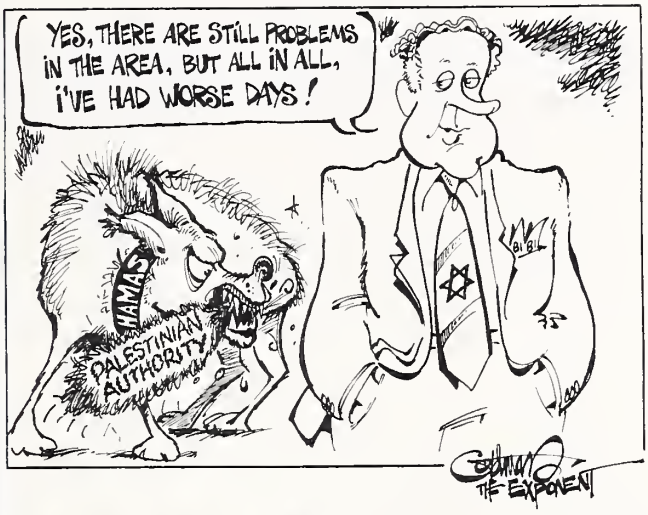
The dinner event will be held at the Uptown Charlotte Hilton at 6:30 p.m. beginning with a silent auction during the cocktail hour. An elegant display of the school children will be featured in the cocktail area. A grand Menorah lighting ceremony will usher in the festivities followed by a full course kosher dinner.

Guest speaker at the gala will be the well-known syndicated talk show host and writer, Dennis Prager. Mr. Prager, a strong advocate of Jewish education, is a gifted speaker who captivates audiences with his brilliant style of speaking, *Toastmaster* has named Prager as "one of America's five best speakers." Dennis Prager's most recent book, *Happiness Is a Serious Problem,* appeared on the *Los Angeles Times* best seller list the week of publication.

The evening event will feature music by the famed Avremi G musical group from New York. This dynamic band's repertoire includes traditional Chassidic and contemporary Jewish music.

Lubavitch of North Carolina established its first Carolina Center in Charlotte in 1980 with the arrival of Rabbi Yossi and Mariashi Groner. The organization has grown with a full Day School and Preschool and a host of educational activities for young and old. Since its Carolina inception, Lubavitch has succeeded in the establishment of additional centers in Raleigh, Columbia, and Myrtle Beach. Recently, a Chabad House has been established in Chapel Hill, to serve students at UNC and Duke.

For more information about the upcoming dinner please call the Chabad House at 704-366-3984.





Chanukah Lighting at Carolina Place & Phillips Place

The Jewish Day School of Charlotte will host a Chanukah event at Carolina Place Mall on Tuesday, December 15 at 2:00 p.m. The children will be performing with Chanukah songs and dreidles. A large Menorah will be kindled at the mall during the program. The public is invited to attend.

A menorah lighting ceremony will take place on the last night of Chanukah at *Phillips Place.* The ceremony will be held outdoors with the lighting of a giant size Menorah in front of *Dean & Deluca* on Sunday, December 20, 5:00 p.m. As this is the last night of Chanukah, the celebration will give people a chance to conclude the holiday in style.

L'Chaim Jewish Theatre Announces Our Fabulous Fourth Season

*GREENSBORO—**L'Chaim Jewish Theatre*** is geared up for a season of fabulous shows! L'Chaim Annual **FUN**draiser, **Schmaltzy Joe's Café,** an evening of food, drink and entertainment! This year's event is scheduled for January 10! More about this is forthcoming!

Closer Than Ever, a Maltby and Shire musical revue, will provide audience members with a warm feeling on **January 23, 24, 30 and 31 at 8 PM** at Temple Emanuel. The musical features mini-dramas and comedies within each musical number that are interwoven by the common threads of relationships. You'll go away from the theatre with a smile on your face and a song in your heart!

Wendy Wasserstein's 1997 play, ***An American Daughter,*** will end our Main Stage season on **March 13, 14, 20 and 21 at 8 PM.** A timely political statement on the state of women in Washington, ***An American Daughter*** will keep your interest from start to finish. The show highlights the uncanny, subtle Wasserstein humor that is present in all her shows.

L'Chaim's Second Stage will offer **"My Left Breast,"** a moving monologue by Susan Smith about one Jewish woman's fight and victory over breast cancer. Although written for one actress, L'Chaim will use an African-American actress and a Caucasian actress, who will both play the part of the one woman. L'Chaim plans to tour to community groups and minority venues **beginning in January** to present this most important educational program. We are currently applying for grant monies to cover the cost of the **"My Left Breast"** program. *Collaborative support has been given by the following: The American Cancer Society (Paige Midgett), The Women's Resource Center, UNC-G Department of Social Work (Bob Wineburg), UNC-G Department of Public Health (Kay Lovelace), Temple Emanuel (Rabbi Fred Guttman), Caldeleugh Multicultural Center (Donna Bradby), College Park Baptist Church (Rev. Michael Ussey), Providence Baptist Church (Rev. Chubbs), Dr. Sherri Dickstein and Dr. Gary Fischer. We are excited about the possibilities of this important Tikkun Olam project.* ***Community groups are encouraged to book the show as a special event.***

L'Chaim's Teen Issues show, ***Keeping Secrets,*** is about teen drug abuse. The show features teen actors, and will be shown at Temple Emanuel on February 20 and 21. In addition, students in a play-writing class that L'Chaim will offer to Middle and High School later in the season will help research, gather stories for and write ***Keeping Secrets.*** Teens interested in the Play-Writing Class may call Karen at 336-852-3578.

Romance, Inter-Faith Relationships Focus of Young Jewish Filmmaker

GREENSBORO—Nate Meyer, a Greensboro native and recent graduate of the North Carolina School of the Arts (NCSA) is in pre-production here on his first independent film venture.

While many of his fellow NCSA graduates have moved to Los Angeles or New York City, Nate is deeply involved in a project rooted in the Triad, developing a personal story and finding a way to get it on the screen.

Throughout his film school years, Nate maintained strong community visibility in Greensboro with his association with the National Conference for Community and Justice (formerly the National Conference of Christians and Jews) and by writing and producing a promotional film for the Greensboro Jewish Federation. Therefore, when devising a plan for his first film, he considered the various resources around the area with which he was familiar and the outcome is his screenplay and film company, both entitled "The Family Jewels."

The feature-length script is a romantic comedy about a Jewish Family dealing with an inter-faith relationship, tackling issues Nate discovered to be important not only through personal experience but also as a result of the values of understanding and respect among all people that he dealt with in his NCCJ activity.

Nate serves as the film's producer; the director is David Green of Dallas, TX, a fellow NCSA graduate currently working as director of development for shoreline Entertainment in Los Angeles. Nate is the son of Anita and Stan Meyer of Greensboro.

personals



Oxman—Satisky Wedding

Allan and Marcelle Oxman of Charlotte, NC are pleased to announce the marriage of their daughter, Shelly Renee Oxman to Brian Evan Satisky, son of Howard and Lyn Satisky of Raleigh, NC.

The bride is the granddaughter of Jules and Renee Buxbaum of Charlotte, NC and Jerry and Sonia Oxman of Atlanta, GA. The groom is the grandson of the late Al and Sara Rothstein formerly of Raleigh, NC and the late Harry and Fannie Satisky formerly of Fayetteville, NC. Rabbi Murray Ezring and Cantor Elias Roochvarg at Temple Israel, Charlotte, NC married Shelly and Brian at 6:30 p.m. on Sunday June 28, 1998.

Brian is a partner of Steelmart, Inc. in Atlanta, GA and Shelly teaches school in Fulton County, GA. The couple resides in Atlanta, GA.

Alexander Muss H.S. in Israel

By Lou Goetz
Durham, NC

The idea of Elly traveling to Israel by herself, rather than accompanying us on a family vacation, was very appealing to me. After all, I had chosen to marry a *non-Jew,* and with that came a decision to bring our children up with exposure to both Judaism and Christianity. However, I carried this guilt with me that I hadn't done such a good job. I hadn't taken the kids to *Shul* very often, nor had I provided much of a Jewish education. We celebrated some of the Jewish holidays—*Chanukah* and *Passover,* and talked about the culture as I understood it, but it wasn't enough for the kids to think of themselves as Jewish.

Tracey, my wife, made a greater attempt at giving the kids exposure to religion, by bringing them to church on occasion. The children found a group of friends who practiced Christianity, and socialized at the church. It was attractive enough to get the children involved. Elly, particularly, found the Christian church to be an important guiding light for her, and became extremely involved with Young Life. She wanted to be "Confirmed".

I had tried to organize a trip to Israel in hopes that the kids would get a taste of their heritage, and at least have a respect for Judaism. When Elly learned about the Alexander Muss High School in Israel from her cousins, who had gone years earlier, she got excited, and told me that she would rather go on that trip than go on the vacation trip with us. Being in Israel for two

months in an environment where she would learn the Jewish history, and the Israeli culture, was more than I could provide. This would be a gift to her that I hadn't provided as she was growing up. Hopefully, she would open her heart and her mind, and learn about her roots, and become more open minded to the Jewish faith.

For my wife, Tracey, the thought of her baby going half way around the world, all by herself in a country racked with terrorism, for two whole months, was almost intolerable. So, we decided that we would travel to Israel to visit midway through her stay. The anticipation and preparation for the trip, hers and ours took six months of planning, shopping, reading, etc. It was very exciting for all of us.

Elly did not know a single person that was going on this trip. Our contact with AMHSI, Linda Shapiro, kept us on track through the preparation time, and was able to relieve Elly of any of her anxieties about not knowing anyone.

I was so proud of how brave Elly was to be going on this type of trip.



Tracey, Lou and Elly Goetz at Rosh HaNikra near the border with Lebanon.

The first week of the trip was much more intense than I had expected. In addition to the hard studying, Elly was feeling like an outcast, being one of two Non-Jews attending this session. We were getting phone calls every day, e-mails every day. I was waiting for her to say, "I want to come home." But that never happened, and within a few more days, she began to develop close friends that were great support for her, and she settled in. What great preparation this was for college, I thought. Wasn't this just like going off to college, and making all new friends? Our trip to Israel was about 3-1/2 weeks after Elly had been there. By her e-mails, she sounded excited to see us. However, after a couple of minutes, she seemed uncomfortable with us. We didn't say very long that first evening. Our trip involved a few days with Elly and most of the time touring on our own. We kept a very flexible schedule, so that when Elly wanted to spend time with us, we were available. This seemed to work. It was a wonderful trip for us. We saw so much of the country, and got to see how Elly's experience was. We traveled one day with AMHSI, attended classes with the kids, and got to meet and know some of the kids she'd been talking and writing about.

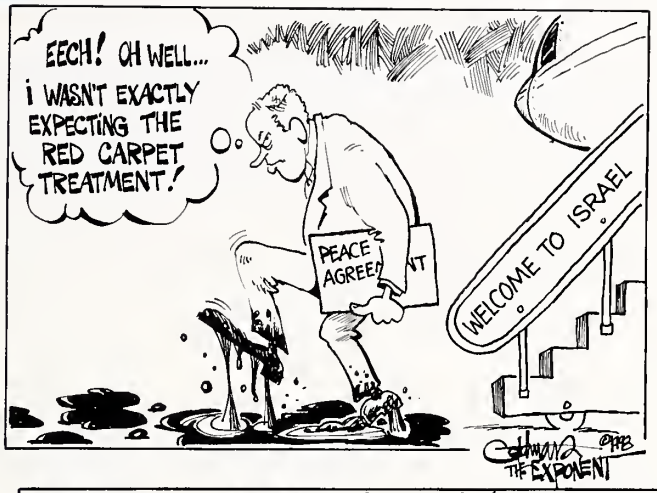
When we left to come home, we recognized that we had intruded into Elly's world. Even though we had such a wonderful trip, Elly would've preferred it if we hadn't come.

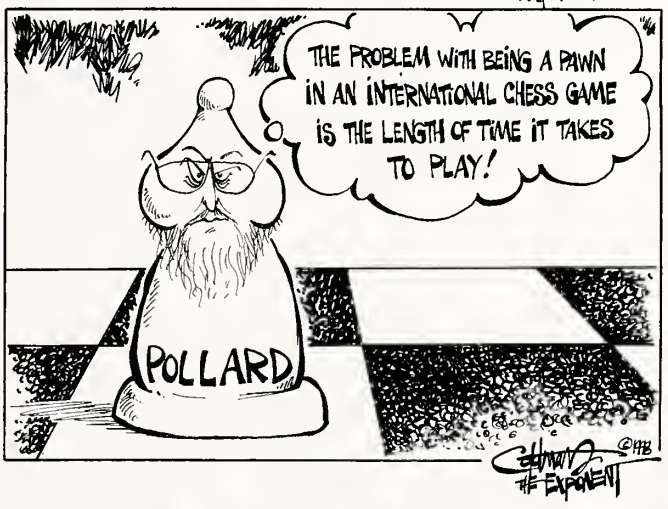
The remaining few weeks of Elly's trip was much easier for us, now that we knew how she was. For her, the last few weeks created such incredibly strong bonds with the kids in the program that the thought of leaving and coming home to her old life was disheartening. She wanted to stay. This was the kind of

environment that she loved. The independence felt good. The love of learning, that she had never experience, while in public school, but was so strong on this trip because of the way they taught, and the quality of her teachers.

I have one other child, who is 3 years younger than Elly. I hope he will take the opportunity to go to AMHSI. The personal growth that not only Elly goes through, but also our adjusting to her growing has been trying, interesting, and heartfelt. She has come back a more mature child. She now grasps the depth of my belief in Judaism, and she is more tolerant of those making different choices. What more can I ask for? Friday, June 5, 1998.

For more information, contact Linda Shapiro, Director of Admissions Mid-South, at 336-297-9665 in Greensboro to inquire about the Alexander Muss High School in Israel.





Expect the unusual, discover the extraordinary

Why settle for gifts you can find everywhere! First Light Gallery is filled with Select Judaic, exquisite Jewelry, Ceramics and other meticulously selected gifts. Each of our American handcrafted treasures has their own distinctive charm and personality. Their beauty will brighten every day; their value to the heart will endure for a lifetime.

We offer: Bar-Mitzvah & Bat-Mitzvah registries
Bridal & Gift Registries
Gift-certificates & Layaway



First Light Gallery
Contemporary
Fine Craft & Gift

The Arboretum
8140 Providence Rd
Charlotte NC 2827
704.542.9449

Hours: Mon. - Sat. 10 A.M. -> 6 P.M.

CATCH THIS VACATION PACKAGE BEFORE IT FLIES AWAY



Fly EL AL roundtrip to Israel and enjoy 6 nights accommodations at the deluxe Laromme Hotel in Jerusalem. This exclusive package, including roundtrip airfare and accommodations, is only $1,029 from JFK/Newark. A child under the age of 12 stays free with two adults. So pack your bags and take off with us for the vacation of your dreams. You can also earn free tickets and upgrades with either of EL AL's frequent traveler clubs. Call your travel agent or 1-800-EL AL SUN.

ISRAEL
NO ONE BELONGS HERE MORE THAN YOU

EL AL
It's not just an airline. It's Israel.

www.elal.com

Above package avail. from 11/20/98–2/28/99 (last check-in date) except 12/18/98–1/3/99. Hotel accom. consec. nights p/person double occ. Roundtrip coach class ticket included on EL AL services only. Single supp. $53 per night. 10 day advance purchase required. Ticket valid 6–45 days. $100 cancellation/change penalty less than 14 days. $53 US departure/arrival tax, immigration, customs, agricultural fee, PFC, Israel departure tax not included. Other restrictions may apply.

Donations to the Blumenthal Jewish Home

JULY 27, 1998 TO SEPTEMBER 9, 1998
PLEASE SEND **CORRECTIONS** TO: DEVELOPMENT OFFICE
7870 Fair Oaks Drive, Clemmons, NC 27012-7513 phone (910) 766-6401

In Memory of:
CLARA BORENSTEIN
By: Hilda Benes

MARCUS COHEN
By: Audrey Madans

THE MOTHER OF MRS. RHODA FLEISHER
By: Shirley and Bert Lynch
Sheila and Al Herman
Bernice Goldfinger

JOSEPH FRIEDMAN
By: Harold Friedman

MOLLY AND SAM FREEDMAN
By: Lubah and Jerry Cohen

JULIUS GORDON
By: Doris G. Dworsky

MARIAN GLASSER
By: Joan Goldsmith

THE FATHER OF LORRIE KLEMMONS
By: Audrey Madans

SARAH KIMMEL
By: Mr. and Mrs. M. J. Louis

ROSE HERTZMARK
By: Josi and Bill Swirin

JENNIE EVA LEBOWITZ
By: Rebecca and Barry Goz

DELLA ROSE LOUIS
By: Mr. and Mrs. M. J. Louise

MARCELLA LIVERMAN
By: Flora J. Hanchrow

JAMES LYONS
By: Muriel and Seymour Wechsler

BARBARA COLCHAMIRO
By: Colchamiro Family Foundation
Sheila and Al Herman

SADYE AND MORRIS GARDNER
By: Shirley and Robert Levett

ANNA AND MORRIS LEVITT
By: Shirley and Robert Levett

SAMUEL PINNOLIS
By: Eileen Pinnolis

GERTRUDE MONOSOFF
By: Sharon and Steve Hockfield
Audrey Madans

ANNE NELSON
By: Lena Berlin

FAYE AND HARRY SCHAFFER
By: Gene Schaffer

HANNAH SIFF
By: Mr. and Mrs. Shevel Siff

ROGER DAVID SCHWIRCK
By: Josi and Bill Swirin

RUTH SOKOLOV SHERIDAN
By: Audrey Madans

PHIL ROSEN
By: Audrey Madans

IKE ROTH
By: Audrey Madans
Anne and Bill Korlek

SAMUEL WALLACE
By: Audrey Madans

Happy Birthday:
RHODA GLEIBERMAN
By: Audrey Madans

URSULA GREEN
By: Linda and Bobby Bradley and Family

ELLA LUKA'S 103RD BIRTHDAY
By: Peter Guthman

SUSAN JACOBS
By: Audrey Madans

LUSEL KAHN
By: Annette Hofbauer

MRS. ERNEST KAHN
By: Shirley and Bert Lynch

DAVE KIMMEL'S 90TH BIRTHDAY
By: Bunny, David, Stephen, Irene and Jason Moff

PEBBY POLK
By: Audrey Madans

MARILYN SHAPIRO
By: Audrey Madans

Happy Anniversary:
RHODA AND AARON GLEIBERMAN
By: Audrey Madans

FLORENCE AND BEN JAFFA
By: Audrey Madans

ROSE AND ABE LUSKI 50TH ANNIVERSARY
By: Audrey Madans

Speedy Recovery:
SYDNEY RAKATANSKY
By: Anne and Dr. Jack Stern

In Honor of:
BETTY BERNSTEIN
By: Rosa M. Eisendtsadt

HILDE OPPENHEIMER
By: Judith Abraham

IRENE MENDELSON
By: Family of Irene Mendelson

SARAH FEEN
By: Barbara and Lawrance Newman

PETER GUTHMAN
By: Minna Freiberg

RABBI AND MRS. MARE WILSON
By: Sondra Umsted

SHIRLEY SHANE
By: Lee and Micheal Srednick

AMY IDOL
By: Geraldine Ellegood

ALISE PANDERS
By: Pete Panders

FAYE SIMON
By: Barbara Cohen

ESTHER WOLPIN
By: Ina and Albert Wolpin

Tree of Life:
In Honor of:
HERMAN BLUMENTHAL
By: Sheila and Al Herman

In-Kind:
By: Judea Reform Congregation
Mr. and Mrs. Richard Marks
Mrs. Therese Schwartz
Ms. Paula Bruskiewitz

Yahrzeit:
CHARLES GINSBURG
By: Harriet Jeweler
Melville Cohen

MEYER KOTON
By: Mr. and Mrs. Michael Appel

ASHEVILLE
Blumenthal Jewish Home
7870 Fair Oaks Drive
Clemmons, NC 27012

BOONE
Mrs. Linda Bliss
107 Keystone Dr., Boone, 28607

CHARLOTTE
Mrs. Rhoda Gleiberman
511 Merwick Cir., 28211
Mrs. Hushie Silverstein
4624-A Simsbury Rd., Charlotte, 28226

CLINTON
Blumenthal Jewish Home
7870 Fair Oaks Drive
Clemmons, NC 27012

FAYETTEVILLE
Mrs. Sondra Pritchard
418 Edinburgh Dr., Fayetteville, 28303

GREENSBORO
Blumenthal Jewish Home
7870 Fair Oaks Drive
Clemmons, NC 27012

GREENVILLE, NC
Mrs. Sandy Sosne
106 Christina Drive, Greenville, NC 27858

GREENVILLE, SC
Mrs. Marsha Strong
141 Rocky Point Way, Greenville, SC 29615

HIGH POINT
Blumenthal Jewish Home
7870 Fair Oaks Drive
Clemmons, NC 27012

HENDERSONVILLE
Mr. Morris Kaplan
415 Blythe St., Hendersonville, 28739

LUMBERTON
Blumenthal Jewish Home
7870 Fair Oaks Drive
Clemmons, NC 27012

KINSTON
Mrs. Joe Goldwasser
1302 Stockton Rd., Kinston, 28501

MYRTLE BEACH
Mrs. Martin Bernstein
P.O. Box 739, Conway, SC 29526

RALEIGH
Ms. Sherry Bernstein
2308 Heartley Dr., Raleigh, 27615

WALLACE
Mrs. Noah Ginsberg
P.O. Box 367, Wallace, 28446

WELDON
Mrs. Harry Kittner
9 Lee Lane, Weldon, 27890

WHITEVILLE
Mrs. Gary Kramer
P.O. Box 889, Whiteville, 28472

WILMINGTON
Blumenthal Jewish Home
7870 Fair Oaks Drive
Clemmon, NC 27012



The American Jewish
TimesOutlook
P.O. Box 33218
Charlotte, NC 28233-3218

NONPROFIT
ORGANIZATION

U.S. POSTAGE PAID
CHARLOTTE, NC
PERMIT NUMBER 609

0052191
SERIALS DEPARTMENT
CB #3938,DAVIS LIBRARY
UNVERSITY OF NC AT CHAPEL HILL
CHAPEL HILL N C
CA 27514-8890

FC296
A51

The American Jewish

TimesOutlook



editorial

Separation of Church and State, Middle East Peace Process, Hate Crimes, and Holocaust Restitution Issues Lead ADL 1998 List of Top Ten Issues Affecting Jews

Attempts to erode the separation of church and state; the highs and lows of the Middle East peace process; a rash of hate crimes and Holocaust restitution issues dominated the Anti-Defamation League's (ADL) annual list of Top Ten issues affecting the American Jewish community in 1998.

"Attempts to knock down the wall between church and state and the Middle East peace process continued to be issues gripping the American Jewish community," said Howard P. Berkowitz, ADL National Chairman, and Abraham H. Foxman, ADL National Director. "Efforts such as the misleadingly-named 'Religious Freedom Amendment,' which was rejected by the House of Representatives, were dangerous assaults on religious liberty and nothing more than religious coercion in disguise."

Mr. Berkowitz and Mr. Foxman said that "the ups and downs of the Middle East peace process have placed strains on internal Israeli politics and make clear how difficult finding peace is in the volatile Middle East.

"We are deeply troubled by the anti-Semitism in Russia, particularly when it emerges in the Parliament at the highest levels. This is a matter of great concern for Jews everywhere and should be high on the agenda in the year ahead," said the ADL leaders.

The ADL's 1998 Top Ten Issues:

Among the major attempts to erode the wall between church and state was a proposed constitutional amendment that would have allowed organized prayer in public schools during school hours, other forms of religious expression on public property, and federal funding of religious schools, religiously-affiliated groups, and religious activities. While a majority of the U.S. House of Representatives voted for the amendment, it failed to get the 2/3 vote needed for passage. Nevertheless, separation of church and state issues continues to percolate with the topics of school vouchers and charitable choice high on the congressional agenda for 1999.

The Israeli and Palestinian peace process experienced highs and lows. In the same year that Israel celebrated its 50th year as a Jewish State, the Israeli-Palestinian peace process took an important step forward. After 18 months of stalemate, Israelis and Palestinians signed the Wye River agreement. However, the continuing issue of Palestinian compliance, the fall of the Netanyahu government and the scheduled elections in April could once again put the progress of the peace process on hold.

Hate reared its ugly head. The brutal, racially motivated murder of an African American by suspects linked to white supremacists groups in Jasper, Texas and the vicious, bias murder of a gay University of Wyoming student shocked and horrified the entire nation.

While an ADL poll showed that the number of Americans who hold strongly anti-Semitic views has dropped from 20% to 12% since 1992, it revealed that there are still 20-25 million Americans who fit that

description. Most troubling was the finding that the percentage of Black Americans who fall into the most anti-Semitic category is now almost four times that of whites.

Issues surrounding Holocaust restitution continue to unfold. Switzerland's two largest banks reached a $1.25 billion settlement in a lawsuit against them for material losses suffered by the Jews of Europe during the Holocaust. In the wake of the settlement, probes continue into countries, insurance companies and businesses about their role during the Holocaust era.

Fundamental Muslim extremists and Palestinian terrorists escalated their attacks on the United States and Israel with the bombings of U.S. embassies in Nairobi, Kenya, and Dar es Salaam, Tanzania, and the bombings of civilian-populated centers in Israel. These terrorist actions claimed the lives of hundreds of innocent people and injured thousands more.

In Israel, Islamic militant extremists continued to target Israelis with attacks in Beersheba, Tel Aviv, the Gaza Strip, and on the West Bank.

The United States' crackdown on terrorism. Convictions in the fight against terrorism took place in New York City, Denver, Oklahoma City, and Bridgeview, Illinois. With tough new anti-terrorism laws and large increases in anti-terrorism funding, the FBI reportedly is scrutinizing some 20 U.S. groups with suspected links to terrorists, and grand juries in New York, Chicago and Tampa are investigating a number of radical Islamic groups.

Historic anti-Semitism in Russia renewed amidst economic and social turmoil. Economic turmoil and social dislocation in Russia gave rise to renewed anti-Semitism. Among a slew of incidents, the most serious was the anti-Semitic statements made by several elected officials, including the head of the Communist party, and the lack of response from the Russian Parliament.

Farrakhan's anti-Semitism. Minister Louis Farrakhan, leader of the Nation of Islam was afforded a platform by the nationally acclaimed NBC news program *Meet the Press.* Farrakhan used the television platform to promote his anti-Semitic lunatic conspiracy charges, his demagoguery, and his Anti-American hostility.

Farrakhan protégés Khalid Muhammad and Malik Shabazz, who have long established records of virulent racism, anti-Semitism, and bigotry, led the Million Youth March in Harlem, New York, to spread their violence-laden rhetoric.

The United Nations General Assembly acknowledged anti-Semitism as racism in an historic and long overdue decision. The step was particularly significant due to the United Nation's omission of any direct reference to the Holocaust or specifically to Jewish victims of World War II in its 1995 declaration marking the 50th anniversary of the end of World War II.

The Vatican's long-awaited statement on the actions of the Roman Catholic Church during the Holocaust was received with a mixed response. *We Remember: A Reflection on the Shoah,* apologized to Jews for the Church's failure to take decisive action to prevent Nazi Germany's extermination of six million Jews but absolved the Church as such for complicity in the Holocaust. The Vatican statement acknowledged that historical anti-Semitism among Christians had contributed to an atmosphere that allowed persecution of the Jews to go unchallenged, but did not discuss the role the Church played in fostering that discrimination.

The canonization as a martyr-saint of Edith Stein, a Jewish convert to Catholicism who died in Auschwitz, and the beautification of Pope Pius XII, the final step before canonization, were other areas of contention between Jews and the Roman Catholic Church.

The Anti-Defamation League, founded in 1913, is the world's leading organization fighting anti-Semitism through programs and services that counteract hatred, prejudice and bigotry.

Contents

Feature

Sharing Knowledge of a Precious Heritage 5
by Wendy Elliman

The Receiving Line 8
by Rabbi Robert Alper

Alfred Uhry's Southern Discomfort 9
by Eli N. Evans

Goldi Hawn 11

Do You really know about eldercare? 14

Dreams of Television 40
by Jill Blumenthal

Blumenthal Jewish Home. 28

Dining In 20
Reviews 22
Medical 25
Temple News 37
Community News 42
Donations 47

The article *"Why not acknowledge Christianity's debt to Judaism"* that appeared in the fall issue was printed with permission from ***The Post and Opinion*** we regret that we omitted this acknowledgment.

The American Jewish Times Outlook

VOLUME LXVI Number 2
SHEVAT - ADAR 5759

January/February 1999

Publisher
The Blumenthal Foundation

Editor
Geri Zhiss

Associate Editor
Estelle Hoffman

Art Department
Shirley Beatty-Typographer
Layout & Paste-up
Lelia Payton
Lydia Widenhouse

Production Manager
Gene McLeod

Production Assistants
Mary Aery
Bernice Coleman
Bobby Cook
Mickey Ennis
Clarendaelease Mounkassa

Contributing Correspondents
Marjorie Schachter
Lillian R. Wellisch

The American Jewish Times Outlook is
Published by
The Blumenthal Foundation
A Non-Profit Organization
1900 Wilkinson Blvd.
Charlotte, NC 28208-5670
704-372-3296
Fax: 704-334-9425
Internet address:
geri@vnet.net

Mail change of address, with label, to The American Jewish Times Outlook,
P.O. Box 33218,
Charlotte, NC 28233-3218.
Letters to the editor are welcome. They should be kept as short as possible and are subject to condensation.

Because of the volume of mail, not all mail can be published.

DEADLINE FOR FUTURE ISSURES:
March Issue – February 1
April Issue – March 1

Sharing Knowledge of a Precious Heritage



50 Years After the Discovery of the Dead Sea Scrolls

by Wendy Elliman

The Dead Sea Scrolls have been the subject of enthusiastic international debate and interest since their discovery half a century ago, and have captured the imagination of people throughout the world.

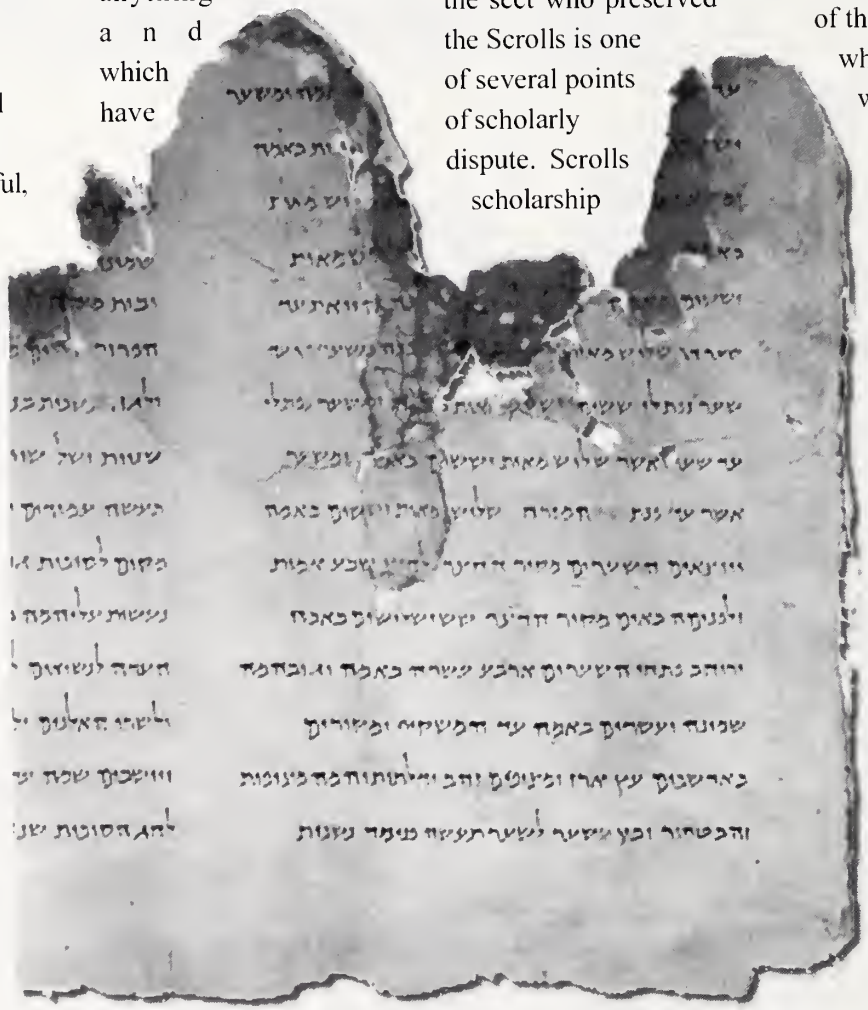
(Story on page 6)

Parchment manuscripts painstakingly penned 2,000 years ago in the desolation of the Judean wilderness are today the focus of an angry academic debate that still rages after half a century, a worldwide web electronic discussion group, a 35-volume encyclopedia, several hundred books both scholarly and fan-ciful, and of an international congress that meets in Jerusalem this July.

Fifty years after their discovery, the Dead Sea Scrolls, the 800 documents and 10,000 scroll fragments found in pottery jars in 11 caves on the western shores of the Dead Sea between 1947 and 1956, still excite the enthusiastic interest of scholars and the imagination of people all over the world.

The scrolls fall into two distinct groups, explains 1997 Israel Prize laureate and Scrolls authority Shemaryahu Talmon, Judah L. Magnes Professor Emeritus of Bible at the Hebrew University of Jerusalem. There are texts, he says, of almost every book in the Hebrew Scriptures - copies at least 1,000 years older than anything we have and which have revolutionized study of the Bible. And there are texts that reflect the social organization, conceptual world and the history and growth of a prophetic-messianic stream in Judaism at the time of the Second Temple. "Despite the 50 years that have passed," he adds, "numerous questions remain about their identity and nature.

The nature and identity of the sect who preserved the Scrolls is one of several points of scholarly dispute. Scrolls scholarship has splintered widely, focusing partly on the Scrolls' Biblical texts and partly on trying to interpret the non-Biblical Jewish literature and philosophical thought contained in the Scrolls. Some scholars examine the chronology of the texts and their significance to the Hebrew Bible, to Christian Scripture, to Second Temple Judaism and to early Christianity. Others investigate the archeology of the Qumran ruins where the Scrolls were found. While all this work has been going on, this "manuscript discovery of the century" developed into the "the academic scandal par excellence of the century," as scholars worldwide refused to publish Scroll texts they had not yet examined.



A fragment of the Temple Scroll, obtained by archeologist Yigal Yadin.
WZPS photo courtesy of the Israel Museum.

Today, most of the Scrolls are in Jerusalem, many of them displayed in the distinctive Shrine of the Book at the Israel Museum - a unique building designed not only to preserve and protect the fragile parchments, but also resembles pottery jars, in which the Scrolls were found.

The Israel Museum and the Hebrew University of Jerusalem, with its newly

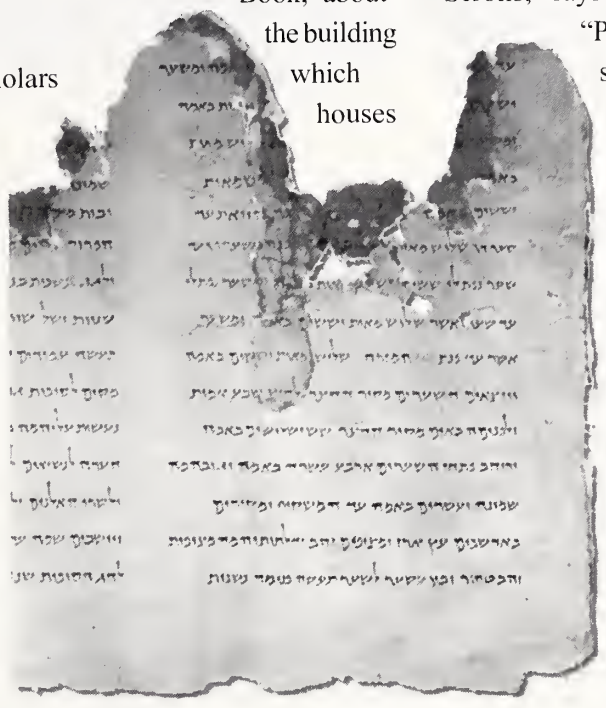
established Scrolls research institute, the Orion Center, are mounting an international congress on the Scrolls this July, together with the Israel Antiquities Authority and the Israel Exploration Society. A hundred and fifty leading Scrolls academics and a number of very vocal infants terrible of Dead Sea Scrolls research, along with laymen from many countries, have registered for "The Dead Sea Scrolls. Fifty Years After Their Discovery: Major Issues And New Approaches.

New approaches after 50 years? Very much so, says archeologist and congress secretary, Janet Amitai. "Not only are the majority of the Scroll fragments finally published, but technology has created new avenues of research - multi-spectral electronic manipulation of digitized images, carbon 14 dating, DNA analysis and study of the Qumran inks are some of them."

Congress sessions will demonstrate a CD-Rom of Scrolls texts and restoration and conservation procedures. "Believe it or not, back in the 50's, Scroll fragments were stuck together with Scotch tape!" says Amitai.

"Major efforts are being made to get the tape off without destroying the parchments." While the congress will be the greatest gathering of Dead Sea Scrolls scholars ever held, it is also designed to interest the layman. There will be sessions on the psychology of sect membership and the Scrolls as a facet of modem fiction and there will be a discussion by novelists, sociologists and psychologists of the mystical dimensions of the Dead Sea Scrolls expressed in popular culture.

The Israel Museum is also mounting three major exhibitions to run concurrently with the congress: 'A Day At Qumran,' which will feature the secular and religious life of the Essenes, the sect believed to have written the Scrolls; 'Architecture Of The Shrine Of The Book,' about the building which houses the Scrolls; and 'The Cairo Genizah,' which marks the 100th anniversary of the discovery of documents concerning secular and religious Jewish life in the Mediterranean world of the 11th-13th centuries.



"It seems we needed a half-century's distance from the controversies that surrounded the Scrolls," says Amitai. "People suspected secrets were being kept about Judaism in Temple times and early Christianity. But now that all the material is published, nothing is hidden any more. Dead Sea Scrolls experts and lay enthusiasts can finally come together to share freely their knowledge of this precious heritage."

THE
FAMOUS MART
Famous Brands for Less

3870 E. IND. BLVD.
AMITY GARDENS
(704) 568-8723
M-W: 10-6 Th-Fr: 10-9
Sat: 10-6, Sun: 1-6

6600 N. TRYON ST.
(704) 596-3132
M-W: 10-6,
Th.- Fri: 10-9
Sat: 10-6, Sun: 1-6

FEEDOM MALL
(704) 392-3101
M-W: 10-7,
TH-FR: 10-9
SAT: 10-7, Sun: 1-6

The Receiving Line

One of my all-time favorite cartoons, an old "Wizard of Id," depicts a minister on his pulpit, proclaiming, in several frames, "Love thine enemy!" "Love one another!" "Love is the way!" And in the final illustration, as he greets people at the door, he's thinking: "This is the part I hate the most."

I actually enjoy receiving lines and the opportunity to converse one-on-one with the faces in the pews. Like most clergy, I encountered some troublesome moments early in my career, but quickly developed the skills required to ensure a pleasurable experience. For the sake of my younger colleagues, I am happy to share some of these indispensable techniques.

● *"RABBI: DO YOU REMEMBER MY NAME?"* A threatening, frequent challenge, the honest answer to which is "Not a chance," unless you happen to be Rabbi Dale Carnegie or Rabbi Kreskin. One colleague likes to smile and say, "No, I don't recall your name, but (heh heh) your faith is familiar." He's used that response in the many, many pulpits he's occupied. A more effective approach is to say, "Tell me what it is," and when they do, look amazed and exclaim, "Absolutely right!" The person will walk away impressed, elated, and, mainly, confused.

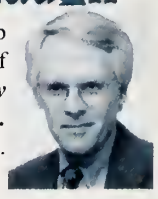
● *UGLY INFANTS.* Face it. Most newborns are pretty homely, with their squished red faces and matted hair. They quickly become adorable, but what can a rabbi say when the proud grandpop whips out seven Polaroids taken in the delivery room? I usually examine the photos closely, nod my head approvingly, and cheerfully intone, "Now, THAT'S a baby."

● *HUNGER PAINS.* It's axiomatic: The longer the receiving line, the less chance that there'll be any schnecken left when you finally get to the tables. Which is why one should make certain that the congregants file from left to right only. That way, you can shake people's right hands and, with your left, subtlely but firmly grasp their elbows and push them speedily on their way. Try it. (If they're moving from right to left, forget the pastry.)

● *KISS ONE, KISS ALL.* Every rabbi has a personal style. Formal, informal, kissers, huggers, etc. Just be consistent. If Mrs. Horowitz sees the rabbi kiss Mrs. Marcus, and then receives a warm handshake when her turn comes, she will not feel affirmed.

● *A FINAL HEALTH NOTE.* Most germs, we have learned, are transmitted by skin to skin contact, especially through the shaking of hands. This is why it's a good idea to scope out the crowd during the service, and identify snifflers. When these people come through the line, even if they are total strangers, hug them. As soon as the last person has gone, wash your hands thoroughly. And keep a handkerchief ready in the event you're confronted by people with a tendency to spray their words. You can receive a pretty good dousing, especially during the springtime holidays, while being wished a Happy PU-rim or a Happy PAY-sach.

A Time to Laugh



Rabbi Bob Alper is a stand-up comic and author of ***Life Doesn't Get any Better Than This.*** Visit him at www.bobalper.com.

Alfred Uhry's Southern Discomfort

One bard of Southern Jewry reflects on another's new Broadway musical of the lynching of Leo Frank.

By Eli N. Evans

Printed with permission from "The Jewish Week"

In "Parade," Alfred Uhry and Hal Prince have conceived an opera for Broadway that takes the audience into the broken heart of the Leo Frank case. What might be termed a musical tragedy tells the story of an injustice of horrific proportions—the lynching of an innocent Jew in America. It shares the dark themes of "Carousel" and "Showboat" and the operatic genre of "Evita," "Phantom" and "Les Miserables."

The play is anchored in a painful reality, which is apparent to anyone familiar with the case. In portraying Leo Frank, the producers could have cast a matinee idol as a manly, strong figure overpowered by events (remember the succession of attractive young actresses, through the years in "The Diary of Anne Frank"). Instead, Brent Carver, who plays Leo brilliantly, draws his inspiration from history. On Broadway, as in life, Leo Frank, a northerner new to Atlanta, is a bespectacled, prim workaholic who is too self-absorbed to allow love into his arranged marriage, too proud even to offer a defense for what he considers an outrageous charge.

Leo's wife Lucille, played by Carolee Carmello, is a Southern Jewish belle who felt protected by her family and station in life (as, by all accounts, Lucille Frank had considered herself to be). Though she cannot bear the humiliation of the sexually charged courtroom, Lucille Frank brings dignity to Leo's trial and is transformed into a steel magnolia who campaigns for her husband's release. She appeals to Gov. John Slaton to investigate the jury's guilty verdict, handed down in an atmosphere of intimidation as the mob outside demanded her husband's life. The words uttered onstage (as in 1915) by Slaton as he commutes Frank's sentence resonate with a Bible Belt sensibility for an act of conscience: "Two thousand years ago, another governor washed his hands of a case like this one. . ."

Historians know much of the evolving character of Leo Frank from his letters to his wife and others. The Franks' letters, which form a thread running through the play, reveal a love story unfolding amidst an impending evil. As the dark clouds descend on him, his humanity emerges in front of us.

There is balance to the play that bears the mark of a Southerner with deep empathetic connections to all aspects of the tragedy. Uhry clearly both loves and suspects the South. "There were noble people involved," he said, "and I am touched by every aspect of their story, including the white people who worked in the mills." Describing the plight of poor whites driven into the city by depression on the farms—who responded to the call of the lynch mob—he sadly observed, "Even their children were obligated to do hard labor in the factories."

Uhry brings a long-time interest, personal connection and passion to the story. Uhry's uncle owned the pencil factory where Leo Frank was working that Confederate Memorial Day in 1913 when 14-year-old Mary Phagan came to get her pay and was murdered. Uhry points out in the notes that his grandmother (later known to the world as "Miss Daisy") brought food to the prison, that Leo's wife Lucille was a family friend in "Miss Daisy's" generation who remained in Atlanta, never married again and proudly kept her name all her life. He remembers that the whole subject of Leo Frank was forbidden when he was

growing up and if he inquired, there was silence and people often left the room. The German Jewish community seemed to believe that if they ignored it, maybe it would go away.

I spent time in Atlanta some time ago to research a profile of the Jewish community for my book and asked many people to respond to the idea of revisiting the Leo Frank case on Broadway. Some people complained, "Why is Alfred Uhry dredging that up again?" Uhry was stung by that kind of reaction, "Leo Frank has got to be dealt with," he declared. "It is a horrible thing that happened. This is not raking up the Lindbergh case. Leo Frank has been with me all my life." The Frank case is in his bones, a part of his family history.

Uhry has become Atlanta's Jewish soul poet, unafraid to face themes written from his own memories of growing up in the German-Jewish community. He has explored the sensitive areas of race and religion in "Driving Miss Daisy" and of German-Jewish assimilation in "The Last Night of Ballyhoo." He understands that while the Leo Frank case was deeply traumatic for all Jews, the German Jews were profoundly shaken in a personal way. Their lives were based on an illusion—that they were part of the Old South and, living in white-columned mansions, had risen to become great families accepted into the social elite of Atlanta. They believed that they were accepted, and immune to the latent anti-Semitism that would be so apparent to the new immigrants from Eastern Europe. If there was anti-Semitism in Atlanta, they assumed it was aimed at the poor new Jews with their skullcaps and Yiddish accents, not at the second –or third-generation German Jews with the fashionable bonnets and Southern drawls.

Their world was shaken not by the lynching but also by the anti-Semitism of the mob, the screaming hatred of Jews unleashed during the trial that echoed through the streets. Leo Frank's murder shattered their self-confidence, their pride, and their comfortableness. The Frank case was a combustible mix of sex, murder, ethnicity and biblical hatred, just waiting to be ignited—as it was, very effectively, by the populist newspaper of Tom Watson and his high-octane rhetoric. The fear spread like the tremors of a bomb blast across the South and became the first case of a newly created national organization, the Anti-Defamation League.

In so many ways, a Broadway opera about the Frank case is a daring conceptual leap, which succeeds in giving a painfully recalled moment in history the attention it deserves. For some, the outrage of Leo Frank's death, and the hysteria and fear surrounding it, is a memory they would prefer to let pass quietly into history. But enough time has passed that it should be possible to confront the demons unleashed in our own century, in the very nation where Jews have found unprecedented freedom and security. Alfred Uhry's "Parade" demonstrates that it is not only possible, but perhaps healing to confront the deep wound.

***Eli N. Evans** is author of "The Provincials: A Personal History of Jews in the South."*

Goldie Hawn



Born November 21, 1945 in Washington DC. American comedienne and actress. With her large bright eyes, highly mobile face, and infectious giggle, Goldie Hawn became the leading figure on comedians' Rowan and Martin's television series, *Laugh-In,* between 1967 and 1970. She played a kooky paramour in the movie, *Cactus Flower* in 1969, for which she won an Oscar for best supporting actress. In one of her bestknown movies, *Private Benjamin* (1980), Hawn sought to show that women need not be merely "dumb blondes," but can pursue independent, fruitful lives.

Goldie Hawn was raised in Takoma Park, Maryland. Her mother is Jewish; her father, Protestant. Her mother, Laura Hawn, was a jewelry wholesaler. Her father, Rutledge Hawn, was a professional musician who played violin, saxophone, and clarinet with society bands at White House and embassy affairs. He was a direct descendant of Edward Rutledge, one of the signers of the Declaration of Independence and later a governor of South Carolina. Goldie Hawn has an older sister, Patty.

Laura Hawn insisted that Goldie study tap dancing and ballet from the age of three, as well as jazz and modern dance from the age of eleven. Goldie's father gave her voice lessons. All of her childhood memories are pleasant, Goldie Hawn has said. There were no conflicts, no parental pressure, no competition within the family. "When I decided to go into show business, no one disagreed," she said in 1969.

Hawn graduated from Montgomery Blair High School in Silver Spring, Maryland, then studied drama at American University while she taught dancing for the next year and a half. She paid her tuition by running a dance studio.

In 1964, Hawn dropped out of college, traveled to New York City, and landed her first job—a chorus line can-can dancer at the Texas Pavilion of the New York World's Fair. She also appeared in summer stock musicals and was a go-go dancer at Dudes 'n' Dolls, a discotheque in Manhattan, as well as later at the Desert Inn in Las Vegas. She called her go-go dancing period "the saddest time" of her life. She felt "temperamentally and morally unsuited for Las Vegas and nightclubs."

In 1967, agent Art Simon "discovered" her when she was dancing in the chorus of an Andy Griffith television special

In 1967, agent Art Simon "discovered" her when she was dancing in the chorus of an Andy Griffith television special. As her manager, he helped her win the supporting role of Sandy, the nutty neighbor in *Good Morning, World,* a situation comedy about two disc jockeys. The television series had a short run on CBS Television that fall.

The great leap forward for Goldie Hawn came with the NBC Television hit *Laugh-In.* She was one of its stars from 1967 to 1970. Malapropisms flowed from her mouth. She was the dizzy blond who proved to be the engine of the greatest comedy show of the decade.

It was her infectious, charming laugh that characterized Hawn; she had a natural and spontaneous reaction to whatever seemed embarrassing or bewildering on the show. It took time for Hawn's comedic talent to be obvious. "At first we hired her because she danced and she looked kinda cute," producer George Schlatter said in 1969. "Then we gave her an intro, and she blew it, and we broke up. Then we told her to do it again, and she blew it again, and then I thought, *wait a minute,* and then we started switching the cue cards on purpose. We do awful things to her now—hold up dirty words, pictures—the works."

Following her *Laugh-In* triumph, Goldie Hawn made her movie debut in *Cactus Flower* in 1969, an adaptation of the hit Broadway light comedy. Walter Matthau played a prosperous dentist who protects his bachelor status by making his mistress, played by Goldie Hawn, think he is already married to his secretary, played by Ingrid Bergman. Goldie Hawn was singled out as the movie's redeeming feature. *The New York Times'* critic Howard Thomas wrote: "It is mainly the emerging sweetness and perceptions of this girl's character, as an inquisitive Greenwich kook, that gives the picture its persuasive luster and substance."

Goldie Hawn won an Academy Award in the best supporting actress category for her performance. She also won the Female Star of the Year award of the National Association of Theater Owners.

There's a Girl in My Soup (1970), her second movie, gave Goldie Hawn her first starring role. Since 1969, she has appeared in such movies as *Butterflies are Free* (1972); *Shampoo* (1975); *Foul Play* (1978); and *Bird on a wire* (1990).

Goldie Hawn's romantic life has had its ups and downs. In May 1969, she married Gus Trikonis, an actor and film producer whom she met when both did a road production of the musical, *Guys and Dolls*. The marriage lasted only a few years. She then married Bill Hudson, a member of the Hudson Brothers rock-comedy group, but they were later divorced. Hawn has had a long love affair with actor Kurt Russell, whom she met in 1983 when the two co-starred in the World War II comedy-drama *Swing Shift*. She has three children, Oliver and Katie (with Hudson), and Wyatt (with Russell).

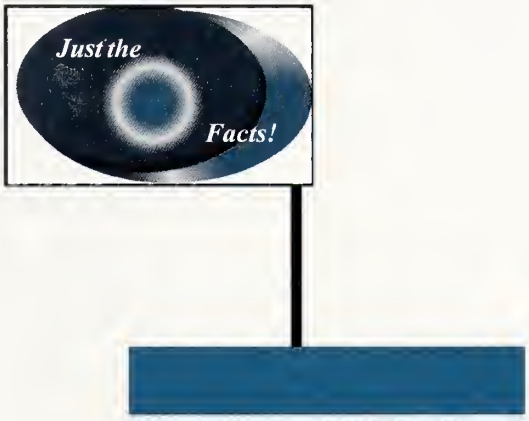
One of Hawn's best-known movies is *Private Benjamin* (1980). She was the movie's executive producer as well as its star. Until this movie, she had been typecast as a blonde with no brains. In *Private Benjamin* she plays Judy, a single woman whose life's goal is to marry. On her wedding night, however, her husband dies. She then enlists in the Army, and the movie records the half-comic, half-serious adventures of a young woman in a "man's army." The film earned over $100 million.

Hawn had decided by this time to produce movies, as well as to star in them because she felt it was important to "parlay what I had into something more."

In the spring of 1991, Goldie Hawn made a thirty-million-dollar, seven-picture deal with Disney Pictures. That prompted her to display some modesty. "My daddy said that if you think you're too big for your britches, just go stand in the ocean and feel how small you really are. I always remember that."

In 1992, she starred along with Bruce Willis and Meryl Streep in *Death Becomes Her,* a farce that focused on a magical potion that offers those who imbibed it youth and a body that would not die—whatever the abuse put to it. Hawn played a scheming villain. The point of the movie was to make fun of baby boomers who are obsessed with aging.

One of Hollywood's more successful actresses, Goldie Hawn has been a major movie personality for over two decades.



Occupation: Actress, Producer
Date of Birth: November 21, 1945
Place of Birth: Washington DC, USA
Sign: Sun in Scorpio, Moon in Cancer
Education: American University
Relations: Ex-husbands: Gus Trikonis, Bill Hudson; live-in: Kurt Russell; kids: Katie, Oliver (with Hudson), and Wyatt (with Russell)



Do you really know about eldercare?

Test your knowledge with the following true/false statements. . . .

True or False: Today, families provide less care for older relatives than they did in past generations.

False. Family ties continue to be strong, viable, and extremely important. In today's aging society, families provide more care, more difficult care, to more older people, for longer periods of time than ever before.

True or False: Service agencies and the government provide the bulk of the care to dependent older people in the United States.

False. Families provide 80 percent of the care to older dependent persons. Together, government and formal agencies account for 15 percent. Only 5 percent of older people live in nursing homes.

True or False: Once families place their aging relatives in nursing homes, they relax because their caregiving responsibilities are over.

False. Families do not abandon their relatives in nursing homes. Instead, nursing home placement begins a new phase in caregiving. Families continue caring for their relatives through visiting, telephone calls, advocacy, and some hands-on assistance.

True or False: Caring for an older dependent adult is like caring for a young child.

False. The process and, most important, the feelings involved are very different. For example, helping a child move toward independence does not feel the same as caring for an aging family member who is becoming more dependent. Also, people sometimes have unrealistic expectations that they can repay their parents for the care they received when they were young. Failure to recognize the differences between caring for older adults and young children can lead to guilt.

True or False: Most caregivers are middle-aged.

True. The average age of caregivers is 57, but caregivers range in age from their teens to their 90s. Caregiving affects each age group differently. Older caregivers may not have the physical stamina to provide care, and younger caregivers may face competing demands from child care and work.

True or False: Many people experience depression and anxiety as a result of caregiving.

True. These feelings are normal reactions to the demands of caregiving which can lead to isolation, financial problems, loss of work, conflict from competing demands, declining health, loss of personal time, and sadness about the plight of a loved one.

True or False: One-fifth of employees care for dependent older people.

True. The number of employees with caregiving responsibilities is growing, and the stresses on this group can be great. Some caregiving employees take time off without pay to help aging family members, others rearrange their work schedules, reduce their work hours, or drop out of the work force entirely.

True or False: When caregivers devote themselves 100 percent to caregiving, their tasks are easier and they feel less burden and strain.

False. Most caregivers cannot, and should not, put their lives on hold to devote themselves completely to caregiving. Most have children to care for, households to run, and work responsibilities to fulfill. Moreover, caregivers need emotional support from other interests, activities, and relationships to give balance and meaning to their lives. To do a "good job" of caregiving, caregivers need to strike a balance between meeting their own needs and those of dependent relatives.

True or False: Women with low incomes are more likely to quit their jobs to care for a parent or spouse than women with high incomes.

True. Low-income women often find themselves in a terrible double bind when an aging relative needs help. Although they need the income from work to maintain a basic quality of life, the cost of paid help for an older relative may exceed their earnings.

True or False: People readily use respite care to give themselves a break from caregiving burdens.

False. Most caregivers are extremely reluctant to use respite care. Some are afraid to entrust helpless relatives to the care of outsiders, while others feel that it is their job, and theirs alone, to provide care despite the emotional and physical cost. Some feel that it's too difficult to prepare a relative to receive help from strangers, and most worry about the financial cost. As a result, many caregivers who could benefit from respite service fail to use it.

True or False: Older people expect their families to attend to all their needs.

False. No doubt, some older people feel this way. However, they are in the minority. What older people value most is emotional support and affection from their families.

True or False: There's no point in complaining about caregiving. It's just something you have to live through.

False. There are many things that can be done to ease the process. Caregivers can share the burden with family and friends, join support groups, learn how to provide care by attending lectures, or use respite services. Also, many caregivers need a little extra help from a professional counselor. A counselor can help balance the demands of caregiving with other parts of life, provide a connection to reputable services, teach more effective ways to provide care, and be there for the caregiver. Ultimately, by caring for the caregiver, the dependent older person receives the best care possible.

Printed with permission from Counseling for Caregivers.

New Discovery Enables Jews to Fulfill LONG LOST COMMANDMENT

by Sarah Hershenson

The Children of Israel were commanded by God to use *techelet*, the royal blue color, on one strand of the white fringes *(the tzitzit)* that were worn on a four-cornered garment or prayer shawl. But between 570 and 750 CE, due to royal edicts by conquering nations who declared its wearing illegal, the secret of techelet's procurement and production was gradually lost. The Midrash Tanhuma, written in 750 CE, laments, "And now we have no techelet only white." Although the white fringes of *tzitzit* remained widely used through the centuries, the tradition of the blue thread among the white fringes disappeared for 1,300 years.

A Jerusalem-based group, Amutat P'til Techelet (the Association for the Promotion and Distribution of *Techelet*), established in 1980, recently claimed to have solved the mystery of techelet and is producing the colored thread needed to fulfill the long lost commandment.

Since the product gained the approval of several prominent rabbis in Israel, including the Chief Rabbi of Rehovot, Rabbi Simcha Kook, the orders have come pouring in, at a rate of some 300 per month, from customers all over the world.

The Talmud records that techelet comes from a snail, hilazon in Hebrew, whose home was said to be along the northern coastline of Israel, in the part of the country apportioned to the seafaring tribe of Zevulun. The Talmud records that the tribe of Zevulun complained that their portion was hilly and not suitable for agriculture, but God reassured them that everyone will have to come to buy the hilazon and blue techelet.

The search by Jewish scholars for the source of the true techelet was

revived some 100 years ago and included archeologists, chemists, marine biologists, a great Hassidic Rabbi, the former Chief Rabbi of Israel, and some of the greatest rabbinical minds of our day.

The impetus for the rediscovery of techelet came in the late 1800s from a most unlikely origin - Rabbi Gershon Hanokh Leiner, the hassidic rabbi of Radzyn, who in addition to being a great scholar and the leader of a large hassidic community in Poland, was a world traveler and a polylinguist with a penchant for medicine and chemistry. He believed that because it is a biblical commandment to wear techelet, it was his duty to set out on an expedition to find it. His conclusion was that the hilazon was not a snail at all but a cuttlefish belonging to the squid family. With a method discovered 200 years previously by a Parissian chemist, he turned the black ink powder that this creature emits into a blue dye. Within a few years, all of his hassidim were wearing the blue thread in their tzitzit and continue to do so until this day.

The rabbi wrote three books to substantiate his claims and counter the strong opposition from other scholars. He felt that because this was such a great mitzvah, one should follow it even if in doubt.

He studied the dyeing process that called for the ink of the cuttlefish to be subjected to intense heat and then mixed with chemicals and colorless iron filings.

In 1913, Rabbi Isaac Herzog, the Chief Rabbi of Ireland, who later became the Chief Rabbi of Israel, continued the search. He wrote his doctoral dissertation on the subject of the biblical blue - "porphyrology" - which is a word he coined meaning the study of purple. He had his doubts whether the techelet the Radzyner rabbi found was really techelet and whether the cuttlefish was really the hilazon.

He studied the dyeing process that called for the ink of the cuttlefish to be subjected to intense heat and then mixed with chemicals and colorless iron filings. The resultant dye, he concluded after chemical analysis, was not from the ink at all but rather the commonly used Prussian blue. Nevertheless, scientists point out that even though the Radzyner rabbi was proven wrong and actually produced an inorganic dye, he had restored the quest for the true techelet.

Dr. E. Spanier, the late Dr. Edelstein, Prof. Roald Hoffinan, a Nobelist in chemistry and Dr. Irving Ziderman, a foremost authority on antique purple dyes and the scientific director of the Techelet Foundation, contributed extensively to the study of the hilazon, which has now been identified as the murex trunculus. They elaborated on the chemical structure of the dye techelet and found locations along the shores of Israel, Lebanon and Greece *(ancient Phoenicia)* where the hilazon now exist as they did in ancient times.

About 35 years ago, when the archeologist Prof. Yigal Yadin discovered caves that had been inhabited by Bar Kochba and his people during the rebellion against Rome in 2 C.E., Yadin found a small amount of wool that had been dyed blue but not woven into thread. Chemical tests revealed that the wool had been dyed with kalailan (indigo) of vegetable origin. Referring to the passage in the Gemara which states that indigo andtechelet are indistinguishable by the human eye - only the Almighty knows for sure – one could now prepare the dye from the mollusk identified as the hilazon and compare it with strands of wool found in the cave.

Further proof that the hilazon is the murex

trunculus snail was substantiated by a coin unearthed in a cave in the Phoenician city of Tyre. On its face is the image of the murex trunculus snail. Why else would a non-kosher and unimportant animal be on the face of a coin?

The riddle of how to produce a violet blue color from the snail was solved by chance by the late Professor Otto Elsner of Israel's Shenkar College of Textiles in the 1980s. He was researching the methods used by the ancient dyers and noticed that the dye of the murex trunculus female snails tended towards purple, but the wool turned a brilliant blue with the dye of the male snails. The combination of both dyes over a period of many days created the required *techelet* shade. It has also been proven that exposure to sunlight during the dyeing process could artificially and immediately yield indigo blue.

The riddle of how to produce a violet blue color from the snail was solved by chance by the late Professor Otto Elsner of Israel's Shenkar College of Textiles in the 1980s.

This step led to further accomplishments, including the researching and writing of a book on *tzitzit* in 1985 by Rabbi Eliyahu Tavger of Jerusalem. After much investigation, he became convinced that the authentic *techelet* came from the murex trunculus snail. After many trials, he succeeded in applying the process, according to the prescribed ritual, from beginning to end.

Based on Rabbi Tavger's work, the Association for the Promotion and Distribution of Techelet was formed in Israel by Axi Greenspan, Baruch Sterman, and Joel Guberman, three Yeshiva University graduates who made aliya in the 1980's, in order to make the techelet thread available to the general public and provide information to observant Jews all over the world.

Today, the association is marketing *techelet* worldwide, with four *techelet* threads and 12 ordinary *tzitit* fringes selling for $70. The association also sponsors day trips that take people in search of *techelet*. Usually led by Sterman and Greenspan, their destination is the Dor Beach and museum on the Mediteffanean shore north of Zichron Yaakov; one of the areas where archeological digs have yielded proof of an ancient techelet industry.

At a multi-media presentation at the museum, the group receives information about the history of techelet and where and how to find it. They then go to the beach and scuba dive in shallow water for the murex trunculus snails. When they return to the museum, a demonstration of the dyeing process is given.

The gland containing the dye is removed from the snail while it is still alive – because after its demise it quickly loses its potency - then the dye is put into a beaker containing a solution of chemicals. The wool is then dipped in, undergoing an amazing transformation as it changes from yellow to green. When it is exposed to air and sunlight, it then changes to blue.

A growing number of rabbinical personalities and members of religious communities are wearing *techelet* and Dr. Zidennan is determined to elicit additional rabbinical endorsement for *techelet* observance. He is also promoting the marine agricultural project of breeding murex trunculus in captivity, thus preserving the species from possible extinction due to maritime pollution and enabling the renewal and long-term observance of this long lost *mitzvah.*

This spot



can be YOURS

Call for information

372-3296



Cuisine with Spice



Apple-Berry Dessert Couscous

Serves 6.

- 1 teaspoon acceptable vegetable oil*
- 2 medium apples (such as Fuji, McIntosh, or Rome Beauty), cut into ½-inch pieces (2 cups)
- ¼ cup dried cherries or cranberries
- ¼ cup golden raisins
- 3 tablespoons dried currants
- 2 tablespoons light brown sugar
- 1 teaspoon ground cinnamon
- 2 cups unsweetened apple juice
- ½ cup water
- 1 teaspoon coarsely grated lime zest
- 3 tablespoons fresh lime juice (2 medium limes)
- 2 cups uncooked couscous

In a large saucepan, heat oil over low heat, swirling to coat bottom. Stir in apples, cherries, raisins, currants, brown sugar, and cinnamon. Cook, covered, for 10 minutes, or until apples have released some of their juices, stirring occasionally.

Add remaining ingredients except couscous. Bring to a boil, covered, over high heat.

Add couscous, stirring well. Cover pan and remove from heat. Let sit for 15 minutes. Fluff with a fork before serving.

* for Heart healthy use canola, safflower, soybean, sesame or olive oil.



Salmon with Spinach

Serves 4; 1/4 pound fillet and 1/4 cup spinach mixture per serving

Preparation time: 10 minutes — Cooking time 10 to 15 minutes

Place the unwrapped block of spinach on a microwave-safe plate and cook on 30 percen power (medium-low) for 2 minutes, or until ju soft enough to cut through with a sharp knif Rewrap and return half the spinach to the freezer. Use the rest as directed in the reci





Mixed Mushroom With Rice, Raisins And Apples

1/2 cup wild rice
1/2 cup long-grain white rice
1 tablespoon olive oil
1 cup chopped onion
1/2 cup chopped peeled carrot
1/2 cup chopped peeled parsnip
1 pound assorted wild mushrooms (such as cremini, portobello and stemmed shiitake), chopped
1 cup chopped peeled apple
1/4 cup raisins
1 cinnamon stick
1 1/2 teaspoons grated orange peel
2/3 cup unsweetened apple juice

Mixed Mushroom With Rice, Raisin

Ingredients

- 1 pound salmon fillets
- 1 1/2 cups water
- 1/2 Cup dry white wine or water
- 2 green onions, sliced
- 1 bay leaf
- 1/2 of a 10-ounce package frozen no-salt-added chopped spinach
- 1/8 teaspoon ground nutmeg
- 1/4 Cup shredded part-skim mozzarella cheese
- Freshly ground black pepper
- Lemon slices (optional)





Cut salmon into 4 pieces, rinse, and pat dry. Set aside.

In a large skillet, combine water, wine, green onions, and bay leaf. Over high heat, bring just to a boil. Carefully add salmon and return to a boil. Reduce heat, cover, and simmer 8 to 10 minutes or

(Salmon with Spinach)

until fish flakes easily with a fork. Remove fish and pat it dry with paper towels.

Meanwhile, cook spinach according to package directions. Drain well, squeezing out moisture. Stir in nutmeg.

Preheat broiler. Place fish on a broiler-proof serving platter or on the rack of an unheated broiler pan. Top with spinach mixture, sprinkle with cheese, and season with pepper. Broil 4 inches from the heat for 1 to 2 minutes or until cheese melts. Garnish with lemon slices if desired.







MIXED MUSHROOM WITH RICE, RAISINS AND APPLES

Cook wild rice in medium saucepan of boiling salted water 25 minutes. Add white rice to saucepan; cook until all rice is tender, about 15 minutes longer. Drain.

Heat oil in heavy large pot over medium heat. Add onion, carrot and parsnip; sauté until tender, about 8 minutes. Add mushrooms; sauté until brown, adding 2 to 3 tablespoons water if mixture is dry, about 15 minutes. Stir in apple, raisins, cinnamon stick and orange peel; sauté 5 minutes. Mix in apple juice and cooked rice. Season to taste with salt and pepper. (Can be prepared 1 day aheah. Cover and refrigerate. Spoon into 8 x 8 x 2-inch glass baking dish sprayed with nonstick vegetable oil spray, cover with foil and rewarm in 350 F. oven about 25 minutes.)

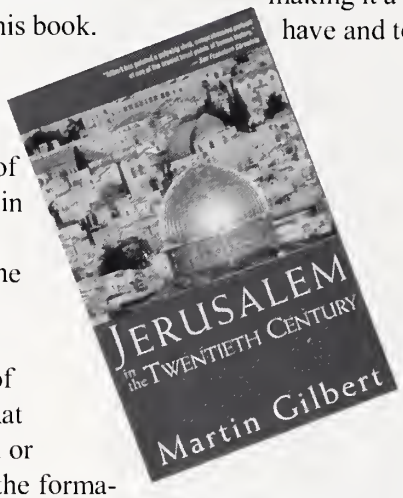
Serves 6.

pples .....

Jerusalem in the Twentieth Century

By Martin Gilbert
John Wiley & Sons 412 pp.
$16.95 paper
Reviewed by Estelle Hoffman

Truly a complete history of this century's Jerusalem, it is hard to imagine anything has been neglected in this book.



Included are all of the names of importance in the events leading to the present, the politics and conditions of countries that participated or influenced the formation of modern Jerusalem, and the population figures of all its inhabitants at given times through the years.

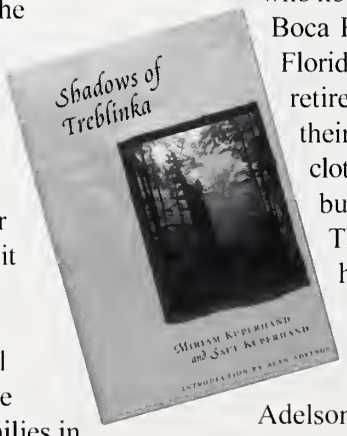
Journals and documents are quotes, and word pictures of life in the city are well rendered by the author, who has compiled this detailed history. Martin Gilbert is recognized internationally as a biographer and historian. He is praised for books on Churchill and the two World Wars and for his writings on the Jews of Europe.

For those acquainted with Israel, especially Jerusalem, and for the person with no knowledge of the subject, this *Jerusalem in the Twentieth Century* is all that is needed for complete information on all that transpired there from the year 1900 until now. This is not a book to skim through quickly; time and thought are necessary to digest its weighty contents. It may serve as a valuable reference, making it a book to have and to hold.

Shadows of Treblinka

By Miriam Kuperhand and Saul Kuperhand
University of Illinois
Reviewed by Estelle Hoffman

Forty miles from the Treblinka death camp in Poland is the town of Siemiatczye. In 1939 it found itself on the German-Russian border. To describe that location as unenviable is far from the horror it represented.



Miriam and Saul Kuperhand were members of families in the Jewish community. One family managed to escape with help from unusual Christians; the other lost all of its members except one to the Nazi genocide. Saul Kuperhand was the sole survivor of his large family, often betrayed by Poles, but occasionally helped, resulting in his eventual salvation.

Saul's good fortune was to become a slave laborer in Treblinka, from which he made a daring escape. Others were killed when they entered.

Liberated by the Russian army when it reached Treblinka and the rest of Poland, Saul and Miriam married. They came to the United States and remained close to the few of their townspeople who miraculously survived the years of terror.

Only 35 of Ziemiatcyze's 6,000 Jews survived. *Shadows of Treblinka* contains the separate accounts of the wartime experiences of these two, who now live in Boca Raton, Florida, having retired from their family clothing business. The book has an introduction by Alan Adelson, who is the executive director of the Jewish Heritage Project in New York.

The Cloister Walk

By Kathleen Norris
Riverhead Books 385 pp.
$12.50
Reviewed by Estelle Hoffman

A New York Times Notable Book of the Year, *The Cloister Walk* was on its Bestseller list, deemed "holy reading" by The Boston Globe. A dear friend sent the book to me with *Dakota,* another work of Kathleen Norris, also spiritual in nature.

Kathleen Norris is a poet who has received awards from the Guggenheim and Bush foundations.

Born a Protestant, she left the church in her youth, returning on a spiritual search twenty years later. She was drawn to a monastery of the Order of St. Benedict, of interest to me because of our friendship with Oscar Burnett who is now Abbot of Belmont Abbey, a Benedictine institution.

In her Preface, she states, "Monastic worship is essentially Hebraic, every day you recite the Psalms and you listen, as powerful biblical images, stories and poems are allowed to flow freely, to wash over you. Doctrine and dogma are effectively submerged; present but not the point. When I quote from scripture in this book, I am not trying to convince you that I have some hold on the truth. I am telling the story of the Liturgy of the Hours as I have experienced it, as 'an open door which no one is able to shut.'"

Some portions of the Bible are also read morning and evening daily. The monastic life in which Norris participates as an oblate has been a surprise even to her. As a married woman her experiences during visits of short periods, sometimes as long as six months, are different from those of the monks who have committed permanently.

With the imagination of a poet, she writes of one year's experience, revealing the lives of one group of holy people. In *The Cloister Walk* we learn that members of this Order are utterly human. We also learn that all monastic orders are not the same. Norris is in search of holiness and spirituality and strives to convey to her readers that there is hope in the world.

The book is written from the viewpoint of an outsider, but she has gained insight into biblical texts, which are helpful in finding new meaning.

Her previous book, *Dakota: A Spiritual Geography,* was written after her return from New York (with her husband) to South Dakota, the home of her grandmother. *Dakota* received two awards. It is a retreat to moral and spiritual contemplation, living simply in a tiny community and sharing with them the hardships of the rugged land in southwest South Dakota.

Norris is acclaimed as an innovative writer of nonfiction, and for those in the popular pursuit of spirituality, these are two interesting books.

The Undercover Single Man

By Steven Asher
Vantage Press 126 pp.
$14.95
Reviewed by Estelle Hoffman

For an entertaining two or three hours of reading, try *The Undercover Single Man.*

A ring of "Jewish Jezebels" in Florida is bested in the end by a Jewish policeman. I am reminded of a James Bond story without my ever having read one.

In very informal language, with a few vulgarities, Steven Asher writes from his admitted background of the singles scene in Florida. It's enough to drive a reader into matrimony.

The narrative flows along so easily and in such lively fashion, that it's almost impossible to stop reading before the finish. Luckily, it's only 126 pages. This author knew when to stop and how to refrain from making a short story into a long and drawn out book.

Exile: A Memoir of 1939

By Bronka Schneider
Ohio State University Press
132 pp.
Reviewed by Estelle Hoffman

Exile is the story of only one year in the lives of Austrian Jewish refugees on a country estate in Scotland. They were not exactly Austrian, although the story is written as if they were. They had gone to Vienna from Poland, as life was presumably going to be better in Vienna. That was during the Great Depression, but the improvement was short lived.

After the Nazi invasion, the lives of Bronka and Joseph were increasingly imperiled, and good fortune allowed them to find employment as domestic servants in Scotland.

Unaccustomed to housework and in strange surroundings, they suffered culture shock. Besides their total ignorance of British life, they found themselves in an isolated region of Scotland, in a home that was a castle, with wealthy employers who had spent much of their lives in India. Contrast between

British and Scottish natives is also interesting.

World War II wrought difficulties and more change, and at the end of one year, they moved to London. Seven years later they immigrated to the U.S., and in 1960 in Peoria, Illinois, Bronka wrote her memoirs of the Scottish year.

I am not certain that they ever became acclimated to life in America, either, but this Memoir is interesting for the contrast she depicts between Vienna and Scotland.

A commentary at the end tells familiar facts about Austria and its Jews. Written by editors Erika Bourguignon and Barbara Hill Rigney, it also fills in the facts of the remainder of the lives of Bronka and Joseph.

One of the editors of *Memoir,* Erika Bourguignon, is a niece of Bronka Schneider, who has written a Foreword. Another is written by Barbara Hill Rigney, who helped in the editing.

To Ellis Island

By Carol Bierman
Illustrated by Laurie McGaw
Hyperion Books 48 pp.
$17.95
Reviewed by Estelle Hoffman

Journey to Ellis Island: How My Father Came to America tells of a typical immigration of a mother and her children from Russia to America eighty years ago.

As such experiences fade farther into the past, the story becomes less and less familiar, and children should know how they happen to have been born here in America. Very likely, they would not have been alive at all, had their forbears not made the courageous decision and the arduous journey.

Those immigrants understood little about this land which would become their home. It was impossible in those days of difficult communication to realize they need not bring a samovar for boiling water for tea, or that feathers for pillows and quilts were obtainable here, too.

The common apprehension lest admission would be denied for health or other reasons was a torment for many. This story took place in 1922, after World War I, and there is a brief account of the suffering the family endured while in Russia.

This book is illustrated with beautiful paintings and with brightly colored photographs of Ellis Island, prints of old postcards and sepia prints.

In *Journey to Ellis Island* Carol Bierman tells the story of her father, who is still alive. He was the young boy in the tale. The author has included a glossary of Yiddish words. She has a master's degree in special education and has taught American immigration and Holocaust classes. She lives in Rockland, New York, and this is her first book, edited by Barbara Hehner, who has written twelve books for children. The language is not juvenile, and while it is understandable by children, it will touch the hearts of adult readers.

Laurie McGaw is a noted illustrator whose work makes this book attractive and convincingly real. It will arouse the curiosity of children to discover the history of their own families.

diet

Calcium May Protect Your Heart

A diet high in calcium may lower the risk of heart disease and heart attacks, but consuming a lot of fatty dairy products and vitamin D do not appear to offer the same benefits.

In a new study that appears in the Jan. 15 issue of *American Journal of Epidemiology*, University of South Carolina researchers suggest that calcium may bind to bile acids and prevent the absorption of cholesterol.

A research team led by Dr. Robert Bostick analyzed the medical histories of 35,000 post-menopausal women who were surveyed about their dietary habits.

Women who reported a high intake in calcium had a 30 percent to 35 percent reduction in heart disease risk. However, researchers say the form of calcium appears to influence the risk. Women who took a a dose of 1 to 500 milligrams of calcium supplements daily had a 46 percent lower death rate due to heart disease than women who did not take calcium supplements.

"Although the findings provide no support for an association of vitamin D intake or milk product per se with dying of ischemic heart disease, there was a suggestion that any benefit derived from calcium from milk products is negated if the milk products contain fat," researchers write.



Using Diet to Lower Your Blood Pressure

Individuals with high blood pressure should not only put away the salt shaker, but eat more fruits, vegetables, and fatfree or lowfat dairy products, according to a statement from the American Heart Association (AHA) *Circulation: Journal of the American Heart Association.*

One in four American adults have high blood pressure, which increases risk of stroke, heart attack and kidney failure.

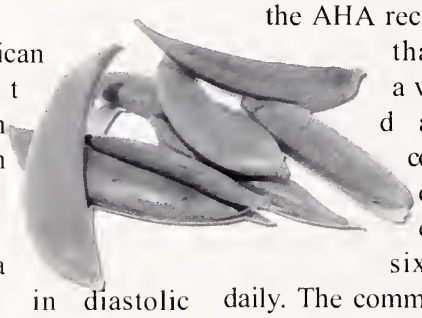
For the first time, the American Heart Association's Nutrition Committee recommends adding fruits, vegetables and lowfat or fatfree dairy products to a reduced-salt diet to help prevent or lower high blood pressure.

In its statement, the Nutrition Committee recommended a diet rich in potassium, calcium and magnesium and low in total fat, saturated fat, cholesterol and sodium.

"First, this report reaffirms the importance of lowering and avoiding excess salt in the

diet," says **Theodore A. Kotchen MD**, author of the report and chairman of the department of medicine at the Medical College of Wisconsin, Milwaukee. Dr. Kotchen, a member of MCW's Cardiovascular Research Center, is nationally known for his work on high blood pressure. "Secondly, it indicates that dietary components other than salt are also important in the control of high blood pressure," he says.

The committee's statement cites the Dietary Approaches to Stop Hypertension (DASH) trial, which found that a saltrestricted diet rich in fruits, vegetables, and fatfree or lowfat dairy products produced the greatest reduction in systolic (top number) and diastolic (bottom number) blood pressures than the other two study diets.



The American Heart Association Nutrition Committee estimates that a reduction in diastolic blood pressure of just two millimeters of mercury (mm/Hg) could lower a person's stroke risk by as much as 15 percent and lower heart disease risk by 6 percent.

Dr. Kotchen says that even though the DASH study relates a healthy diet to lower blood pressure, the specific nutrients in the DASH diet that lower blood pressure are only a guess.

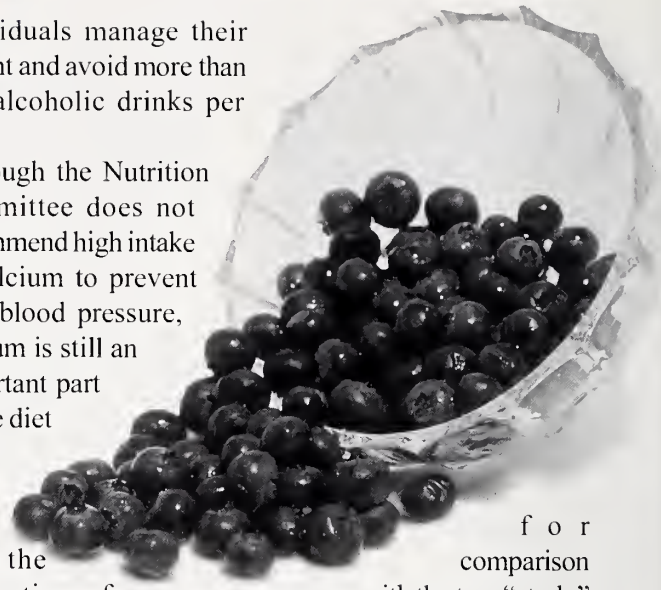
Vegetables, fruits and dairy products are high in electrolytes, naturally occurring minerals such as potassium, magnesium and calcium. Dr. Kotchen says, earlier studies have shown that individuals eating diets high in potassium that include foods such as bananas, dates, potatoes and raisins tend to have lower blood pressure.



However, the Nutrition Committee is unable to say for sure whether the blood pressure lowering capacity of diets high in fruits, vegetables and lowfat dairy products is explained entirely by their electrolyte content.

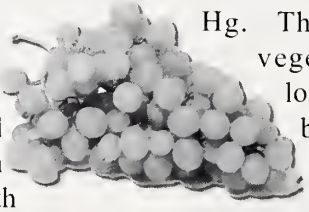
For the general population, the AHA recommends that the average daily consumption of salt not exceed six grams daily. The committee says people with high blood pressure may need to limit their salt intake even more as recommended by their physician.

The AHA Nutrition Committee also recommends that individuals manage their weight and avoid more than two alcoholic drinks per day.



Although the Nutrition Committee does not recommend high intake of calcium to prevent high blood pressure, calcium is still an important part of the diet for the prevention of other health problems such as osteoporosis.

Dr. Kotchen says, "nutritional strategies for the prevention and treatment of high blood pressure should address overall diet, rather than focusing exclusively on any single nutrient. Avoiding a highsalt diet, weight reduction in overweight individuals, and restricting alcohol intake are important."



Researchers on the DASH trial studied three diets in 459 adults with mild hypertension, highnormal blood pressure, over an eightweek period. The first diet controlled potassium, magnesium and calcium levels and was used as a "control," or standard, for comparison with the two "study" diets. The study diets were either rich in fruits and vegetables or a combination" of fruits, vegetables, and fatfree or lowfat dairy products. All three diets included 7.5 grains of salt daily.

The researchers found that participants on the "combination" diet lowered systolic blood pressure by an average of 5.5 mm/Hg, and diastolic by three mm/Hg. The fruit and vegetable diet lowered systolic by an average of 2.8 mm/Hg, and diastolic by 1.1 mm/Hg.

Coauthor of the statement is David A. McCarron, M.D., of Oregon Health Science University, Portland.



FROM INFLAMMATION & AUTOIMMUNITY to . . . . .

New concepts, revealing a unique and surprising relationship between the central nervous and the immune systems, were presented today by Prof. Michal Schwartz of Israel's Weizmann Institute of Science at the annual meeting of the American Association for the Advancement of Science.

Prof. Schwartz' findings, which have the potential for being further developed into clinical therapy, have also been published in the January 1999 issue of Nature Medicine.

When tissue damage occurs, the tissue normally calls upon the immune system to repair the injured site and promote healing. However, in the case of the central nervous system of human beings and other mammals, a built-in mechanism prevents the immune system from providing effective assistance and healing.

Prof. Schwartz believes that this preventive mechanism probably developed during the course of evolution to protect the mammalian brain from the effects of the immune system: the access of immune cells to the brain would disrupt the complex and dynamic iieuronal networks that build up during an individual's lifetime.

"There seems to have been an evolutionary trade-off," says Prof. Schwartz. "Higher animals protected their centralnervous system from invasion by the immune system, but paid the price of forfeiting their ability to regenerate injured nerves. Thus, an evolutionary advantage that protects the healthy brain turns into a disadvantage in the case of injury."

Experiments conducted in Prof. Schwartz' laboratory; however, have revealed differences in the damage healing processes between the central nervous system and peripheral nerves. In cases involving damage to the central nervous system, inflammation-causing immune cells called macrophages are "recruited" to the injured site at a low rate and are not optimally "activated" and effective. By contrast, macrophages recruited to help heal peripheral nerve damage are activated and are more effective in the healing process.

Armed with this understanding, researchers have managed to overcome partially the limited ability of the central nervous system to recruit and activate macrophages to help heal damage. This was accomplished by incubating macrophages in a test tube along with damaged peripheral nerve tissue and then returning the activated macrophages to a damaged site in the central nervous system of paralyzed rats. As a result of this treatment, described in the July 1998 issue of Nature Medicine, the transplanted macrophages created a growth inducing around the damaged tissue and the rats were able to regain partial motor activity in their previously paralyzed legs.

In her latest study, documented in the January 1999 Nature Medicine article, Prof. Schwartz and her team, in collaboration with a research group headed by Prof. Irun Cohen of the Weizmann Institute's Immunology Department discovered that the same cells that cause autoimmune diseases such as multiple sclerosis— a condition in which the immune system attacks the body's own tissues— can actually be useful in repairing damage to the central nervous system.

In the past, researchers believed that autoimmune disease was the result of the immune system's failure to correctly distinguish between healthy "self ' and enemy "non-self ' tissue. In the

cont. pg 40

Blumenthal Jewish Home
Chai-lights
7870 Fair Oaks Drive ~ Cemmons NC 27012 ~ (910)766-6401
January/February 1999

BJH Bids Farewell To *The American Jewish Times Outlook*

Beginnings and endings can be very difficult yet often exciting times, usually fraught with mixed emotions. So it is with the Blumenthal Jewish Home as the time has come to say goodbye to being a part of the *Times Outlook*. With this our last issue to be carried in the *Times Outlook*, the Home is sad to see the end of an enduring and supportive relationship which has continued for more than 33 years. At the same time we are filled with excitement and anticipation as we enter a new season in the Home's life. We are looking forward to meeting the Home's public relations needs in a new way and to the prospect of creating BJH Chai-lights as an independent newsletter.

Endings can often bring about feelings of nostalgia and a need to reminisce and reflect on where one has been. In researching our archives, I found one of the earliest documents of the relationship between BJH and the *Times Outlook* to have been printed over 35 years ago in 1963. The June 1963 cover of the *Times Outlook* featured an architects drawing of the future NC Jewish Home and the feature article entitled " From Blue Sky to Blue Print" described a dream about to come true, the building of the NC Jewish Home was in progress. Moving forward to 1967 issues of the *Times Outlook*, I found early editions of the Jewish Home's section written by then Executive Director Elbert Levy. The format of the magazine was large, the pages measured 10 1/2" by 13 1/2", the Home's section was 4 pages; one page featured news, activities and requests for volunteers, 2 pages highlighted the $1000 Grand Builders, and a fourth page listed contributions and memorials. Surprisingly the voting membership of the Home was set at $25.00, a figure that remains the same today, and thirty- three years later.

As the years went by the North Carolina Jewish Home became the Blumenthal Jewish Home; the format of the *Times Outlook* also changed as did the editors. I first began writing for the Home's section in 1986 when I joined the Home as Director of Volunteer Services. Sue's News was begun as an article, which highlighted the wonderful world of volunteerism at BJH. Two years later I became the Dirctor of Public Relations and the new editor of the Home's section. Those were exciting days at the Home. Fair Oaks had opened its doors to new residents, new programs and activities filled the Home, and the volunteer program kept growing. The BJH section of the *Times Outlook* was also changing with added articles and interest columns. As a novice to the field of publication I was fortunate to receive the encouragement, advice, and support of Ruth Goldberg who was the editor of the *Times Outlook* at that time. It was not unusual to see the Home, the residents, and events featured on the front and back covers of the *Times Outlook* as Ruth endeavored to assist us with our public relations efforts.

Now as we begin 1999, a transition year for our century, the Blumenthal Jewish Home is also experiencing a period of transition. With the production needs of the *Times Outlook* and the Home's public relations needs moving in different directions it is time for the Home to move in a new direction. We are looking forward to developing the BJH newsletter independently and excited about keeping our readers informed about the Home in a creative new manner. We hope you will want to continue to hear from us and be kept informed of the latest news from the Home. Please wish us well and return the form below with your address or mailing label to BJH to insure that you will be included on the new BJH Chai-lights mailing list.

My best wishes to all our friends, volunteers, family members and supporters who have been faithful readers over the years. We want to keep in touch and I look forward to hearing from you.

Sue Clein

I want to continue to receive news of the Blumenthal Jewish Home. Please add my name to your new BJH Chai-lights mailing list.

Name:_____

Address:_____.

_____

Please mail to : Blumenthal Jewish Home For The Aged
7870 Fair Oaks Drive
Clemmons, North Carolina 27012-7513
att: Sue Clein

A MESSAGE FROM THE PRESIDENT

January, 1999



Al Herman

To Our Members and Friends,

As we begin the new year, the members of your board of trustees want you to have a complete report on the past, current and future steps that have been, are being and will be taken with regard to the future of the Blumenthal Jewish Home. Please note that the Home is currently not on the market to be sold. We are optimistic that a positive solution for Jewish older adults residing in the Carolinas can be achieved.

During the preceding year, representatives of the Home have spoken with dozens of providers of long term care. After careful screening and consideration, we asked two dozen providers to participate in an auction of the Home and its property. We did not receive an acceptable offer.

Having heard the many concerns expressed from the Jewish communities in North and South Carolina about the future of our Home, your board began focusing on alternatives to a sale. We developed a new concept, which we believed would not only serve more Jewish families in the Carolinas but would allow us to perpetuate and enhance the original mission of the Blumenthal Jewish Home. To make this concept work, we needed a partner or partners with financial resources and expertise.

Toward this end, extensive in-depth negotiations over a period of months were held with a respected national for-profit health care organization to see if a joint effort could be developed that would achieve our goal. The focus of the negotiations was to determine if this interested company would be willing to construct and operate three smaller nursing homes: a 40-bed home in Greensboro, a 40-bed home in the Raleigh/Durham/Chapel Hill area, and a 54-bed home in Charlotte. These three homes would use the present Blumenthal nursing bed allotment but the actual ownership of the beds would remain with Blumenthal Home. The BJH board would oversee the operations of these homes as Jewish nursing facilities. The proposed homes would be at sites where this company presently operates assisted living and independent living facilities and, thus, would offer a continuum of care. The plan seemed to have all of the essential and desirable elements, which your board has attempted to provide. Tremendous amounts of time, effort, and resources were employed to bring together a workable alliance between a for-profit entity and a non-profit entity. The hurdles were daunting, but it seemed that all was resolved. Unfortunately, at the eleventh hour, this company backed away. The board was understandably disappointed.

All of the time and resources were not wasted, however. The above effort had allowed us to develop this new concept, complete to quite intricate details, that could perhaps be pursued with other significant entities, preferably non-profits, whose managers might be willing to explore a similar type of alliance. Efforts to pursue this course have already begun (very preliminary discussions have ensued).

Should it become obvious that an alliance with another group cannot be achieved, the board then will lay out a proposal to the three major Jewishly-populated areas of North Carolina – the Triad (Greensboro, Winston-Salem, and High Point), the Triangle (Raleigh, Durham, and Chapel Hill), and the Charlotte metropolitan area – whereby any one or all three could agree to support the construction and operation of Jewish nursing homes in their regions. Preliminary figures seem to indicate that three homes (40 beds in the Triad, 40 beds in the Triangle, and 54 beds in Charlotte) could be almost immediately filled. Naturally, any such homes would be operated with the full support and guidance of the Blumenthal Home's board and the backing of the resources of the Blumenthal Home's endowment fund which would further be enhanced by proceeds from the sale of the present facility once a replacement home or homes are operational.

We are still faced with the harsh reality of under utilization and dwindling income at our current facility. If a reasonable solution cannot be reached, then the board and the Jewish communities may have to accept less desirable options.

These issues were discussed in detail at our annual meeting on December 13, 1998. If you wish more information or have any questions, please feel free to call Mr. Seth Levy at the Home or contact any board member. We will keep you informed as new developments occur.

Be assured we are making every effort to preserve this valuable symbol of our Jewish heritage for present and future Jewish generations in the Carolinas. We ask for your prayers for Adonai's guidance so that our efforts will be successful.

Sincerely,
Al Herman, President
Board of Trustees

BJH High Holidays Blend New and Old Traditions



Keeping the tradition Elbert Levy blows the shofar at the High Holy Day services.



Temple Emanuel Preschool students celebrate Sukkot with residents in the BJH sukkah.

The High Holiday season is a special time of the year at the Blumenthal Jewish Home. The residents don their best clothes for the holiday services in the Fair Oaks Synagogue. They look forward to the special holiday celebrations and activities and enjoy the tasty treats of traditional holiday foods. This Rosh Hashanah began on a new note with a visit from members of the Hillel chapter of students in Greensboro area colleges. The students led a Havdalah service for the residents in the Fair Oaks Synagogue just in time for Slichot on September 12. The residents and students enjoyed visiting and discussing the upcoming holiday.

Alan Andler blended the new with the old traditions by returning to BJH to conduct services on Rosh Hashanah and Yom Kippur. Alan, who had volunteered for a number of years assisting former Executive Director Elbert Levy with conducting BJH services in the past, enjoyed being back at BJH and received a warm welcome from the residents. Elbert Levy who is now a resident of the Home continued a tradition of many years when he blew the shofar for the high holiday services. Dr. Andrew Ettin, BJH Religious Director, conducted the services for the second day of Rosh Hashanah and for the two days of Sukkot and Simchat Torah, holidays which are traditionally observed at the Home.

Rabbi Fred Guttman began the holiday season with a musical program for residents attending the monthly luncheon at Starmount Country Club in Greensboro. The rabbi introduced both new and traditional holiday melodies and had everyone singing along thanks to song sheets and an inspirational spirit. Another new year of wonderful luncheons with Greensboro volunteers was begun and the New Year was made sweeter with the music of Rabbi Guttman.



Dr. Andrew Ettin, BJH Religious Director, greets residents attending services in the Fair Oaks Synagogue.

BJH
Chai-lights Editor
Sue Clein



Residents enjoy a sunny Sukkot celebration held in the large courtyard sukkah.



Seth Levy, Executive Director, shakes the lulov during the Sukkot service held in the Sukkah.

"Holidays" (Continued from page 30)

Decorating the Grand Sukkah in the BJH courtyard is a long standing tradition for the members of the Winston-Salem BBYO chapter and brings both new and older members to this activity at the Home. The students and their advisors added the bright touches of fruit, flower and vegetable garlands to the large sukkah which is built by the BJH maintenance department each year. Children from the Temple Emanuel Preschool in Winston-Salem added their creative touch to the sukkah with colorful individually designed decorations when they came to visit during the holiday. A highlight of the season is always the annual Sukkot celebration held in the sukkah. Students, parents and teachers from the preschool join the residents at this event each year to share blessings, holiday stories, songs and refreshments. Seth Levy, Executive Director of the Home led the pre-Shabbat and Sukkot service for the preschoolers and the residents during this observance held in the sukkah.

Blending the new with the traditional and the young with the elderly, is an important part of life for residents at BJH. The residents celebrate traditions with family and friends and they watch a new generation learn about Judaism. Together they pray for a good and sweet year.

Below: Winston-Salem BBYO members decorate the Grand Sukkah in the BJH courtyard. Seen L to R: Alex Rosen, BBYO Advisor Lenny Cohen, Joanna Schober, Daniel Schober, Ben Leshin, Steven Shifrin, Advisor Sharon Anfox, Yael Ascher, Preston Silverman and Drew Garland.





Eva Kaplan Celebrates Her 100th

Reaching 100 years is worth celebrating especially when you do it as graciously as Eva Kaplan has. Mrs. Kaplan, affectionately known as Eva, has been a resident of the Home since 1990. A spirited woman who still has a zest for life and a keen sense of humor, Eva celebrated her 100th birthday in style with family and friends. According to Eva, the party lasted for four days and included forty people and she enjoyed every day. Her family began gathering from all over the country, on September 10th, Eva's birthday. They stayed at a hotel in Greensboro and visited Eva every day, at BJH, until they headed home on Monday the 14th. Family members attending were sons Stuart Kaplan from Greensboro and Bobby Kaplan from Chicago with their families, including children, grandchildren and nieces and nephews. The guests came from as close as Greensboro, Charlotte, and Raleigh and as far as Illinois, Kansas, Texas, Florida, New York and Virginia. " I saw nieces and nephews I hadn't seen since they were little" Eva happily recalled " I was delighted, it was such a pleasure to think that they all came just for my birthday party".

Small celebrations took place each day as family members came to visit Eva at BJH and took her out for luncheon celebrations in nearby Clemmons. The highlight of the festivities was the birthday party held on Sunday in the Fair Oaks Commons at the Home. " Everyone came with a million cameras and a video," exclaimed Eva " they made me dizzy. They thought they would see an old lady with wrinkles and when they asked me "where are your wrinkles?' I told them I was sitting on them".

Reminiscing about her life, Eva spoke of early years, growing up in New York, marrying in 1922 at the age of 24 and of staying at home to raise her children. In 1972 when her husband retired they moved from Maryland to Greensboro to be closer to family. Family and friends have been an important part of Eva's life and she speaks affectionately of caring relationships. " I moved to Greensboro to get acquainted with my grandchildren " recalled Eva and " I kept busy by joining the Friendship Circle, the seniors group at the Temple where I played cards and had many close friends".

When asked how it feels to be 100, Eva replied" I don't feel 100, the only thing is that my eyes and ears are not as good". Her eyes and ears may be failing but Eva Kaplan does not fail to find pleasure in life's blessings, the love and friendship of family and friends. We are happy to wish a Mazel Tov to a special lady, Eva Kaplan, on this very special birthday.



Eva Kaplan is all smiles celebrating her 100th birthday at BJH.



Rabbi Fred Guttman, from Temple Emanuel, Greensboro, presents a holiday music program for BJH residents attending the Starmount Luncheon.

Wedding Celebrations - Here and There

A BJH Nurse Goes the Extra Mile



BJH resident Esther Wolpin and BJH nurse Joyce McBride recall their special wedding journey together.

This summer a BJH nurse went the extra mile to find a way for a resident to celebrate her son's wedding.Traveling to her son's wedding was a way of celebrating a dream come true for BJH resident Esther Wolpin in August. For Esther who is blind and unable to travel alone attending her sons's wedding seemed like an impossible dream. An answer to her prayers came in the form of A- wing nurse Joyce McBride who came to her rescue and offered her services to Esther. " I listened to her speak of how much she wanted to go and I thought that if I could do it I would" said Joyce. The two traveled to Jacksonville, Florida where they stayed at the Marriott Hotel from Friday until Monday. Joyce stayed at Esther's side during a busy weekend filled with wedding festivities. They attended receptions and family gatherings on Friday and Saturday and the wedding on Sunday. A proud and happy mother, Esther recalls walking her son down the aisle of the synagogue, posing for wedding photographs and receiving good wishes from the many guests attending the wedding. Visiting with family members, her sister, five grandchildren and eight great grandchildren were special highlights of this trip for Esther. " I couldn't have done it without Joyce," she remarked, after returning to BJH, "that was my last trip, I'm getting too weak, and I am so glad I was able to go."

Thanks to the caring and perseverance of two devoted women, Esther Wolpin, a loving mother and Joyce McBride, a dedicated nurse, Esther's son was married with both his mother's blessing and her presence at his side. We wish a Mazel tov to Esther Wolpin and our congratulations go to Joyce McBride for going more than an extra mile as a BJH nurse.



Residents Bernice Goldfinger and Saul Gottlieb are seen having a good time at the Mall shopping trip with volunteer Amy Lamy.

IN MEMORY OF
We mourn the loss of:

Helen Block
Claire Cass
Yvonne Gray
Anna Schleicher
Nora Shore
Geraldine Summerfield

May their cherished memories bring comfort to their loved ones.

A Wedding Celebration at Fair Oaks



Fair Oaks nurse, Linda Smith, displays her daughters wedding dress for the residents's reception.



Fair Oaks Residents Pauline Moskowitz(left) and Hannah Ackerman take a close look at Tammy's wedding dress during the party.

Weddings are rare at BJH but ways to celebrate weddings are not. This past summer two wedding celebrations took place, one carried a resident and a nurse on a travel adventure while the other took place here at BJH. Linda Smith, a nurse on the Fair Oaks wing, celebrated her daughter Tammy's wedding this past July. The Fair Oaks residents had enjoyed hearing Linda talk about the plans for the wedding and eagerly listened to the reviews of the festivities which took place on the wedding day but were not able to share in the actual celebration. Linda and Gail Ruthfield, the Fair Oaks recreation therapist, put their heads together and came up with a surprise celebration for the Fair Oaks residents, held in the Fair Oaks activity room. Residents arrived at the "surprise" event to discover Tammy's wedding dress beautifully displayed and glamorous enough to "ooh and ahh" over. An album of the wedding photographs was available for all to peruse. A beautiful and delicious wedding cake along with punch was enjoyed by the residents and added to the party atmosphere. Thanks to Linda and Gail the Fair Oaks residents were given a unique way to share in Linda's joy and to feel that they were a part of extended wedding festivities.



Fair Oaks residents enjoy the surprise " Wedding Reception" held for them in the activity room. Seen L to R. are : Lottie Maienthau, Fay Simon, Hannah Ackerman, Irene Mendelson and Hilda Oppenheimer.

Millie's Musings

"BITS and PIECES"

Did you know that Ann Bruskiewitz, a frequent visitor to the Blumenthal Jewish Home for one-on-one visits and writing letters, has donated a computer and printer to the residents? Our goal is to provide basic instruction to allow the capable residents the independence of doing their own writing.

Thanks, Ann, for your thoughtful gift!

Did you know that Rose Clein, a founding member of BJH and a charter volunteer, who still volunteers in the Gift Shop, will celebrate her 90th birthday in October? Look for her at the shop on special occasions.

Mazel Tov, Rose!

Do you know how many volunteers it takes to make the residents of the Home smiling and happy and well-fed for almost a whole day? On October 7th it took 19 individuals, 1 photographer, 1 supervisor and 1 "paper-carrier" to accomplish this at the Dixie Classic Fair in Winston-Salem.

Thanks to everyone who helped!



Above: BJH and Fair Oaks residents enjoy monthly luncheons at Starmount Country Club sponsored by the Greensboro volunteers; pictured at the September luncheon are Goldie Sandler (left), Fay Simon (right) and in the center volunteers Polly Strasser and Marilyn Belenky.

Below: Thanks to a wonderful corps of volunteers from Winston-Salem and Greensboro the residents enjoyed a great day at the Dixie Classic Fair. Seen (L to R) are: BJH and Fair Oaks residents Vera Grupp, Bea Goodman, Hilda Oppenheimer, Jeannette Freund, Rose Finkelstein, Jack Tenenbaum and Hannah Ackerman with volunteers, seen L to R, Anita Rubin, Patti Mandel, Alice Romer, Rhoda Fleisher, Bob Rubin, Bill Swirin, Frances Brenner and Ruth Jacobs. Look for more photos of more volunteers and residents in the next BJH Chai-lights.





Lydia Thabet, a volunteer since 1990, is seen often at the monthly General Store and is seen here on the monthly shopping trip to the mall with resident Vera Grupp.

Millies Musings "Bits and Pieces" cont. from pg. 35

Do you have any idea of the many monthly scheduled events throughout the year? Every month our Greensboro volunteers plan a home-wide birthday party for celebrants of that month; the Anchor Club of West Forsyth High School visits the Home each month with a pre-planned program; the residents attend a Senior Citizens'lunch every month, visiting with residents of
other facilities; a trip to shop at Hanes Mall takes place every month; a visit to our own General Store to spend bingo credits is a monthly happening; a visit from Sisterhood members of Temple Emanuel in Winston-Salem each month becomes a Sweet Sunday; at least one concert is booked every month in the Lower Commons; our casino is opened by our blackjack dealer every 3rd Sunday of the month; the Cuddlin' Critters visit four times a month; a trip to Starmount Country Club in Greensboro takes place every month;the pre-school from Temple Emanuel plans a visit every month to celebrate a holiday or Shabbat. And it's hard to believe that 20 Bingo games are called each month.

Thanks to the many volunteers that make these events possible!

The Tree Of Life

The Tree of Life is a perfect opportunity to honor a person's memory or *simcha*. With a minimum donation of $100 you can pay tribute to someone and receive an inscribed leaf on the Tree. Complete and return this coupon for your leaf on the Tree.

Your Name: _____ Phone: _____

Address: _____

_____

Name of Honoree: _____

Inscription _____

_____

Send to: Blumenthal Jewish Home 7870 Fair Oaks Drive, Clemmons NC 27012

Temple news



Rabbi Debbi Bodin Cohen

Beth Shalom

Cary NC

Beth Shalom Prepares to Build Facility

Beth Shalom's members announced plans to move forward with constructing a synagogue on property southeast of Cary.

The $1,310,000 project on Yates Mill Pond Road will be the first permanent home for the 14 year old Cary congregation, which has met through the years in several temporary facilities around town.

"The potential for a real building of our own is more real now than it's ever been," said Rabbi Debbi Bodin Cohen. "I'd like to express my gratitude to the building committee for working all these months and years that it's taken us to get to this point."

The congregation's growth from approximately 20 founding families to more than 140 families today has necessitated the need for a building to call their own, said Building Committee Co-Chairman Bary Allan Gold.

"It's needed simply because we're growing so much," he said, noting that it's been harder and harder to find space to house the congregation's large religious school classes.

The nine-member Building Committee hopes to sign a contract with JEDCO Construction, Inc., of Raleigh before the end of this month, Gold said.

Construction is expected to begin soon thereafter, with an anticipated 224-day building schedule.

"We hope to hold our religious school classes in the building by next September (1999)," Gold said.

Project architect is Allen Weitzman of the Ives Group in Fairlawn, N.J.

The two-story brick building will be 10,000-square feet, split evenly between the first and second floors. It will feature a large social hall for weekly services and meetings, five classrooms, administrative offices, a rabbi's office, a coatroom, storage rooms, two staircases, bathrooms on both floors, and a "sunset terrace" facing trees on the west side of the property. A 50-space gravel parking lot will front the property.

The building is Phase I of a multi-phase project. Future plans call for construction of a permanent synagogue on the site.

Ground was broken on the seven-acre site in November 1996, but the project was delayed due to construction bids that ran over budget. The building committee spent months trimming more than $850,000 from the project and redrawing the site plans, Gold said. The congregation has raised money and secured a bank loan to cover most of Phase I's projected cost.

"The construction is still more than we anticipated spending," Gold told the congregation Sunday night, noting that a pledge campaign will soon be underway to reconcile the expected difference.

Temple Beth HaTephila

Asheville NC

By Marjorie Schachter

THE SATURDAY MORNING FRIENDSIP GROUP met on November 14 in Unger Hall to examine "Ten Principles for Reform Judaism." Dick and Irene Braun were discussion leaders. This session emphasized the fact that different practices within the congregation—wearing a kipah or not, wearing a talis or not—should be tolerated, as should such practices as parading the Torah around the sanctuary, or placing the organ on the main floor of the sanctuary instead of in the loft.

Rene and Wally Wolf supplied refreshments. On December 12 the subject was "Jewish Diversity—Focus on Comparative Judaism". Lulla Shermis led the discussion. John and Shirley Berdie supplied the refreshments. Scheduled discussion-group leader at the January 9 meeting was Dr. Sam Shermis; the subject of the day was "Jewish Diversity, Continued. What are the Consequences?"

THE SISTERHOOD meeting on Monday, November 23, in Unger Hall, was a luncheon followed by a book review by Rabbi Ratner. The subject of the review was

"The Temple Bombing," by Melissa Fay Greene.

Sisterhood President Lulla Shermis thanked Shirley Berdie, Shirley Rapoport and Dionne Kempenich for helping Sisterhood do all the October Onegs, and noted that she herself helped too.

A Hadassah-sponsored meeting focused on Helpmate, which is, as the November Temple bulletin says, "the agency that tries to deal with domestic abuse in our community. Hadassah reminded us that Jews, too, can be guilty of abuse, and the necessity of all of us to help. . ." A Chanukah party, sponsored by Hadassah with both sisterhoods, was held on December 16 for the shelter group. It was suggested that another project for the future is sponsoring redecorating a room at the shelter.

THE BROTHERHOOD held its Famous Brunch on Sunday, November 15, as scheduled, which featured Temple member and North Carolina Superior Court Judge and former North Carolina State Senator Dennis Winner. Arnie Sgan, Program Chair, said "As one who has both made the law and ruled on the law, our speaker offers valuable insights." He was so right. And Judge Winner's sense of humor didn't hurt either.

THANKS FROM RABBI RATNER to Phil Cohen for being a Torah reader during the High Holidays.

THE SHABBAT SEDER, the Temple's first catered seder of the year, was guaranteed success because it was prepared by Temple member Dennis Pitter, also known as Pitter the Potter, a kitchen whiz whose touch with the pots and pans is inspired. Held on Friday, November 13, the well-attended affair afforded the diners a chance to enjoy a traditional Thanksgiving dinner. The menu: garden salad with many dressings, turkey carvery—on the bone, stuffing with nuts, sweet potato, green peas, and dessert-Dennis' apple pie ala mode. Soooo good.

LUNCH WITH THE RABBI on Monday, November 16, offered a revelation to those of us who were under the impression that Israelis are mainly secular and non-observant. Apparently, according to a recent survey, they are observant to a point most of us would feel brings them closer to Conservatism or even Orthodoxy than not.

OUR OWN NOTARY PUBLIC. . .The Temple's indispensable office manager Lonnie Gentile is now a certified Notary Public. She was recently sworn-in and commissioned in McDowell County following the State Department's mandatory class and exam and sponsored by Asheville Mayor Leni Sitnick. Pretty impressive.

THE RELIGIOUS SCHOOL is in full swing, with grades from K-1, 2, 3, 4 to 5-6 & 7 achieving their goals and even progressing beyond them.

On November 20 Grade 2, taught by Brenda Abrams, gave a performance during the Shabbat Service at the Temple of the story of Noah and the Ark, "complete," as the Bulletin said, "with drama, music and dance." The sanctuary was crowded, and the performance was enthusiastically applauded.

The play was a musical, written and produced by Brenda Abrams and directed by Yosefa Briant, an Israeli, and paced by the rhythm of drums, played by Ms. Briant and Michah Ratner.



The entire class of ten 7-year-olds took part: the cast included Alexandra Baumgarten, Cleo Cohen, Zoe Lubin, Elisha Gud, Rebecca Heilbraun, Ann Hellreich, Marissa Lee, Noah Ratner, Ethan Rosenberg and Rachel Flattery. Written to express and to teach the children about the power, patience and the anger of God, the production succeeded admirably. They say talent will out, and on that evening it certainly did.

THE MUSIC MINYAN was held on Saturday morning, November 21, at 10:00 in Unger Hall.

THE REGULAR SATURDAY MORNING MINYAN was held on November 28 at 10:00. There was, as Rabbi Ratner said, "singing, reading, Torah discussion, prayer, eating and fellowship."

FROM THE RABBI'S STUDY, the monthly front-page-of-the-Temple Bulletin feature, was especially challenging in November. Part of the midterm exam for "Introduction to the Hebrew Bible," a course the Rabbi teaches at Warren Wilson College, UNCA and Mars Hill College, it made some of us realize how little we really know about the subject, and inspired some of us to learn more.

SHALOM!

Beth Israel Synagogue

Asheville, NC
By Lillian R. Wellisch

FROM THE PRESIDENT: SAVING A CORNER OF THE WORLD

Beth Israel Synagogue collected donations during November and December, which were channeled directly to Central America through The American Jewish World Service and other Jewish relief organizations. Many of our congregants had already answered the call by contributing funds or clothing to the people in Central America who suffered the devastation of Hurricane Mitch.



OUR FIRST PRO BONO VOLUNTEER—Leona Stern

Leona Stern is a wonderful and interesting retired CCSW (with an active CCSW license for North Carolina and carrying insurance!). Leona moved here from the NYC area. Presently, besides being a relatively new member of Beth Israel, she also volunteers her skills at Head Start working with children. Leona is a therapist who loves to work with children and their families, with couples, with children and their parents in a pre-divorce situation, and with people who are dealing with issues of aging. Inspired by our Rabbi's Rosh HaShana sermon, she has graciously offered her services to those in financial need. Referrals from Beth Israel will come through Rabbi Birnham. We gratefully thank Leona for responding to the call.

COMMUNITY CALENDAR

ASHEVILLE HEBREW HIGH SCHOOL

On Sunday, December 13, the group had its third meeting of the year. All post bar/bat mitzvah students up to seniors in High School are invited to participate. The program is taught by Rabbi Birnham and Rabbi Ratner. This year they are focusing on ethics in living and studying together and how Jewish values and teaching inform us how to live. Thus far, there have been two meaningful programs: one about real life situations and Jewish values that can help us figure out what to do and the other based on role playing a U.N. subcommittee meeting dealing with the Brazilian Rain Forests in particular and ecology in general. Hebrew High School is a great opportunity to learn more about Judaism, explore our identity, meet and socialize with other Jewish teens in a relaxed, informal setting that is also cutting edge and relevant.



HADASSAH

The December meeting of Hadassah/Women's Discussion Group met on Thursday, December 10, at the JCC. The discussion continued with Interfaith Marriage. The reading material was found in Jewish Women: Living The Challenge.

BET SEFER AND FAMILY EDUCATION NEWS

On December 13, the Annual Chanukah Family Activity Day and the Bake Sale was held. The children brought photos of themselves for the occasion. Wonderful activities were planned to make this a great way to start the Chanukah season. During the last month, Bet Sefer classes have been very busy. The following is a sample of some of the topics the classes have covered. The Gan class has been busy making ritual objects for Shabbat and learning about mezuzot and Tzedaka. Both Bet classes have studied about Shabbat, Kashrut (making yummy matzoh ball soup) and delved into the stories of Genesis and the sibling relations. The Dalet class has been focusing on the Siddur as a map through the services, studying Torah and the parasha, as well as doing a weekly Hebrew mini-lesson. The Hey class has been doing a "Jewish Connections" unit, studying the flow of Biblical history, discussion of Torah, and current events.

TIKKUN OLAM COMMITTEE

Tikkun Olam: Repairing the World, is the newly formed Social Justice Committee of Congregation Beth Israel. The committee's mission statement reads: "As a collective group, 'Tikkun Olam: Repairing the World' dedicates its efforts to listen to the voices that are so often ignored, bring healing to those who suffer, speak out against injustice, and embrace active non-violence to bring peace to areas of conflict." The committee has met only once, but already is called to action. One of the priorities is to offer relief in needed areas. Tikkun Olam: Repairing the World is coordinating a material aid campaign at the Shul. Cardboard boxes will be placed by the entrance for contributions. This is for the incredible suffering

that Central Americans are confronted with as a result of Hurricane Mitch. Tikkun Olam is coordinating a material aid campaign at the Shul.

SISTERHOOD MITZVAH DAY

On December 16, Beth Israel Sisterhood joined Hadassah chapters around the world in creating Mitzvahs. The Asheville/ Hendersonville Chapter threw a Chanukah Party for the residents of Helpmate Domestic Abuse Shelter. Items were brought to the JCC. Our members participated in making dreidles, making latkes, and reading to the children. Sisterhood members enjoyed Chanukah so much more by creating a Mitzvah.

cont. from pg. 27

FROM INFLAMMATION & AUTOIMMUNITY to . . . . .

course of their studies, however, Prof. Schwartz and her team have shown that autoimmunity may not always be detrimental. Autoimmunity may, in fact, have originated as an immune mechanism for dealing effectively with damage to the central nervous system.

Dreams of Television

by Jill Blumenthal

Okay, I admit it: I am a TV addict.

Yes, I spend more of my leisure time watching television than participating in any other activity with the exception of sleeping. I pass too much of my limited time on this earth watching the tube insteadof reading, exercising, volunteering, socializing with friends, writing in my journal, or doing something worthwhile that has the potential to improve my mind, body, or soul. During an endless summer of reruns, I anticipate the beginning of a new television season the way wanderers in the desert dream of an oasis. Yes, I admit that I have at least one show I want to see each day of the week-and most days, more than one. G-d forbid I miss an episode of "Ally McBeal", "The Practice", and "Buffy the Vampire Slayer"-I have my priorities! (Okay, I admit that I'm exaggerating-slightly.)

I know I'm not alone in this regard. Americans as a nation watch a lot of TV-it's our national pastime. And while I hypocritically continue to wile away my hours with a remote in my hand, I worry about the effects of too much TV on the physical, mental, and emotional health of our nation's children. Yet whenever I can't think of anything else to do or whenever I want to procrastinate, I hit the TV's "power" button and start switching channels, hoping that TV will fill the emptiness of the moment by transporting me to another world for a while.

I've been concerned about my relationship with TV for a few years now. Yet I consistently watch a lot of TV, whether I'm happy or sad, tired or alert, busy or bored. In fact, I consider the people I know who don't watch much TV somewhat abnormal, especially the ones around my age (They do exist. Really.). Why don't they worship the great box like the rest of us? What's wrong with them? A better question may be what's wrong with us.

Since I'm an addict, my first impulse is to look to TV for my answers. After all, although the tube primarily functions as a form of entertainment, it also acts as a mirror of our society-a way to gauge our attitudes and beliefs. TV dramas and sitcoms seem to provide windows into a world that resembles the one in which we live.

But as I look to the TV world for guidance, I quickly realize that it provides

little insight-at least for someone at my stage of life. I couldn't think of any television character in their early 20's, who, like me, lives with their parents and works as an office temp while trying to figure out what career to follow. Is my life all that unusual or unique for someone of my generation?

I wasn't sure, so I sought the perspectives of some friends my age. Several of them are in graduate school or are preparing to go there in the next few years. Some have already started pursuing a specific career field, others aren't really sure where they want their paths to lead. Some of us are living at home or considering it, while others have their own apartment or really want one. I think between all of us, we're pretty normal-we're definitely not freaks. Yet unanimously, everyone I spoke to agreed that we don't see our lives reflected on television today. My friend Carollyn sums it up in her email when she says, "I really can't think of any TV show that speaks to where we are in life right now."

Since we all just got out of school or are beginning the next level of education, we can't exactly relate to the career-minded lawyers, doctors, and cops who are the focus of so many TV dramas. I can think of a few characters who were confused about their future profession-Rachel on "Friends", Charlie on "Party of Five", and now Phoebe on "Charmed"-but they are the exceptions rather than the rule. While at least three of my friends are currently in graduate school, the only TV grad student I can think of is Kirsten on "Party of Five" (and she was forced to drop out a few years ago). In it's first or second season, an episode of "Friends" even focused on the limited incomes and financial struggles of Rachel, Joey, and Phoebe compared to the other Friends. (Although they all seemed to be able to afford endless cups ofcoffee at Central Perk and the rent on those amazing apartments-in NYC no less). But these characters and episodes seem to be the exception rather than the rule.

I know in my head that TV is not real life-it is a form of entertainment. But it still surprises me that I can't think of any television shows that paint a realistic portrait of what I'll call twentysomething life. After all, we're a part of that famous 18-34 age bracket that television execs target as a desirable audience (Why I'm not sure, since it feels to us like we have NO MONEY!).

Is the absence of twentysomethings on TV an insult, and if so, is it an accidental or deliberate one? There's no way to really know. I'd think the TV industry would love to mine twentysomething lives to create an interesting show. After all, everyone experiences at least one major transition early in their adult life, while they try to figure out who they are and what they want to do. People of all ages always seem interested in the lives of people at my stage of life, asking questions and offering their own advice about our various predicaments.

On the other hand, perhaps our omission from TV-land makes sense. How many of us turn on the TV set in order to experience reality? Who wants to see stressed twentysomethings worrying about bills or their jobs-most viewers end up doing these things quite enough in their own lives. Do I really want to become involved with a character who, like me, is trying to figure out what she wants to be when she grows up, or would I rather watch Ally McBeal and her friends? Perhaps it's more entertaining not to see accurate reflections of our lives.

But although I probably enjoy TV shows because they take me away from my own life, I also find it disturbing not to see more realistic portrayals of people in my situation. After all, the relationship between TV and American society goes two ways. Elements of our society are reflected with every click of the remote, and what we see influences our own perceptions of ourselves and the world around us. Like it or not, TV plays a major role in shaping our ideas of what life is like and what it should be. What we see and experience on TV affects our dreams. TV sets a standard that we as a society use to determine what is possible, what is valuable, and how we can achieve our goals.

I don't really have a solution to all of this-in fact, writing this column is making me very tired and confused. . . .

Maybe I'd better go turn on the TV.

News community



Alexander Muss High School in Israel

Rabbi Fred Guttman of Greensboro bids farewell to North Carolina students departing for the December session of the Alexander Muss High School in Israel.

Left to right: back row: Kevin Gilligan, Gaby Lieb, Jill Spielman all of Greensboro; front row: Rabbi Guttman, Joel Frank of Charlotte, David Michaelson of Greensboro.

AMHSI is an eight week independent academic experience for sophomores through seniors. The students learn 4,000 years of history on site in chronological order while having a wonderful time and earning high school and college credit. There are 5 sessions per year: February, April, Summer, September and December. For more information or scholarship possibilities, contact Linda Marks Shapiro, Director of Admissions for the Mid-South, at the AMHSI Regional Office, at 1205 Hobbs Road, Greensboro, NC 27410, at 336-297-9665 or amhsims@aol.com.

North Carolina students who attended AMHSI this year: February: Elly Goetz from Durham. Students enrolled at the 1998 Summer session were: Brandon Gray and Lauren Polinsky of Greensboro; Bobby McInnis of Reidsville; Josh Klein and Tommy Mann of Charlotte; and Calley Stevens of Cary. The September session was: Scott McInnis of Reidsville; Jason Peterson of Greensboro and Aharon Segal of Raleigh. December students: Joel Frank of Charlotte and Kevin Gilligan, Gaby Lieb, David Michaelson and Jill Spielman of Greensboro. February students: Zack Wineburg of Greensboro and Micah Monosoff of Charlotte. Summer students are: David Barry, Pasha Belman, Rost Beyder, Jessica Gurvis, Maital Guttman, Dahlia Halpern, David Malino, Devorah Marks, Jessica Rosenkrantz, Sarah Spector, Misha Starobin and Julie Wald of Greensboro, Alex Chavez of Burlington; Erin Goldstein of Charlotte; Blair Goldstein of Rocky Mount. September: Ali Wassell of Greensboro, Emily Lebel of Goldsboro, and Rachel Werner of Raleigh. December: Jasmine Behrend of Raleigh. February of 2000: Lauren Rauch of Gastonia; Summer: Lauren Marker of Greensboro.

The Carolina Agency for Jewish Education

What do Groucho Marx, Sid Caesar, Mel Brooks, and the cast of *Saturday Night Live* have in common? How does Yiddish culture continue to influence contemporary Jewish life? What is the connection between romance and Jewish identity?

The Carolina Agency for Jewish Education (CAJE) invites you to explore the answers to these and other provocative questions of modern Jewish life through the ***Jewish Heritage Video Collection***—an exciting new approach to Jewish education through media.

At the heart of the new ***Jewish Heritage Video Collection (JHVC)*** is an incredible home video lending library of nearly 200 titles, including feature films, foreign and Yiddish classics, television programs, documentaries and children's programs. Tapes range from popular children's videos such as

An American Tale and *Fievel Goes West,* to Woody Allen's *Crimes & Misdemeanors.* All programs have been carefully chosen for the richness of their Jewish content, and the collection contains many movie and television programs you won't find anywhere else.

Enjoy the Jewish experience through such popular movies as *Crossing Delancey, Driving Miss Daisy, Mr. Saturday Night,* and *A Stranger Among Us.*

Discover the fascinating, poignant stories of Jewish communities in other lands and at other times in history, in superb videos at *Prisoner of Honor* (about the Dreyfus case), *Chariots of Fire,* and *Tevye* (classic Yiddish Cinema based on the stories of Sholem Aleichem).

Delve into the ever-evolving richness of Judaism through such outstanding videos as *Great Figures of the Bible,* a six-part series with Elie Wiesel, and *The Talmud and the Scholar,* about the work of Rabbi Adin Steinsaltz.

In addition, the **JHVC** has also developed a series of stimulating courses on a wide range of Jewish-related topics based on the videos in the Collection. Through group viewing, in-depth curricular materials, and lively discussion, participants will meet and gain fresh insights on important issues. Courses address such varied topics as comedy, values, Yiddish culture, Israel, the Holocaust, and the Jewish image in American film. These self-contained courses, including all leader and participant materials, are all available on loan from the CAJE Resource Center to member families, havurot, teachers, schools, and organizations.

"The Jewish Heritage Video Collection offers an exciting opportunity to gain a sense of Jewish culture and community through the powerful medium of film," noted Eli Evans, native North Carolinian and President of the Charles H. Revson Foundation, which launched development of the Collection.

The JHVC was donated to the Carolina Agency for Jewish Education through a very generous gift of the Lerner Families of Charlotte, and a grant from the Jewish Media Fund of the Revson Foundation in New York.

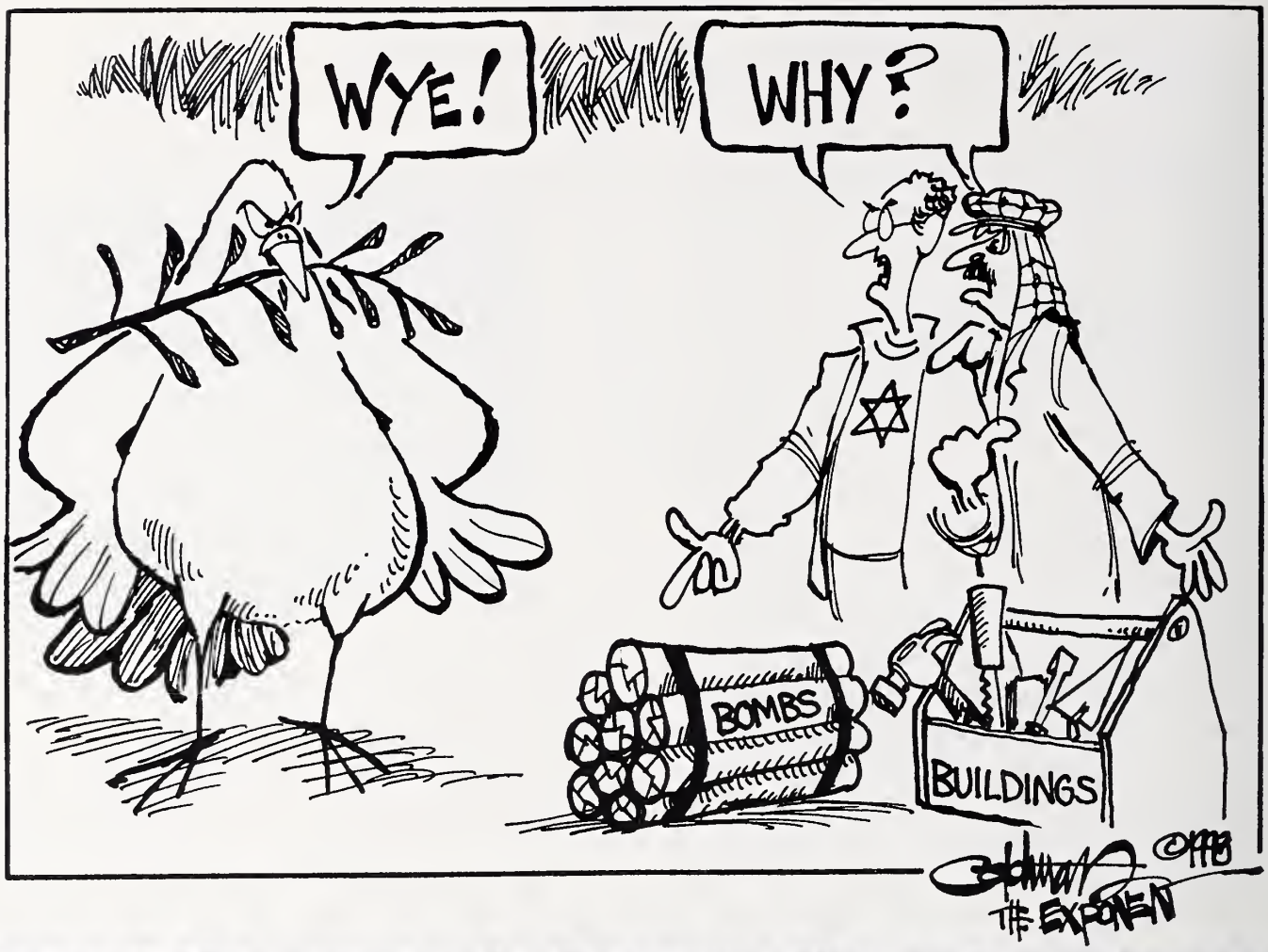
The Jewish Heritage Video Collection was conceived and developed by the Jewish Media Fund, with funding from the Charles H. Revson Foundation. Members of the **JHVC** Advisory Committee include Abba Eban, Elie Wiesel, Newton Minow, Richard Dreyfuss, Paul Mazursky, and Joan Micklin Silver.

For more information, call CAJE, at 704-366-5007, ext. 272.

Charlotte Jewish Historical Society Seeks Photos of Jewish Delis in Charlotte

The Charlotte Jewish Historical Society, a project of the Carolina Agency for Jewish Education, has received a request from the Judah L. Magnes Museum in Berkeley, CA seeking photos of **Jewish Delicatessens** or **Kosher Meat Markets** that existed in Charlotte during the years 1990 through the 1960's. If you have photos of Wallace's Kosher Meats, Leo's Deli or any other such retail establishments that may have been part of our community at that time, (interior views, exterior views, etc.) we would like to see them, to make a photo copy of any photos you may own, which we will fax to the Magnes Museum for possible inclusion in an exhibit which they are developing. You may call and set an appointment, drop by CAJE with your photos, or leave your photos at the front desk of the JCC, clearly marked for delivery for CAJE. All original photos will be returned to you. We know photos are out there—maybe in your closet, drawer or attic. Your help will be most appreciated.

Did you know? The holdings in the collection of the Charlotte Jewish Historical Society are listed as part of the North Carolina State Library & Archives in Raleigh. And as a result, the collection is being used by a growing number of academic researchers, scholars and students, right here in Charlotte and around the U.S.



Expect the unusual, discover the extraordinary

Why settle for gifts you can find everywhere! First Light Gallery is filled with Select Judaic, exquisite Jewelry, Ceramics and other meticulously selected gifts. Each of our American handcrafted treasures has their own distinctive charm and personality. Their beauty will brighten every day; their value to the heart will endure for a lifetime.

We offer: Bar-Mitzvah & Bat-Mitzvah registries
Bridal & Gift Registries
Gift-certificates & Layaway



First Light Gallery
Contemporary
Fine Craft & Gift

The Arboretum
8140 Providence Rd
Charlotte NC 2827
704.542.9449

Hours: Mon. - Sat. 10 A.M. -> 6 P.M.

Tallith

My father's fringed woolen tallith,
yellowed with age, is under the table linens,
almost forgotten in the bottom drawer.

In the year 1880 the prayer shawl wrapped
round and round precious shoe-maker's tools
in the bundle Bertha and Aaron Epstein carried
on their nine months long journey from Russia.
Seven year old Alexander snuggled against the
bundle,held it tight to his thin body as the family
waited on Ellis Island for permission to enter the
golden streets of America.

In 1918 the tallith was scorched when our home
burned. Mama darned it with strands of its own
fringe, the mending scarcely visible.

Observe our children to the sixth generation.
Different beliefs? Christians? Agnostics?
No longer Jews?

Our progeny carry a bundle of character traits,
as well as DNA; love of family, love of learning.
Ability to reason and to cope.
Touch of genius to create something where nothing
existed before. Sense of humor to laugh at their own
foibles. Sense of fairness, charity.
Willingness to work for what they believe in.

Our children travel a new journey.
Create their own tallith.
Mend its bruises with strands of age-old Jewish
dreams.

I wrap the fragile cloth in tissue paper,
put it back in the bottom drawer.

Estelle Mason

Donations to the Blumenthal Jewish Home

SEPTEMBER 9, 1998 TO DECEMBER 31, 1998
PLEASE SEND **CORRECTIONS** TO: DEVELOPMENT OFFICE
7870 Fair Oaks Drive, Clemmons, NC 27012-7513 phone (910) 766-6401

In Memory of:
THE BROTHER OF GEORGE ACKERMAN
By: Audrey Madans

ROBERT L. BAER
By: Edythe Baer

BENJAMIN BATEMAN
By: Lewis Bateman

CARYL BATEMAN
By: Lewis Bateman

BOBBI BERKS
By: Mr. and Mrs. Edward Hockfield

BETTY BERMAN
By: Josi and Bill Swirin

HELEN BLOCK
By: Mrs. Robert Sosnik

CLAIRE CASS
By: Harriette and David Thaw

BERTHA CHASKY
By: Mona Radiloff

ELLIS FARBER
By: Barry Farber

SAM R. FINK
By: Jeanette C. Fink

HEDDY FRIEDMAN
By: Audrey Madans

HENRY GIBSON
By: Deane and Seymour Smigrod

MANNY GOLDBERG
By: Audrey Madans

JOSEPH MORRIS GOTTLIEB
By: Arthur Solomon

GUSSIE L. GOTTLIEB
By: Arthur Solomon

DANIEL GREEN
By: Audrey Madans

HAZEL GRUBBS
By: Bernice Goldfinger
Sara Feen and Family
Eleanor and John Bannister

FLORENCE HERZBERG
By: Sheila and Al Herman

THE SISTER OF ESTELLE HOFFMAN
By: Audrey Madans

THE FATHER OF MRS. LEONARD KAPLAN
By: Shirley and Bert Lynch

JACK KARRO
By: Audrey Madans
Evelyn and Ira Peck

WALTER LAZARUS
By: Bunny and David Moff

MEYER LEADER
By: Joan and Charles Fisher

BETTIE S. LIDE
By: Mary and Thomas Morris

HENRY MAIENTHAU
By: William Heniz
Barbara and William Lewin

JULIUS MORGAN
By: Therese and Al Schwartz

GEORGE NAGEL
By: Audrey Madans

IRVING H. PINSKER
By: Estelle Pinsker

JEROME PROCTON
By: Shirley and Bert Lynch
Audrey Madans
Mimi and Jack Levin

ETHEL SILVER
By: Mary Ershler
Sarah London

GERALDINE SUMMERFIELD
By: Leah, Miriam and Marshall Ginsburg
Congregation Emanuel

GERRI SUMMERFIELD
By: Mark, Terry and Katie Gordon

MONIEK SUESS
By: Allen Suess

ROSE SUSMAN
By: Evelyn and Ira Peck

SOPHIA SWIMMER
By: Audrey Madans

EMILY THOMAS
By: Emily and Pete Millett

GERALD WAITMAN
By: Barbara, Jeffrey, Joshua and Daniel Margolis

MOTHER OF ENRIQUE WOLOCHWIANSKI
By: Audrey Madans

IRENE WEINSTEIN
By: Audrey Madans

BORIS WOJNOWICH
By: Bertha Wojnowich

ANNE YALOVE
By: Audrey Madans

REBECCA ZAFT
By: Judith Berson

Happy Birthday:
HYMAN DAVE'S 88TH BIRTHDAY
By: Rosalie Schrin

AARON GLEIBERMAN
By: Audrey Madans

ANNETTE HOFBAUER
By: Elizabeth and Ernest Kahn

EVA KAPLAN
By: Shirley and Marlin Freedman
Rita and Leonard Guyes

WILLIAM LEWIN'S 50TH BIRTHDAY
By: Rosalie Schrin

AUDREY MADANS
By: Ruth and Alan Goldberg

CRAIG MADANS
By: Audrey Madans

ALICE ROMER
By: Edith Katz

ABRAHAM SCHWARTZ
By: Mr. and Mrs. Walter Sundheimer

Happy Anniversary:
MR. AND MRS. HERMAN COVE JR., 50TH ANNIVERSARY
By: Shirley and Bert Lynch

CAROL AND SHELTON GORELICK
By: Audrey Madans

SUSAN AND DONALD JACOBS
By: Aydrey Madans

SIMONE AND JOEL LIEBLING 40TH ANNIVERSARY
By: Barbara and Dick Forman

SHIRLEY AND BERT LYNCH
By: Shirley and Marlin Freedman
Naomi and Allan Handmaker
Harriett and Bob Zalkin
Barbara Snow
Geraldine Goss

BERNICE AND BUDDY ROBERTS
By: Audrey Madans

Speedy Recovery:
ILSA BERGEN
By: Audrey Madans

EVELYN BERGER
By: Audrey Madans

PETER GOLDBERG
By: Audrey Madans

JULUIS GOLDMAN
By: Audrey Madans

SAUL GORDON
By: Leah, Miriam and Marshall Ginsburg

SUE KRAFT
By: Audrey Madans

SHIRLEY LEVINE
By: Audrey Madans

ROSALINE MANN
By: Audrey Madans

SYDNEY RAKATANSKY
By: Audrey Madans

SANDI ROUSSO
By: Audrey Madans

DICKIE SHAPIRO
By: Audrey Madans

LEONARD SLESSINGER
By: Audrey Madans

BERTA STRAZ
By: Audrey Madans

TANIA WOLOCHWIANSKI
By: Audrey Madans

In Honor of:
SUZANNE BENNETT
By: Madeleine Grassy

HERMAN BLUMENTHAL
By: Betty Smolen

BEATRICE COTHRAN
By: Madeleine Grassy

KAREN ELLSWEIG'S MARRIAGE
By: Shirley and Bert Lynch

THE MARRIAGE OF ANDREW AND ERICA HERMAN
By: Shirley and Marlin Freedman

BLANCHE AND HENRY HIRSCHMANN
By: Madeline and George Aufseeser

HANNAH HOCKFIELD
By: M. L. Slesinger

EVA KAPLAN
By: Sarah Louise Pearlman

ALFRED ROSEMAN
By: Janet and Russell Roseman

THERESE AND AL SCHWARTZ
By: Elee and Bob Gross

ARTHUR S. SOLOMON
By: Dorothy G. Solomon

PEARL YACHNIN
By: Jeanne and Joseph Reznick

CAIN VAN DE RIJN
By: Seth Levy

HEDY WARNER
By: Joan and Gerd Siegel

In-Kind:
By: Hannah Ackerman
Marsha Crumpler
John Grubbs
Steven Hockfield
Greg Johnson
Leslie Lee
Hildegard Oppenheimer
Alma Sellers
Doug Simmons
Sandra Smiley

Yahrzeit:
SARA ADLER
By: Hanna and Howard Adler

ANNA BARKER
By: Helen and Irving Barker

PAULA KATZ CAHN
By: Alice and Burt Romer
Peter Guthmann

HILDA COHEN
By: Harriet Jeweler
Melville Cohen

ELLIS FARBER
By: Mr. and Mrs. Charles Barker and Family

EMILIE FROEHLICH
By: Anne Shearer

DAVID GOLDBERG
By: Mr. and Mrs. Herbert Weisman

BESSIE GOLDSTEIN
By: Doris Goldstein

HELEN GORDAN
By: Leslie and Mary Gordan

ANNA HERSH
By: Betty and Conrad Daniels

FREDA HURWITZ
By: Shirley Paull, Beatrice Stein and Evelyn DeBoeck

MARIAN KANTER
By: Harvey Kanter

BESSIE KAPLAN
By: Mr. and Mrs. Samuel Williams

JULIUS KAPLAN
By: Sheila Spizel

YETTA KIRSH
By: Herbert Kirsh

MINNIE LEDER
By: Charles Leder

MAURICE LEVY
By: Elbert Levy

MOE MANDEL
By: Deanne and Harry Levinsky

ADOLPH MARX
By: Lenore and Walter Marx

LILLY MARX
By: Lenore and Walter Marx

MARGARET OSBORN
By: Patricia and Darrell Mandelstamm

DAVID PEKARNE
By: Emanuel Heimberg

LESLIE PENSLER
By: Frances Pensler

MORTON PIZER
By: Frances Pensler

SADIE LASHER PIZER
By: Frances Pensler

WILLIAM PIZER
By: Frances Pensler

IDA ROBINOWITZ
By: Loretta Jolt

JENNIE SAMET
By: Anna Wilkins

DAVID SANDMAN
By: Arthur Sandman

SYLVIA SILBERT
By: Virginia and Lewis Holtzman

CELIA SKLUT
By: Dr. and Mrs. Robert Kriegsman

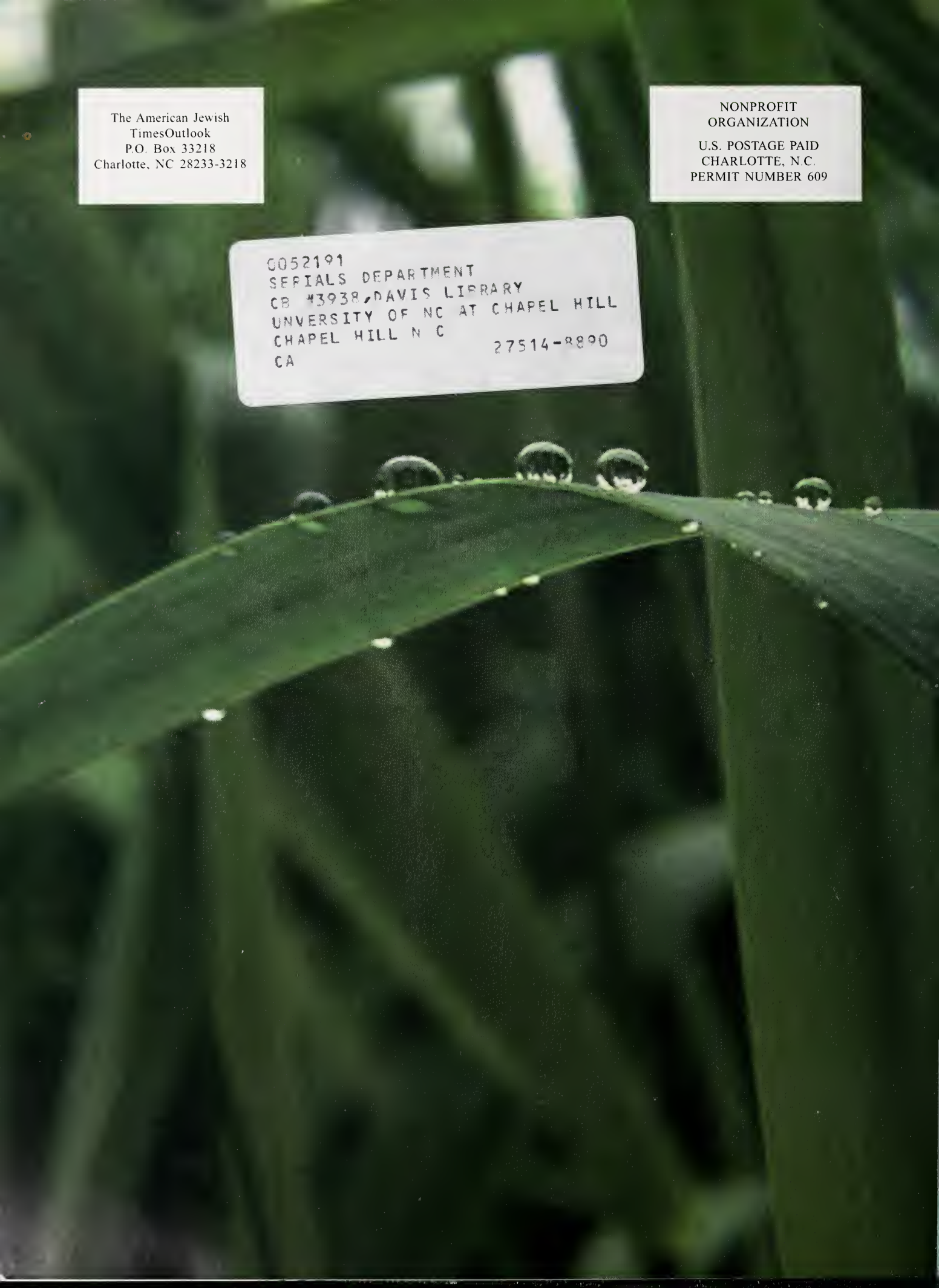
FRIEDA TEICHMAN
By: Rosalie T. Rose
Hannah M. Daniels

JANET WECHSLER
By: Muriel and Seymour Wechsler

New Year Greetings:
SARA FEEN
By: Mary Ershler
Sarah London

EDNA SCHWARTZ
By: Mary Ershler
Sarah London

Employee Holiday Fund:
By: Roger Ackerman
Sally Bridges
Sandra L. Besnoy
Virginia Buchanan
Mr. and Mrs. Ellis Berlin
Margaret Bodenheimer
Emma Bates
Florence Blumenstein
Abe Brenner
Celia and Laurence Brown
Pauline Caudle
Susan and Jack Campbell
Linda and David Combs
Florence and Joel Cohen
Mr. and Mrs. P. Michael Davis
Paul Davis
Mebane Davis
Jacqueline and Eugene Eisen
Marcia and Jerry Epstein
Cabell and Fred Fowler
Alan Feen
Dale Fox
Sara Feen
Jeanette and Ellis Fields
Beatrice Goodman
Bert Goldfinger
Elee and Bob Gross
Joyce and Henry Gutman
Judy Gross
Kay and John Goins Jr.
Marlene and Alan Goland
Michelle and Barry Goodman
Miriam Gingold
Hockfield Families
Marilyn Hilton
William Heniz
Steven Hockfield
Sheila Herman
Sheila and Al Herman
Sara and Carl Hoffman
Patricia and Fred Horton
Mary Johnson
Naomi and Stuart Kaplan
Nora Ketson
Yevgeniya Kazakov
Leonid Kazakov
Shirley and Bert Lynch
Mr. and Mrs. Garland Ladd
Mrs. Leon Levine
Musia and Martin Lakin
Dorothy Labell
Deanna and Harry Levinsky
Lenore Laxer
Helen and Nat Labell
Marilyn and Fred Lippman
Audrey and Robert Michielutte
Barbara and David Matchar
David and Bunny Moff
Joseph A. Moss
Irene Mendelson and Family
Lottie Maienthau
Marjorie and Murry Medelsohn
Pauline Moskowitz
Marilyn Nelson
Barbara and Larry Newman
Eva Nove
Jayne and William Parks
Deirdre Perry
Beulah and Zennie Puckett
Pete Panders
Marilyn and Saul Rosen
Dorothy Reasner
Dorothy Roberts
Dorothy Rogat
Jerry Royse
Lee Reynolds
Arlgia and Paul Sayers
Arthur Solomon
Barbara and William Savel
Bertha Schwartz
Betty B. Stevenson
Brent Smith
Dorothy and Walter Sundheimer
Edna Schwartz
Elmer Smith
Eugene Sacks
Lilla Stallcup
Marilyn Schleicher
Marsha and Carl Scheer
Mr. and Mrs. I. W. Straughn
Shirley Shane
Steve Shane
Fannie and Sidney Simon
Florence Sag
Goldie Sandler
Joyce and Stanley Serxner
Judith A. Sandler
Al and Therese Schwartz
Ann and Mickey Schwartz
Harriette and David Thaw
Pauline Tenenbaum
Sylvia and William Torchinsky
Renee Tranes
Virginia and Wilson Walker
Sheila and Michael Woosley
Alice Williams
Dorene White
Esther Wolpin
Ellen and Alan Weinberg
Ina and Albert Wolpin
Mr. L. E. York



The American Jewish
TimesOutlook
P.O. Box 33218
Charlotte, NC 28233-3218

NONPROFIT
ORGANIZATION

U.S. POSTAGE PAID
CHARLOTTE, N.C.
PERMIT NUMBER 609

0052191
SERIALS DEPARTMENT
CB #3938,DAVIS LIBRARY
UNVERSITY OF NC AT CHAPEL HILL
CHAPEL HILL N C
CA
27514-8890

F C 2 4 5
A 5 2

The American Jewish
Times Outlook

Passover



editorial

Israel and Pluralism Religion and State

By Rabbi David Rosen

The latest attack on the Israeli courts—and particularly on the Supreme Court and its President—by the Haredi (ultra-Orthodox) parties and leaders, as well as from certain quarters of the Orthodox nationalist community, are indeed a serious challenge to the rule of law in Israel.

For many in Israel, these attacks reflect the degree to which ultra-Orthodoxy is not only flexing its muscle, but is actually succeeding in imposing its will on the rest of the country. Similar consternation is to be found amongst U.S. Jewry over attempts to restructure the format and conditions of Religious Councils, to restrict the participation of Reform and Conservative representatives. Even more dissatisfaction if not distress, was expressed in past years over the demands of the Haredi (ultra-Orthodox) parties, that made their coalition support conditional on legislation that would circumvent the High Court's ruling recognizing non-Orthodox conversion in Israel. Conservative and Reform Jews in the U.S. have increasingly been alienated by a sense that they are being disenfranchised by prevailing Haredi forces.

It is interesting therefore to read and hear of the perceptions of this situation within ultra-Orthodox society itself. The mass prayer protest condemning the Israeli Supreme Court was born out of a sense of deep frustration within the Haredi community.

This perception is that they are in fact the victims of a process of secular attrition, in which their values and interests are continuously being eroded. Not only has the High Court undermined exclusive Orthodox control on matters of conversion, but it has required them to accept non-Orthodox representation on Religious Councils and has affirmed its primacy over Rabbinic authority time and again.

Moreover all the promises that had they thought they had elicited from Prime Minister Netanyahu regarding legislation to circumvent the High Court and secure exclusive Orthodox control over matters of religious jurisdiction have come to naught.

These Orthodox interest groups perceive a rapid and increasing collapse of the "status quo" on matters of Religion and State in Israel established already by David Ben Gurion and maintained until now, that had determined those areas of national life in which Orthodoxy had control. In addition, they are facing an increasingly hostile reaction from the rest of Israeli society that resents the extent to which ultra-Orthodoxy benefits from the State coffers, while not sharing the defense and economic burdens. Furthermore, the vast majority of Israeli society and its elected leaders consider the latest attacks on the Legal System to be odious and deplorable. At the same time, Israelis are increasingly open to the idea of recognized participation of other streams of Judaism in the life of the country.

Recent ultra-Orthodox actions are in fact a desperate attempt to stem the progressing tide of pluralism and advances of civil society in Israel. In fact, as uncharitable as it may sound, the very reasons for the Haredi response should be a source of comfort for all those within the Jewish world who do not support their political agenda. Indeed, an objective assessment of legal and social trends in the Jewish State should actually give the majority of both Israeli and Diaspora Jewry, a much greater sense of optimism regards questions of Religion and State in Israel.

Moreover, while there has been criticism (especially amongst U.S. Jewry) of Prime Minister Netanyahu for kowtowing to pressures from the ultra-Orthodox, the fact is that—much to the chagrin of the latter—the Israeli government has not capitulated to Haredi demands to

circumvent the recognition of non-Orthodox conversions in Israel. In all fairness, this deserves a little more recognition.

Haredi frustration with this situation led them to convene the latest mass prayer protest against the judicial authorities of the State with the purpose of pressuring the candidates for the position of Prime Minister in the upcoming elections. The undeclared message was 'in order to get our support, you will have to curb the growing move towards pluralism in Israel supported by the Israeli Courts'.

In reality, the Haredi political leadership has gone "a bridge too far". There is a growing backlash from within the vast majority of Israeli society that is determined to prevent itself being hostage to such minority interests. As a result, the candidates for the position of Prime Minister are increasingly obliged to convince the electorate that they will not allow themselves to be cowed into submission. This can only prove salutary for the rule of law and democracy in the State of Israel.

These controversies have had the effect of introducing many U.S. Jews who lived in a world of fantasy images of Israel, to the complex socio-cultural reality of the State. That is not a bad thing at all, as long as it does not lead Jews to turn their back on Israel in disappointment. This would only be to cut off their noses to spite their faces. U.S. Jewry needs Israel, as Israel need U.S. Jewry. The future Jewish identity of our children and grandchildren is inextricably bound up with Israel. If we want our future generations to be able to identify with Israel, then we must do all we can to ensure that Israel develops in a manner that will enable them to do so. This of course, is both in Israel's as well as in Diaspora Jewry's interest. Accordingly, it makes no sense for American Jews to distance themselves from Israel. Not only should they continue their commitment to mainstream charities that support immigrant and social services, but they should support with even greater vigor, those activities and organizations promoting civil society, democracy, pluralism and diversity in Israeli society.

Through such activity, we can support the desire of the overwhelming majority of the people of Israel, which in this regard has been supported by its government, to ensure that Israel is both a Jewish state and a genuine democratic state rooted in the dignity and freedom of the individual.

Rabbi David Rosen is the Director of the ADL Israel Office. A version of this op-ed originally appeared in the Jerusalem Post on February 22, 1999.

Editor's Corner

A time to reflect

We are here as a community within a community, as Americans and as individuals who, with faith, reach out to each other. We do so with mutual respect, asking and receiving understanding and enlightenment.

At Passover, we retell the epic account of the biblical exodus as if we ourselves were fleeing the bonds of slavery. We feel the yearning for freedom that compelled our ancestors to undertake 40 years of harsh desert wandering. We imagine the horrors of a life of servitude, and recognize the benevolence of God for sending us Moses to demand our liberation. We let him lead us through the fearsome spectacle of the parted waters, with the Egyptian hordes in pursuit, into the vast and dangerous wilderness.

It is a *mitzvah* for us to be able to sit around our Passover tables and be able to retell the epic for ourselves, for our children and for our childrens' children. As we continue to reach out to each other with mutual respect and understanding let us remember the freedom that is so desperately missing in so many communities throughout the world.



Contents

Feature

Water-The Ultimate Solution 5
by Simon Griver

Weizmann Science Garden 8
by Ruth Heiges

The Secret Messages of "Spell Check" 11
by Rabbi Robert Alper

Barbara Boxer 12



14
by Sarah Hershenson

passover: 18

Did you know that in March 1946 36

DEPARTMENTS

Reviews 22
Medical 26
Temple News 30
Community News 33

The American Jewish Times Outlook

VOLUME LXVI Number 2
ADAR-NISSAN 5759

March 1999

Publisher
The Blumenthal Foundation

Editor
Geri Zhiss

Associate Editor
Estelle Hoffman

Art Department
Shirley Beatty-Typographer
Layout & Paste-up
Lelia Payton
Lydia Widenhouse

Production Manager
Gene McLeod

Production Assistants
Mary Aery
Bernice Coleman
Bobby Cook
Mickey Ennis
Clarendaelease Mounkassa

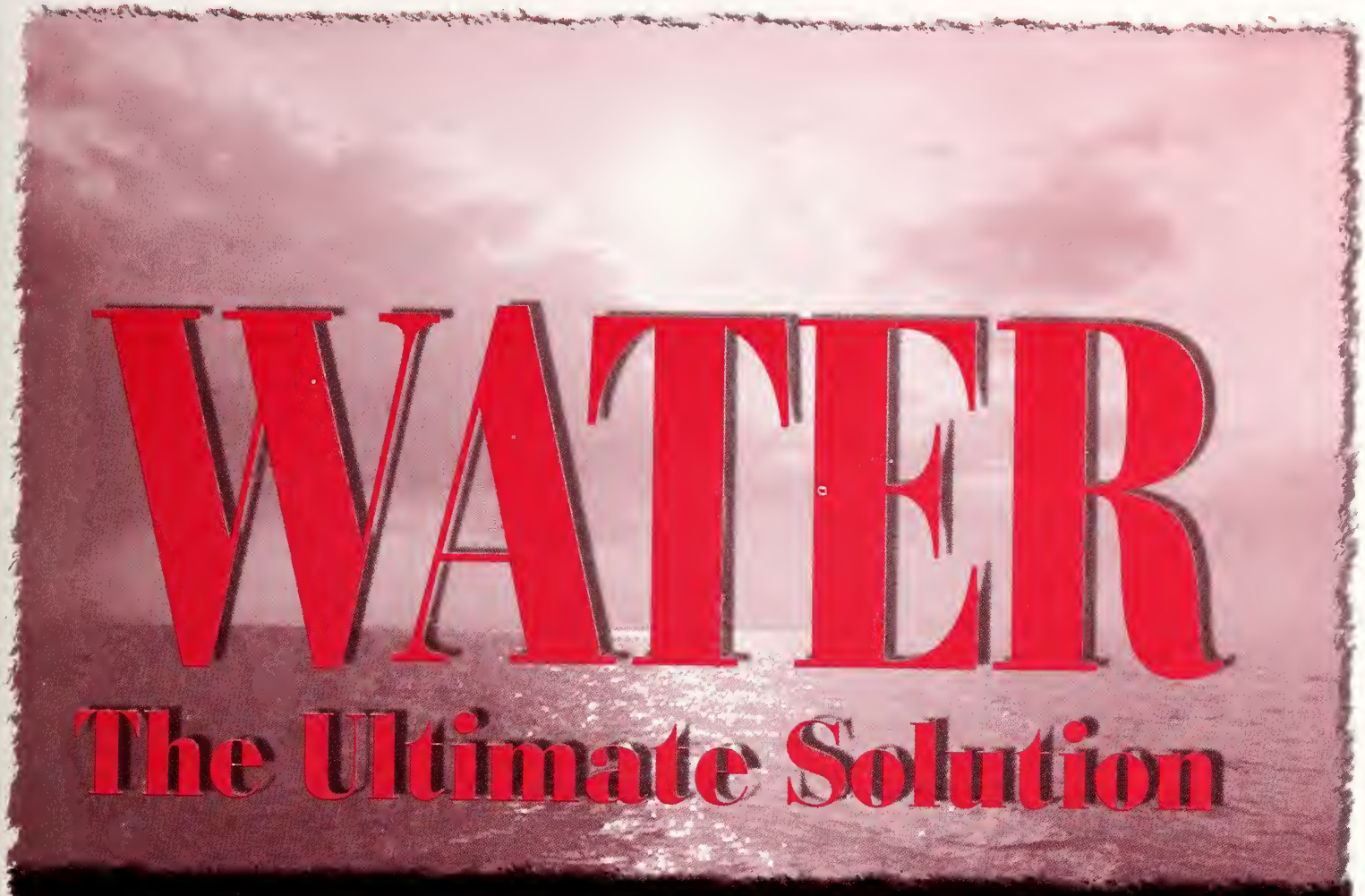
Contributing Correspondents
Marjorie Schachter
Lillian R. Wellisch

The American Jewish Times Outlook is
Published by
The Blumenthal Foundation
A Non-Profit Organization
1900 Wilkinson Blvd.
Charlotte, NC 28208-5670
704-372-3296
Fax: 704-334-9425
Internet address:
geri@vnet.net

Mail change of address, with label, to The American Jewish Times Outlook,
P.O. Box 33218,
Charlotte, NC 28233-3218.
Letters to the editor are welcome. They should be kept as short as possible and are subject to condensation.

Because of the volume of mail, not all mail can be published.

DEADLINE FOR FUTURE ISSURES:
April Issue – March 1
May Issue – April 1



WATER

The Ultimate Solution

by Simon Griver

Due to Israel's semi-arid climate, the country's water sources are unable to meet future water needs. As a result, Israel has had to focus on new technologies and more efficient systems, including remote control management techniques, sophisticated exploration and construction technologies, and conveying and irrigation systems, as well as desalination, reclamation of sewage water and cloud seeding.

The nightmare scenario in which Israel would run out of water has finally been laid to rest, thanks to a sophisticated range of technologies that have been able to compensate for the lack of rainfall in the region. This, together with efficient water management, has ensured that optimal use is made of the limited amount of water that Israel does have.

"Israel's water resources simply cannot meet future needs," explains Meirav Azulai, spokesman for the government owned Mekorot Water Company, a public utility which has overall responsibility for developing the country's national water supply systems. "Consequently we have had to focus on new technologies and more efficient systems."

The Heart of the Problem

At the heart of Israel's water problem is a semi-arid climate with regional and seasonal rainfall inequalities. Northern Israel enjoys a relatively generous annual average rainfall of 700mm while the south receives just 20mm in a year. But the abundant rainfall in the north and center of Israel, though similar in amount to the annual precipitation in Western Europe, falls in just a few heavy storms between November and March. In addition, during the long, hot rainless summers, much of the water that is saved is lost through evaporation.

During 1997, Israelis used about two billion cubic meters of water. Mekorot supplied two-thirds of this amount, while municipalities and regional councils supplied the remainder from local wells. Agriculture used nearly half of the water consumed in Israel, domestic use accounting for 40% and industry and other uses for the remainder.

Aquifers and the National Water Carrier

About one third of the country's new water comes from the Sea of Galilee and the River Jordan which feeds it, while nearly a third is contained in the Ta'ananim-Yarkon underground water arabesque which lies beneath Israel's inland plains between Haifa and Tel Aviv.

"In 1997 alone we pumped 27 million cubic meters back into this and other aquifers," explains Azulai, "to ensure that the underground water table did not get too low."

Israel has done remarkably well in making a limited amount of water go a long way. The National Water Carrier is one of the country's outstanding achievements, carrying water from the relatively wet north to the parched south. The invention of drip irrigation on Negev kibbutz Hatzerim in the 1960's was another factor in "making the desert bloom" and enabling the country to become self-sufficient in food as well as export $1.5 billion worth of fruit, vegetables, flowers and cotton each year.

Minimizing Water Loss and Inducing Rain

Computerized remote-controlled systems as well as state-of-the-art monitoring minimize water losses - a major problem even in the developed world. New seismological technologies have also assisted Mekorot in locating new underground wells. Furthermore, cloud seeding, which involves pilots flying into clouds and injecting them with iodine, thus inducing the clouds to release more water, has increased rainfall by an estimated 15%. Nevertheless, with Israel's current population of six million set to double in the next 40 years, it doesn't seem possible that water supply can keep pace with demand.

Purifying Sewage Water

But there are technological solutions. The first is sewage. A purification process has been developed which enables urban effluence to be cleaned and used for agriculture. Mekorot officials claim that the reclaimed water is clean enough to drink but at present the Ministry of Health only allows the water to be used for agriculture. In 1997, Mekorot supplied Negev farmers with 129.4 million cubic meters of reclaimed water from the Greater Tel Aviv area. This amount is set to increase with sewage purification plants currently being constructed by

the Ashdod, Netanya, Afula and Carmiel municipalities. Not only does sewage reclamation make a substantial amount of water available, it also offers environmental benefits as vast amounts of sewage are disposed of.

Desalination

However, the recycling of sewage water alone will not be able to meet Israel's future water demand. The real solution is desalination. Israel already has 24 desalination plants in the south transforming the salty waters of the Red Sea and the saline geothermal waters beneath the Negev and Arava into fresh drinking water. In 1997, Mekorot supplied 44,000 cubic meters of desalinated water, including half of Eilat's water supply.

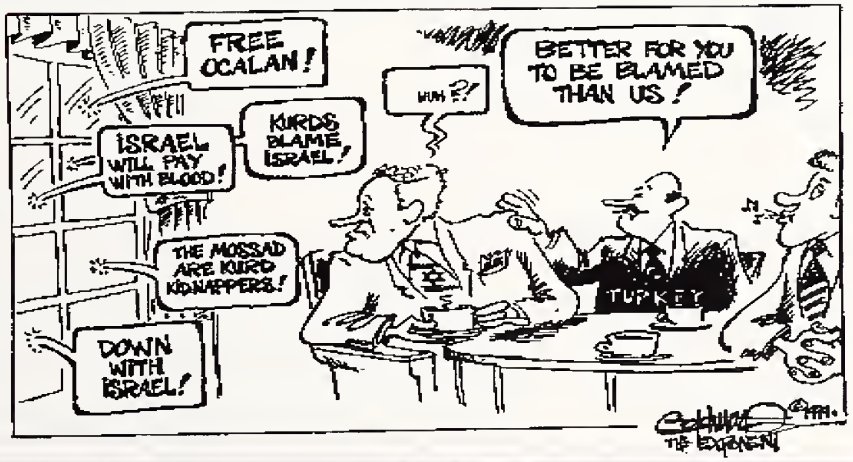
Yitzhak Kiriati, head of the Israel Export Institute's Agricultural Department, sees the country's pioneering reverse osmosis desalination technology as a major potential export industry.

"At present it costs us $1.20 to desalinate each cubic meter of water," he observes. "With technological fine-tuning and the construction of larger scale facilities we can probably get that cost down to 70 cents a cubic meter. For a developed country like Israel that's a small price to pay for guaranteed water supplies. But for the other countries in the Middle East and developing nations with a scarcity of water resources, desalination is probably too expensive a solution. Nevertheless, it can be an effective regional solution in some poorer countries that want to develop, say, a tourist infrastructure in an arid location."

Water and Peace

Meanwhile, Israel is acutely aware of the importance of water in the Middle East peace equation. Under the terms of the Israel-Jordan peace agreement in 1994, Israel must supply Jordan with seven million cubic meters of water per year from the River Jordan. For the more efficient use of water from the Yarmuk River, Israeli engineers are involved in projects with their Jordanian counterparts. Israel also supplies the Palestinian Authority with large quantities of water and recently built a desalination plant on the Mediterranean in the Gaza Strip.

The Middle East may not be blessed with an abundance of water, but thanks to leading-edge technology, Israel has proved that the scarcity can be overcome.



THE
FAMOUS MART
Famous Brands for Less

3870 E. IND. BLVD.
AMITY GARDENS
(704) 568-8723
M-W: 10-6 Th-Fr: 10-9
Sat: 10-6, Sun: 1-6

6600 N. TRYON ST.
(704) 596-3132
M-W: 10-6,
Th.- Fri: 10-9
Sat: 10-6, Sun: 1-6

FEEDOM MALL
(704) 392-3101
M-W: 10-7,
TH-FR: 10-9
SAT: 10-7, Sun: 1-6



WZPS photos courtesy of the Weizmann Institute of Science

NEW WEIZMANN SCIENCE GARDEN

A GIANT'S PLAYGROUND FULL OF WONDER AND ADVENTURE

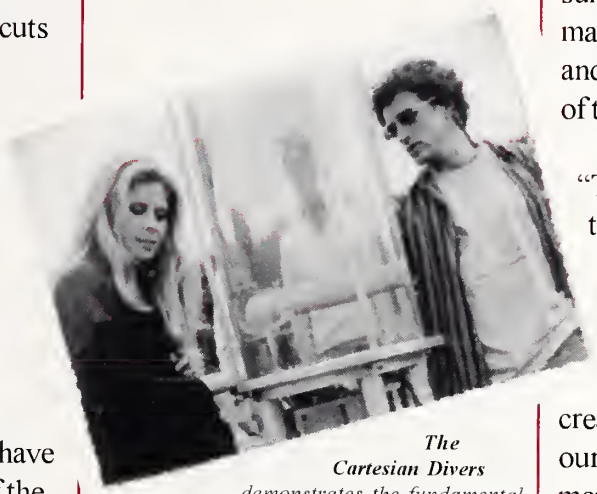
by Ruth Heiges

If science as a theme park sounds dull, one trip to the Weizmann Institute's brand new science garden will dispel that idea. Going well beyond the "please touch" concept of some science museums, visitors are invited to even climb on some of the installations in order to activate them.

The park's wave machine, which rises some 50 feet into the sky, the TrampoLuna, which cuts one's weight to only one sixth, simulating walking on the moon, and its Full Rainbow, which materializes in full-circle glory, with the aid of the sun and a sprinkler system, all provide visitors with a scientific visit full of wonder and excitement - a genuine adventure!

A wave machine rises some 50 feet into the sky; the TrampoLuna cuts one's weight to only one sixth, simulating the feeling one might have walking on the moon; a Full Rainbow materializes in full-circle glory, rivaling nature in a way which would have cheered Noah.

Unfettered by physical constraints, scientific experiments have burst out of the laboratories of the Weizmann Institute of Science, transforming part of the pastoral campus into a landscape which children might construe as a giant's playground. For the young, it's a day at a theme park. For the inquisitive, it's fun with science on the grandest scale imaginable. For all, it's an experience filled with wonder.



The Cartesian Divers *demonstrates the fundamental principles of buoyancy. Under normal conditions, one of the two "divers" in a tank completely filled with water, floats and the other sinks. Mysteriously, the floating diver sinks when a lever adds pressure to the tank. When the lever is pressed in the opposite direction, reducing pressure in the tank, the sinking diver floats.*
WZPS photo courtesy of the Weizmann Institute of Science.

Based on the success of a pilot project, which consisted of 30 hands-on installations manifesting scientific principles, the internationally renowned research center has given over a number of acres of its spacious and beautiful campus in Rehovot to an expanded adventure of 100 installations for children, youth, and their families. Some of the installations represent ongoing research at the institute, with all laboratory elements replicated. These include elaborate water systems and arrays of solar collectors, the latter used for powering some of the exhibits or serving as a functional element of the processes. The water height of a solar-powered fountain, for instance, is a function of available sunlight. Visitors are able to manipulate the various components and observe the immediate effects of their actions.



The Vortex *creates a large vortex - or whirlpool - in an enclosed column of water. By rotating an exterior crank, a turbine at the bottom of the water column will be activated. As its speed is increased, a vortex of water is created.*

"The word 'experiment' shares the same root as the word 'experience,'" notes Hanan Alon, Vice President of International Affairs and Public Relations. "We have tried to create a visit that is just that: turning our world of research and experiment into an unforgettable experience, which we now invite the public to share."

The stodgy name - The Clore Garden of Science - might make for a hard sell when you next bring your children to Israel. After all, science as a theme park never occurred to Disney. The promise of a genuine adventure, however, should quickly persuade them.

Going well beyond the "please touch" concept of some science museums, the visitor is invited to even climb onto some of the installations to activate them, such as the gigantic Archimedes Screw, which makes water flow *up*. It also goes beyond the scale of similar concepts at the science centers in India and the New York Hall of Science, at which the outdoor installations are an adjunct to buildings housing the main exhibits. Blessed with both space and Israel's temperate climate, over 90% of the Weizmann facility are outdoors, with indoor areas simply providing ancillary services (such as a restaurant and gift shop).

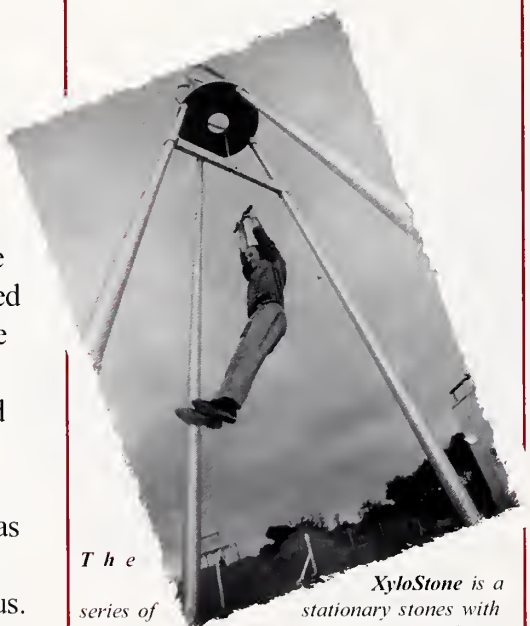
"Not only is the sky not the limit, it is an element in the presentations," notes Dr. Moshe Rishpon, director of the Youth Activities Section, which operates the Clore Garden of Science. "The sun, for example, is the necessary partner to the Full Rainbow, while a sprinkler system provides the water. In another installation, the sun's rays on a model of the planet earth, positioned on the correct axis, show the status of day and night around the world. For other phenomena, we've created exhibits from our imaginations, like the Monkey Man, whose crazy gyrations demonstrate chaos theory. Cumulatively, we are trying to convey a single unifying message: that, through enlightenment, science can increase our sense of wonder."



*The **Archimedian Screw**, which goes back more than 2,000 years, is still used today to raise liquids and move pourable solids, like gravel and coal. It comprises a large, threaded shaft - a screw - mounted at an angle and set inside a pond of water. As the attached turntable is rotated, water is captured in the spiraling screw and elevated.*

For now, installations represent only the physical sciences. So, thought already is being given to how some of the breakthrough biological and other research being conducted at the institute can be manifested in the future. Meanwhile, the expanded park is expected to attract some 150,000 visitors annually, compared to the 20,000 who visited during the pilot stage.

At the same time, the institute has also created a self-guided tour around other parts of the campus. The Levinson SciTrek features 11 "ViewPoints" at key locations, chosen for their significance to the history of the institute or to the scientific research conducted in the nearby labs. At each station, the visitor can enjoy a multimedia presentation on the science and the sites around that particular viewpoint.



*The **XyloStone** is a series of stationary stones with which one can make music. The secret, discovered in principle by the Greek Pythagoras more than 2,000 years ago, is that objects capable of oscillation resonate at predictable frequencies. The individual stones' length, width and height, as well as mounting and placement determine the pitch.*

Finally, visitors also have the opportunity to meet "the ghost of Haim Weizmann" in a multi-media program starring Haim Topol. This show is presented in the auditorium of the new Levinson Visitors Center, which also features a coffee shop and a gift shop.

By the spring of 1999, it is hoped that restoration work on Weizmann House will have been completed. Curiously, the home of Haim Weizmann - a scientist and Israel's first president, for whom the institute was named - which is adjacent to the campus, had not been part of the institute's domain until 18 months ago. Since receiving responsibility for this historic home from the government, the institute has undertaken renewing the house and its grounds. Upon completion of the renovation, Weizmann House will also become part of the visitor's experience.

"The art of today is the environment of yesterday, and by the same token, the science of today is the environment of tomorrow," was the philosophy of the late Prof. Amos de-Shalit, whose vision led to the establishment of the institute's Youth Activities Section, which operates the Clore Garden of Science. This distinguished nuclear physicist, who was a dedicated educator, maintained: "Both have to be taught to children in order to provide for the continuity of the human race and to develop respect for its place on earth."

E-mail

E-mail is wonderful. . . . However, if you are like me opening mail can be a very time consuming experience. I think I spend about 20 minutes just going though the jokes. So, to put my time to good use, I thought I would share some of the laughter. . .

How do crazy people go through the forest?
They take the psycho path.

What did the fish say when he hit a concrete wall?
"Dam!"

What do prisoners use to call each other?
Cell phones.

What do the letters D.N.A. stand for?
National Dyslexics Association.

What do you call a boomerang that doesn't work?
A stick.

What do you call cheese that isn't yours?
Nacho Cheese.

What do you call four bull fighters in quicksand?
Quatro sinko.

What do you get from a pampered cow?
Spoiled milk.

What kind of coffee was served on the Titanic?
Sanka.

A Time to Laugh

Rabbi Bob Alper is a stand-up comic and author of ***Life Doesn't Get any Better Than This.***
Visit him at www.bobalper.com.



The Secret Messages of "Spell Check"

Let the twenty-first century dawn. I'm ready. Got a megagigabite computer, CD with speakers, a color printer, a scanner, Internet connection (Guffaw@compuserve.com) and even a web site (www.bobalper.com). Most important, I have a magic number. 362-2921, taped just below my screen.

With that last piece of information, I can do anything. It's the phone number of a nine-year-old neighbor who shows me how to use all this stuff.

One of the neatest features actually corrects my spelling. In various computers the program is called either "AutoSpell," or "Spell Check," or "How Did They Let You Out of Elementary School?" and it works by underlining the offending word in green as you type or by doing a once-over after you've finished the document. Sort of like a censorious mentor looking over your shoulder.

Problem is, the developers of these programs were not Jewish.

Those invisible coaches are right on target when they remind me that "psychosis" has a silent h in it. But what happens when I type a perfectly good and accurately spelled word from my Hebrew/Yiddish heritage? I get an electronic smack on the wrist.

"Purim," I typed, and the screen disagreed, suggesting that what I probably meant to type was "purred," "primped," or "peril." Well, "peril" was pretty close, when you think about the story of that holiday, but it's Purim that I wanted to write.

The word "shul" didn't strike their fancy either. Naaah. You must mean "shell," "shill," "shuffle," or "shuttle." That last suggestion's not bad, given the fact that, for many families, shul membership is predicated on car-pool availability.

At least with "latke" the correction remained within the food realm. "Latte," was the sole suggestion. "Shabbat" was referred to "sherbet." (A clever rabbi will make a good sermon out of that some day, comparing the sweetness of sherbet to the delight of Shabbat.).

The first suggestion for correcting "Kippur" was, believe it or not, "chipper." There's a contrast. "Kippur" evoked a slew of additional terms, including "copier," "caper," "skipper," "nipper," "dipper," "ripper," "sipper," "tipper," "zipper," and, my favorite, "keeper," which, I imagine, is a Maine pronunciation of kipa.

Of course, how could I not try the word "tuchis"? Not surprisingly, the system didn't recognize it. Instead, I was directed to "touch-ups," which, I suppose, has something to do with liposuction.

Finally, in exasperation, I typed "Oy." Nope. No such word. I was referred to "Oyo," which I couldn't find, even in my old-fashioned paper dictionary. The only thing I could figure is that it's a variant spelling of Ed McMahon's famous yell.

My computer also has a program called "Grammar Check." But I ain't no way going into that.

Barbara Boxer



Barbara Levy was born in 1940 to Ira and Sophie Levy and grew up in a lower middle-class neighborhood in Brooklyn. The Levy home followed kosher dietary rules, but Barbara's parents did not consider themselves overly religious. "My father was against the organized aspects of religion," Senator Boxer remarked. Still, she retains fond memories of Seders and Jewish holiday celebrations at home. "It was another time," she says. "I grew up in the last generation of warmth and that old-time [Russian Jewish], immigrant family of love."

Her hope was to become a stockbroker but she grew frustrated when she found that getting the kind of job she wanted was nearly impossible. Though she had passed her qualifying exams, she says, "I was told, 'Women don't do this.'" That frustration led her into the world of politics.

Visiting relatives in northern California, Boxer convinced her husband it was time to move. They settled in Marin County where they raised their two children, Doug and Nicole.

While her husband pursued his legal career, Boxer searched for ways to become active in public affairs. This was the era of Vietnam and the civil rights movement, and she knew she wanted to get involved in something worthwhile outside her home. She looked around for a worthy local project with which to start. Inviting a group of neighborhood women to her backyard one-day, Boxer helped to organize a program to counsel high school dropouts. It was successful enough eventually to be taken over by the county school system.

From 1974 to 1976, Barbara Boxer worked at the weekly newspaper, the *Pacific Sun*. She also served as a district aide to Representative John Burton, a Democrat. By now she called herself a "tough, unapologetic Democrat."

From 1976 to 1982 she served on the Marin County Board of Supervisors and from 1980 to 1982 was its first woman president. Barbara Boxer has not lost an election since 1976.

In 1982, Boxer won a seat in Congress, her first of five terms in the House of Representatives. She began her career in Congress with a highly publicized attack on Pentagon coffeepots that she discovered cost $7,622 each. She continuously rattled the Pentagon for condoning waste in the military. She fought in Congress against the AMX tank, the B-2 jet bomber and other expensive armaments that her male colleagues were constantly supporting.

Later, when she ran for the Senate, Boxer promised that her first move toward reducing the deficit would be to end the $150 billion subsidy of U.S. defense of Europe and Japan.

Boxer was considered one of the most liberal voices in the House. She focused on women's rights, gay rights, the environment, health care and AIDS research.

In 1989, Boxer won support from most female members of Congress when she challenged Illinois' Henry Hyde, who was against her campaign to restore Medicaid funds in order to pay for abortions for victims of rape or incest. What was ultimately named the Boxer Amendment passed both houses of Congress before President George Bush vetoed it. An unsuccessful attempt was then made to override the veto. Seventy percent of the female Congressional Representatives voted to override the veto, in contrast to just fifty-four percent of the men.

In the fall of 1992, Boxer ran for a full six-year term to become the successor to retiring Democrat Alan Cranston. She ran against Republican Bruce Herschensohn, an arch-conservative Jewish television commentator, for the U.S. Senate. She argued that male Senators could not be trusted to promote womens' issues; only a woman would do.

No other Senate race offered such a clear ideological choice with Barbara Boxer stressing her liberal agenda for abortion rights, environmental coastal protection and heavy military cuts. Herschensohn, for his part, argued for a flat tax, against abortion, and for an end to environmental regulation.

It was a tough race. Herschensohn cut Boxer's comfortable twenty-point lead in half by late October due to an effective series of television ads criticizing Boxer. He branded her a Washington insider who wrote overdrafts on the House bank.

Both Boxer and Herschensohn were considered pro Israel; the Republican, however, scored some points by accusing his opponent of voting against foreign aid and military assistance bills that included aid for Israel. Those votes made Boxer somewhat suspect among the Jewish community. She rarely mentioned Israel during her Senate campaign. Early in the race she spoke at a Jewish rally in San Francisco and failed to mention the words "Jewish" or "Israel." Later, at a similar event in Los Angeles she did mention Israel but only briefly; she concentrated more on domestic and gender issues.

At a late October rally in Santa Monica, Boxer did say that Israel was "our best friend in the Middle East." She also favored moving the American Embassy from Tel Aviv to Jerusalem, something Israeli leaders have also pushed for over the years.

When Boxer and Feinstein won their Senate races, it marked the first time that the state was represented in the Senate by two Jews.

Many voters, it was believed, did not realize that Boxer, or Herschensohn for that matter, were Jewish, another reason why Judaism played such a small role in the campaign. Boxer turned up at an Hadassah rally and was surprised to learn that so many people in the audience did not realize she was Jewish.

On Election Day, the race was too close to call. Barbara Boxer won by a narrow margin, receiving 4,856,103 votes to Herschensohn's 4,288,284 votes. She became one of ten Jewish senators. Thirty-three fellow members of Congress were Jewish.

When Barbara Boxer and Dianne Feinstein won their Senate races in that 1992 election, it marked the first time any state had sent two women to the upper house. It also marked the first time a state was represented in the Senate by two Jews. Boxer and Feinstein were also the first Jewish women to make it into the Senate.

Appearing on NBC television the day after the election, Boxer said she felt that the women who had won in the elections had a shared vision of the future. "New priorities, [a new] domestic agenda, really having a pro-family America," she said.



Connoisseurs of Schmaltz with a Touch of Garlic

by Sarah Hershenson

The great loss of European Jewry in the Holocaust resulted in the loss of a tremendous cultural heritage. Unfortunately, the newly founded State of Israel exacerbated that loss by banning Yiddish films, and making it a criminal offense for a native born Israeli to act in Yiddish! The language was looked upon with disdain as representative of the life and hardships of the ghetto.

The revival of interest in Yiddish culture in recent years resulted in the founding of "Yiddishpiel," now celebrating its tenth anniversary, which plays to packed houses in Israel and abroad, and to audiences of all ages.

"The stories in the Yiddish Theater are, perhaps, naive with bitter-sweet humor, pathos, and side-splitting belly-laughs," says Yiddishpiel's director, Shmuel Atzmon. "But that is life. Jews are not connoisseurs of caviar. We are connoisseurs of *schmaltz* with a touch of garlic."



It is remarkable that in Israel, where Hebrew is the proudly spoken language, Yiddish is alive and well, both on the street and in the theater. As the Tel Aviv based Yiddishpiel theater troupe celebrates its tenth anniversary with sold out performances in Israel and abroad, it is apparent that, even today, Yiddish for Jews everywhere is more than just a language. For many identify with its nuance, its gestures, the irrepressible cadence of its words, and the tuneful melodies of songs that burst from a vibrant soul. It is representative of the life and culture of the ghetto - the strivings, hardships and joys.

"We are celebrating so many achievements," says Shmuel Atzmon, Yiddishpiel's artistic director. "Our anniversary celebration program, *Gut Yom Tov, Yiddish* [Happy Holiday, Yiddish] celebrates both 50 years of the State of Israel and the tenth anniversary of the Yiddishpiel, and we honor them both. The show opens and closes with the entire cast in glittering evening dress and tuxedoes, setting the stage for a festive evening of song, monologues, comedy, and short skits that fill the heart with nostalgia and joy."

The show was so successful that *Gut Yom Tov, Yiddish* was performed in November at the Tel Aviv Opera House to a sold out audience, and videotaped and screened outside for the hundreds of people unable to obtain tickets.

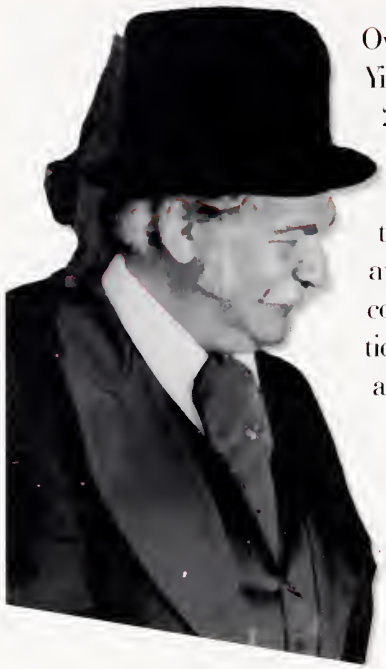
Yiddish, a hallmark of European Jewish culture, was not always looked upon kindly in Israel. Rather, there was a period when it was held in disdain because it represented the life and hardships of the ghetto. In 1929, the famous Yiddish actress Molly Picon traveled to what was then called Palestine where instead of cheers, she was welcomed with jeers and insults. Only after the intervention of Israel's poet laureate, Haim Nachman Bialik, did her show go on. On September 8, 1930, things took a turn for the worse when a notice appeared in the Israeli press that cinemas were not allowed to show Yiddish films. In 1951, it became a criminal offense for a native born Israeli to act in Yiddish!

In the 1960's, many new performers to Israel, like Shmuel Atzmon, who made aliya from Romania, drifted between the fledgling Hebrew Theater and the small Yiddish stage. As a matter of fact, Atzmon flatly states that during those years he was the leader of the 'storm and fury' of the avante garde Hebrew theater. Now he has returned to his roots and the Yiddish stage. He feels that people are coming back to the Yiddish theater because they've had enough of the 'salt, pepper and vinegar' of plays that deal critically with society. "We lost a lot of the soul of those years of Hebrew drama," he reflects. "Now we are trying to bring the public back."

Even though the formal prohibitions against Yiddish were removed in the 1970's, the biggest boon to Yiddish took place in 1979 when Isaac Bashevis Singer, whose books were written in Yiddish, was awarded the Nobel Prize for Literature. This recognition of

the beauty of the Yiddish language provided a "transfusion" for the Yiddish Theater. "Just as Isaac Bashevis Singer said that he would keep writing in Yiddish for the lone Jew who would arise from the grave in the day of the Messiah and ask for I. B. Singer's latest book in Yiddish," quips Atzmon, "so we will continue Yiddishpiel theater performances."

Yiddishpiel was formed with the aid and encour



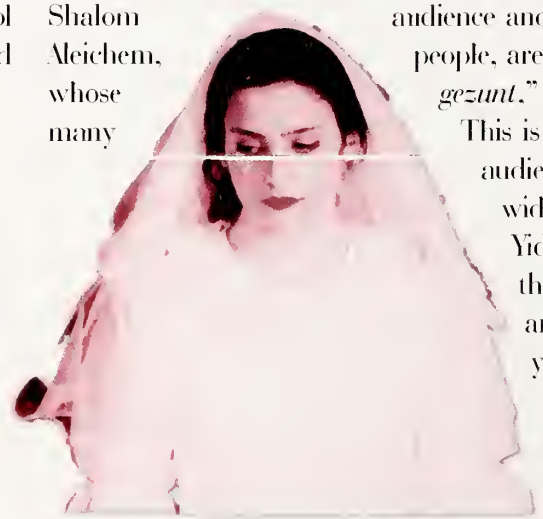
agement of former Tel Aviv mayor, Shlomo Lahat, towards the end of 1987. "Today, ten years on, we sell over 50,000 tickets per year," says Rachel Limon, President of the Friends of Yiddishpiel. "We do some 60 performances throughout Israel every year, in addition to 80 performances in our super, modern, home theater in Tel Aviv's ZOA House, which was donated in 1989 by Americans Cecil and Leon Fiszman. To aid audience enjoyment, we received a donation of some $25,000 from Abraham Lerner from England to provide simultaneous translation headphone devices that enable our audiences to enjoy Yiddish plays in Hebrew and in English."

Over the years, Yiddishpiel has staged 27 different productions and participated in 12 international festivals. Just as audience members comprise three generations, so, too, do the actors involved in Yiddish Theater. In 1995, Yiddishpiel opened its first Studio for Young Actors, and 14 new, young actors participated in 480 hours of professional instruction in the Yiddish language, culture and acting techniques. In 1997, they performed their own successful production of *The Romanian Wedding* and have since become involved in the troupe's professional performances.

Weddings occupy a special place in Yiddish plays. *The Romanian Wedding*, for example, is the favorite of actor Carol Marcovitz who performed for 22 years in over 120 different roles with the Yiddish Theater in Bucharest, Romania. "The Yiddish Theater is so successful and desirable in Romania that its actors and actresses are mostly non-Jews," he says. "It is wonderful for me to be in Israel and perform in the *mamloshem* [mother tongue] before Jewish audiences and with Jewish actors."

Actress Monica Wardimon, who plays the female lead in *The Romanian Wedding*, agrees. She came to Israel from Romania in 1976, after being a star performer on the Yiddish stage and Romanian TV. "Performing with the Yiddishpiel is a special honor," she says.

"The stories in the Yiddish Theater are, perhaps, naive with bitter-sweet humor, pathos, and side-splitting belly-laughs," says Shmuel Atzmon with a wry smile. "But that is life. Jews are not connoisseurs of caviar. We are connoisseurs of *schmaltz* with a touch of garlic, like Yiddish stories. Writers like Shalom Aleichem, whose many stories we have adapted for stage, wrote with a lot of *schmaltz*. But he knew how to put it in the right places. *Schmaltz* is healthy if you know how to use it."



Writer and Yiddish performer, Morris Schwartz, certainly knew how to use it when he wrote his monologue, *The Drunken Chazan*, which is currently being performed by Carol Marcovitz. It is the story of a once famous *chazan* (cantor) that stopped singing in the synagogue because he felt that people were more concerned with money and prestige than in helping his poor, sick daughter. After his daughter died he made a vow never to sing again, but he did voice hope that, when the children come on Simchat Torah, things will be better. His last words to Yankele, to whom he tells the story and who personifies the audience and the Jewish people, are "*Sei gezunt*," "Be well." This is exactly what audiences worldwide wish the Yiddishpiel in this special anniversary year.

"For Passover: To Get Your Prayers Answered, Make the Effort"

by Rabbi Irwin Katsof

Many people relate to Passover the way my friend CNN talk show host Larry King does. As Larry sums it up in his inimitable way: "They tried to kill us. We won. Let's eat."

But the truth of the matter is that the story of Passover contains many deep lessons that reverberate through time to this day. One of those is how to get your prayers answered. It is amazing to me how many people want to know; it has been one of the most frequently asked questions that I've encountered since the publication of "Powerful Prayers," a book Larry and I co-authored.

So, in the Passover story, we find the key. The escaping Israelite slaves have just reached a dead end. The Pharaoh's army is in hot pursuit, but there is no place to run; the Red Sea stretches out before them and it is either die by drowning or die by the sword. Of course, they panic and cry out to heaven in prayer. Moses stretches out his hand over the water, the wind is blowing mightily, but nothing happens. They continue to weep and pray, weep and pray. Then, one person, a man named Nachson, steps into the water and starts wading in. He wades in deeper and deeper; he keeps forging forward until the water is up to his neck.

And then the miracle happens—the waves suddenly recede and the sea splits.

The point is obvious—you can't stand on the shore just praying, you have to jump in, and then G-d will aid your effort.

A friend of mine, a fellow named Shraga, learned this lesson in a fascinating way. At the time he had been thinking about getting married and so he was praying for a wife. He had heard that your best change of getting your prayers answered was to pray in Jerusalem, at the Western Wall, for 40 consecutive days. A wife was an important thing to pray for, so Shraga decided to pull out all the stops. He thought that going to the Wall for 40 consecutive days would sure count as making an effort in G-d's book.

So he started his prayer program. Of course, he had a very definite idea of what kind of woman he wanted to marry and he prayed for this special woman to cross his path, look his way and say "I do." A tall order, but G-d runs the Universe so it should be a snap for Him.

As Shraga tells it, "At first I treated this exercise of praying for 40 days straight as some kind of magical metaphysical ploy to butter up G-d and score brownie points. But as the days passed, I began to understand the power of prayer. Because it occurred to me to ask what would a woman with the qualities I desired want in a husband? Would she not have very high standards also? Would I meet these standards? As I prayed I realized that making the effort meant that I had to work on myself to be worthy. I went through a period of self-examination and solidified my commitment to confront my shortcomings and developed a plan to overcome them."

The remarkable thing is that two days after his 40 days of praying were up, Shraga met his wife, Keren, and she was everything he had prayed for. G-d had answered his prayer. But Shraga was not the same man who started praying some six weeks before.

Shraga had discovered the power of prayer as a tool of self-transformation, besides developing the habit of connecting with G-d every day. Making the effort always pays off in one way or another.

It is important to realize that all prayers are answered. But sometimes G-d's answer is no. We don't have a way of guaranteeing a positive answer, because only G-d knows what is good for us right now, but we can avoid the pitfalls that are sure to get us a negative one. One of those pitfalls is praying without making an effort yourself.

There is an amusing story told about a man who prayed to win the lottery. Everyday he prayed, and he put his heart into it. Finally, one day, he heard a heavenly voice speak: "Alright already, I will make sure you win the lottery."

The man was beside himself. "Thank you G-d. Thank you. Thank you."

"You are welcome," said the heavenly voice. "But you have to do me one favor."

"Sure, sure, anything."

"Buy a ticket."

Rabbi Irwin Katsof is the co-author of "Powerful Prayers" written with CNN talk show host Larry King. He is also the Executive Vice President of The Jerusalem Fund of Aish HaTorah.

passover:

One of the three PILGRIM FESTIVALS or HARVEST FESTIVALS.

Passover is the festival of freedom, commemorating the redemption of the Israelite slaves from Egypt and pointing ahead to the final redemption of the world in the age of the Messiah. It is also the time of the barley harvest and the end of the rainy season. The lunar CALENDAR must be adjusted by the addition of an extra month, where necessary, so that Passover always falls in the spring. No leavened bread may be eaten for the whole festival, and a day before Passover begins, all leaven is cleared out of the home after a search for any crumbs that may be hidden in nooks and crannies. The festival lasts for seven days beginning on the evening before the fifteenth of nisan, the night of the EXODU. MATZAH is eaten at the seder to remind the participants of the bread of slavery eaten in Egypt, and Passover is also known as 'chag ha-matzot,' 'the festival of unleavened bread.' The end of Passover is the time when the Israelites crossed over the Red Sea.

The mystics saw Passover as a celebration of the marriage of the Community of Israel, symbolizing the female name of the festival originates in the last of the ten PLAGUES, when the Egyptian firstborn children were slain by God, who 'passed over' the houses of the Israelites, which had the blood of the Pascal lamb smeared on their doorposts, and spared their firstborn.



CHAROSES

3 apples, chopped
1/2 cup ground nuts
1/2 tsp. cinnamon, or more, if desired
sweet wine to taste and moisten

Mix all ingredients; add enough red wine to blend well.
Serve individual portions if you wish.

MATZO BALLS

(very light matzo balls)
1/2 cup matzo meal
2 eggs, lightly beaten
2 tbsps. chicken fat
2 tbsps. seltzer
1 tsp. salt
pinch pepper
(Pinch cinnamon if desired)

Add fat, matzo meal, and seasonings. Blend well. Add seltzer. Cover bowl and refrigerate for at least 1/2 hour. Boil a kettle of salted water. Form balls and drop in. Cover and boil 3/4 hour. Do not pick up cover. Place cooked balls in hot soup.

ROAST PULLET

5 lb. pullet
1/2 cup boiling water
2 tsps. salt
1/2 tsp. pepper

Stuff the pullet and sew the opening or fasten with skewers.Season with the remaining salt, pepper. Place in a roasting pan. Roast in 4250 oven 45 minutes, turning the pullet to brown on all sides. Add the water; reduce the heat to 350' and roast 1-1/2 hours longer, or until pullet is tender. Baste occasionally. Serves 6.



PASSOVER
Recipes

Hard Boiled Eggs... Salt Water

Gefilte Fish
Chicken Soup
Matzoh Balls
Roasted Pullet with
Matzoh Walnut Stuffing
Stuffed Matzoh Balls
Asparagus -Cranberry Mold
Matzoh Kugel
Potato Kugel

Fruit Compote
Chocolate Walnut
Sponge Cake
Banana Sponge Cake
Date Torte Mandelbrodt
Honey Cake Jelly Roll

Matzoh Pudding
Hard Sauce
Matzoh Chremslach
Cinnamon Sticks
Sponge Cake
Citrus Refrigerator Cakes

LEMON BUTTER ASPARAGUS

1 bunch asparagus -steamed
Sauce: 2 egg yolks
3 tbsps. butter
11/2 cup light cream
2 tbsps. lemon juice
1/4 tsp. salt

Put yolks and cream in top of double boiler. Cook over hot water until thick. Remove from heat and gradually stir in butter, then lemon juice and salt.

more recipes on page 20

MATZO -NUT STUFFING

(makes approximately 9 cups - enough for stuffing one lg. turkey or 2 small turkeys)

1/2 cup vegetable shortening
2 cups finely chopped onion
3 eggs
1 tsp. instant meat tenderizer
1 cup finely chopped celery
freshly ground pepper, to taste giblets, chopped
1 cup chopped pecans
2 cans condensed clear chicken soup
12 matzos, broken (or 7-1/2 cups matzo farfel)
1-1/2 tsp. grated orange rind

In hot fat in large skillet, saute onion, celery and nuts:add chopped uncooked giblets and matzos and brown lightly.Beat together eggs, meat tenderizer, pepper, soup and orange rind. Pour over matzo mixture; toss lightly to mix.

CRANBERRY SALAD

1 orange, medium-sizewhole, coarsely ground
1/2 cupcoarsely chopped walnuts
2 3-oz. pkg. raspberry gelatin
2 lb. cans whole cranberry sauce
3-1/2 cups sweet red wine (use passover wine)
1 cup celery

Heat 1 cup wine just below boiling point. Dissolve gelatin. Add rest of ingredients. Pour into mold. Chill till firm.

POTATO KUGEL

4 cups cubed potatoes
(about 4 medium potatoes)
1/4 tsp. pepper
1/4 cup oil
3 eggs
1 lg. onion, quartered
1/3 cup potato flour
6 sprigs parsley
(stems removed)
1-1/2 tsp. salt

Put potatoes into blender and add cold water to cover. Cover and process on high speed a few seconds, until potatoes are grated. Drain well. Put remaining ingredients into the blender container. Process until parsley is chopped. Mix batter thoroughly with well-drained potatoes and turn into greased 1-1/2 quart casserole. Bake at 350 for 1 hour or until brown. Serve hot. Serves 6-8.

MATZO KUGEL

6 matzos, broken
4 tbsps. oil
1 tsp. salt
1 lg. onion, diced
3 eggs, beaten
dash freshly
ground pepper

Soak matzo in cold water until soft. Drain and squeeze out extra water. Fry onion in fat (can use Nyafat)until light golden brown. Pour over matzo and stir. Add eggs and seasonings. Place in greased 1.2 x 7 x 2 pan and bake at 375 oven for 45 minutes. Serves 6. This will taste better if allowed to stay about 20 minutes before baking.

PASSOVER CHOCOLATE WALNUT SPONGE CAKE WITH MOUSSE FILLING

10 eggs(or 9 jumbo size)
1-1/3 cups sugar
1/2 cup cake meal
1/4 cup potato starch
1/2 tsp. instant coffee
1/4 cup orange juice
1 tbsp. cocoa
1-1/2-2 cups chopped walnuts
3 semi-sweet bitter
chocolate bars(1-1/2 oz. each)
German chocolate
1 tsp. grated orange rind

Separate eggs. Beat yolks with 1 cup sugar. Sift dry ingredients. Add alternately with orange juice. Beat whites with a pinch of salt until almost stiff. Gradually add 1/3 cup sugar. Fold yolk mixture into white mixture.Fold in nuts, chopped chocolate and rind. Bake in ungreased tube pan at 325 for one hour. Invert and cool. After it cools, slice horizontally twice to make three layers, then spread filling between layers, and on top.

Mousse Filling:

1/3 cup sugar
1/4 cup water
1/4 tsp. instant coffee
5 eggs, separated
1/2 tsp. grated orange rind
4 bars semi-sweet chocolate
(1-1/2 oz.each) German chocolate

Combine chocolate, sugar and water in top of a double boiler. Stir until smooth; cool. Beat 5 egg yolks until lemon colored and thick. Add 1/4 tsp. instant coffee.Beat five egg whites until stiff. Add orange rind. Fold into chocolate mixture. Spread on cake. If desired, the finished cake may be topped with whipped cream lightly sweetened with confectioner's sugar.

PASSOVER BANANA SPONGE CAKE

8 eggs, separated
6 tbsps. Potato starch
3/4 cup sugar
6 tbsps. cake meal
1/4 tsp. salt
2 sm.. mashed bananas
2 tbsps. sweet wine
3/4 cup nuts

Beat yolks until light. Add sugar. Beat until fluffy. Add mashed banana. Add wine and nuts to yolk mixture. Sift in flour, a small amount at a time, stirring after each addition. Stiffly beat the egg whites and fold them in.Bake in an angel food pan in- a 325 oven about 1 hour and 10 minutes.

PASSOVER HONEY CAKE

1 cup honey
1/2 cup sugar
1 cup milk or 1 cup water with 1 tsp. instant coffee mixed into water. Milk makes a moister cake
1-1/2- 1-3/4 cup cakemeal, sifted
2 eggs, separated
1/4 tsp.powdered cloves
2 tbsps. brandy or Passover wine (generous tbsps.)
1/4 tsp. allspice
1/2 tsp. cinnamon
1/2 cup chopped walnuts or almonds
1/4 cup vegetable oil

Heat honey, milk or water and sugar until sugar is dissolved. Put aside to cool. When this has cooled, beat the egg yolks and add it to the honey mixture. Add the brandy and mix well. Add the shortening. Fold the cake meal into the mixwre and then the stiffly beaten egg whites. Add the nuts and turn into a greased or lined loaf pan. Bake in a 325 oven from 75 to 90 minutes. Cool about 15 minutes and remove from pan.

PASSOVER

DESSERTS

MATZO PUDDING

6 matzos (Goodman rounds are best)
1/2 lb. butter
2 cups. granulated sugar
1+ eggs, separated
1 tsp. vanilla pinch of salt
1 cup raisins (soaked and puffed)
1/2 cup chopped almonds
cinnamon and nutmeg to taste
1 qt milk or
1 pt. cream

Soak matzos overnight in milk or cream. Cream butter and sugar well. Add egg yolks, vanilla, and salt. Beat well. Add raisins, almonds, matzo mixture, cinnamon and nutmeg. Stir. Beat egg whites stiff and fold in. Pour mixture into two round buttered pans. Bake in 350 oven for 3-1/2 hours; or until brown, and set.

Hard Sauce:
1/2 lb. butter 1 cup plus 6 tbsps.
3 egg yolks super fine sugar
1 oz. whiskey
Cream well. Pour over Matzo Pudding.

MANDELBRODT

1/2 cup oil
1/2 lemon, juice
3 eggs
2-1/2 cup cake meal
1 cup sugar
1/2 cup chopped nuts
raspberry jam, sprinkling of cinnamon and sugar

Mix oil, eggs, sugar, juice, cake meal. Let stand 20 minutes. Divide dough into 4 parts and roll each between 2 sheets of waxpaper. Spreadwith.jam and sprinkle nuts over. Fold in thirds, lengthwise. Place on cookie sheet. Sprinkle with cinnamon and sugar.Bake in 350 oven 20-30 minutes or until brown. Cut while still warm.

Reviews

The Turning of the Year

By Bill Martin Jr.
Illustrated by Greg Shed
Harcourt Brace & Co. 26 pp.
$15.00
Reviewed by Estelle Hoffman

The Turning of the Year versifies each month of the year with a very short rhyme and a beautiful double page painting suited to the season's appearance and activities.

This is a book for the very young child, and it will suggest extended conversation as the lines are read and pages are turned. This will also encourage learning the names of the months as the story is reread. The quality of the cover, paper and printing are unusually fine.

Bill Martin Jr. has written more than two hundred children's books and promotes the use of literature to teach reading throughout our country.

Illustrator Greg Shed is a popular illustrator of children's books, including *Dandelions* and *Casey Over There.*

IBN 'Abbad of Ronda: Letters on the Sufi Path

Translator and Introduction, John Renard, S.J.
Preface by Annemarie Brigitte Schimmel
Classics of Western Spirituality
238 pp.
Reviewed by Estelle Hoffman

In our current period of interest in the spiritual, readers are turning to books on spirituality and mysticism in traditions of cultures throughout the world.

This seems to be a contradiction to the present, pervading materialism and consumerism of which there is much criticism, to say nothing of the accusations of our declining morals. If there be an explanation for this inconsistency, I cannot understand it.

In the abundance of new publications in this vein, we have this new translation by John Renard, born in 1944, a Roman Catholic priest of the order of the Society of Jesus. He has a Ph.D. in Islamic Studies of Harvard, Department of Near Eastern Languages and Civilizations. He teaches Theological Studies at St. Louis University, and he teaches in the areas of spirituality and religion and art.

Ibn 'Abbad of Ronda was born in Ronda, Spain, in the 14th century and studied under masters in the Sufi tradition. There has been a great deal of misunderstanding recently of Sufism, due in great part to writers who were acquainted with later periods, especially in Persia. There have been a variety of Sufi sects, all originating from the base of Islam.

This book consists of sixteen letters (of many extant) written by Ibn 'Abbad. He moved from Spain to Morocco, where the only non-Moslems were Jews. Jews were treated fairly well, but required to practice their religion privately. Fundamental principles of Sufism are compatible with Judaism in most respects, with the greatest emphasis on the unity of God and His omnipresence. The superiority of Mohammed over all other prophets is also fundamental in the creed.

Ibn 'Abbad was a mystic, and difficult for Western minds to understand. Included are many translated prayers that are interesting. The extensive preface and introduction prepare the reader for the sixteen Letters that follow.

Since there are followers of the Sufi tradition among us in our society, this book is important, because it helps to explain Sufism to us. Its origin is very old, preceding by many centuries the lifetime of Ibn 'Abbad.

Jewish Woman's Book of Wisdom

Edited by Ellen Jaffe-Gill
Birch Lane Press Carol Publishing Group 195 pp. $14.95
Reviewed by Estelle Hoffman

The voices of Jewish women throughout the ages are heard in this book, some traditional, many courageous and inspirational. Especially notable are women of our time, many intellectual, some emotional. All speak for the personhood of the individual woman, so often sublimated in the past by the dominance of men in Jewish life.

Silent rebellion has been a common reaction to the facts that governed our existence. Only occasionally have we heard loud protests. Only in recent time has there been a movement to elevate our position, approaching equality with men.

Selections in this book of Wisdom range from pious words spoken in the 17th century, to philosophy of women like Susannah Heschel and Bella Abzug in our own world today. Even Joan Rivers and Roseanne are contributors. The variety is vast.

This should be a book of interest that leads to extended thought provoked by the prose and poetry in this small volume.

Ellen Jaffe-Gill, who collected these writings, has written *Embracing the Stranger, Intermarriage and the Future of the American Jewish Community*; and a children's novel, *No Big Deal*.

Cast Two Shadows

By Ann Rinaldi
Gulliver Books-Harcourt Brace 277 pp. $16.00
Reviewed by Estelle Hoffman

Teenagers will enjoy this historical novel about the American Revolution in the South. The way of life and the presence of African American slaves made a difference there from the way the war was experienced in the North.

Divided loyalties within the family and old animosities played a part that was uncommon elsewhere. This book takes place in the Carolinas in particular and is therefore of supreme interest to our readers here. Another element was the difference between mountain people and plantation owners. For example, the British were able to convince some slaves to desert their masters with the promise of freedom. Usually this was deceptive, and the desperate slaves were resold in the islands.

Furthermore, there were often shifts in the loyalties of Carolinians, depending on the way the war was going and what seemed more advantageous.

The novel is the story of a family of dissimilar characters, and an interesting, realistic story. While it is fictional, most of it was true of real people. Cornwallis did operate out of Camden, South Carolina, where these people lived. The vast difference between the rich and poor is etched in detail and gives a true picture.

Ann Rinaldi has a good reputation as a reliable historian who does sufficient research to have credibly written several other books, including *Hang a Thousand Trees with Ribbons: The Story of Phyllis Wheatley*; *Keep Smiling Through*, *The Secret of Sarah Revere* and others.

This book is recommended as interesting reading for anyone older than about twelve years, not only teenagers.

The William Breman Jewish Heritage Museum Presents

"Wings of Witness"

Atlanta, GA—Can you imagine what 11 million looks like? Last year students at Mahomet-Seymour Junior High School in Mahomet, Illinois collected 11 million pop tabs so they could find out. The 11 million pop tabs symbolize the six million Jews and five million political dissenters, gypsies, pacifists, disabled persons, homosexuals and other who were murdered by the Nazis during the Holocaust.

Inspired by reports of the students' project, New York artist Jeffrey Shrier has designed a Holocaust memorial, a massive pair of wings, using the tabs. From April 11-May 7, 1999, ***"Wings of Witness,"*** the sculpture-in-progress, created by Schrier and students from all 50 states and eight countries from around the world, will be on display at The William Breman Jewish Heritage Museum. Jeffrey Schrier will be on hand to involve area students in the creation of the sculpture's 20,000 "feathers," and to facilitate a discussion of the Holocaust, tolerance and human rights, and creative symbolism in art. The finished assemblage sculpture will be a pair of wings spanning an area more than eight times the size shown in the enclosed photo (approximately 70 feet) and weighing more than seven tons.

"The wings are an elevation of hope against a backdrop of tragedy, an example of symbolism in art," explains Shrier. "The involvement of children in becoming familiar with the project and working on the art as we talk about the Holocaust may be a small spark lighting their way into a more tolerant future."

William A. Schwartz, Chairman of the William Breman Jewish Heritage Museum, states, "Jeffrey Schrier's *'Wings of Witness'* is allowing students across the country to stand up against brutality and hatred in a very meaningful way." He continues, "By taking these 11 million symbols and making them into a memorial sculpture for others to see, he and these children deliver a message for all humanity—never forget and never again."

During the month of April, Jeffrey Schrier will participate in a three-day course for educators and lifelong learners in the Atlanta community, called *"Response and Resonance,"* sponsored by the William Breman Jewish Heritage Museum's Lillian and A. J. Weinberg Center for Holocaust Education. The course will be held at the Museum on Sunday, April 11 from 3-5 p.m.; Tuesday, April 13, 5-9 p.m.; and Thursday, April 15, 5-9 p.m. Schrier's workshop will be conducted during the April 13 segment of the course. One of the many challenges of teaching a unit on the Holocaust is how to guide students through the emotions inevitably aroused. Providing opportunities for individual reflection and response are one answer, group projects another.

The *"Wings of Witness,"* exhibition is co-sponsored by the Museum's Lillian and A.J. Weinberg Center for Holocaust Education.

The 17,000 square-foot

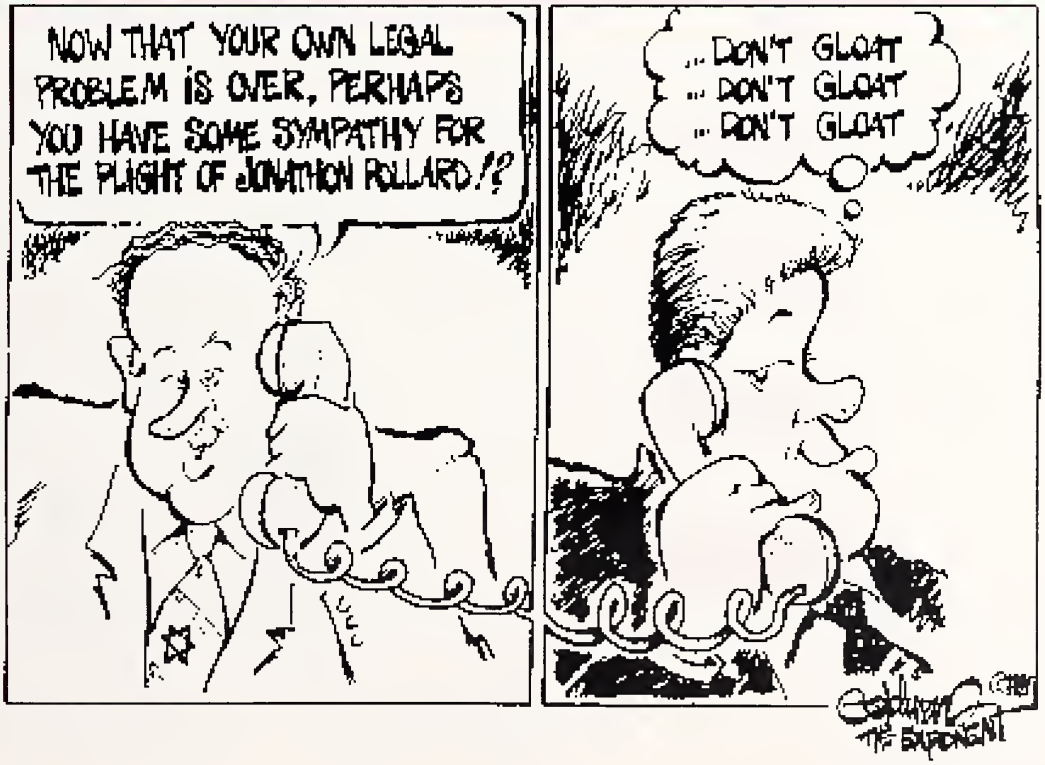
William Breman Jewish Heritage Museum, the largest museum of its kind in the Southeast, also houses two core galleries, the Holocaust Gallery featuring "Absence of Humanity: The Holocaust Years" and the Heritage Gallery housing "Creating Community: The Jews of Atlanta from 1845 to the Present," an interactive, hands-on Discovery Center; the Ida Pearle & Joseph Cuba Community Archives and Genealogy Center; and other special exhibitions throughout the year.

The Museum is located in Atlanta's midtown arts and business district and is housed in the Atlanta Jewish Federation's Selig Center, 1440 Spring Street NW, Atlanta, Georgia 30309. Museum hours are Mondays through Thursdays, 10AM-5PM; Fridays 10AM-3PM; and Sundays 1-5PM. There is a fee. For additional information about the exhibition, or to schedule workshops with Jeffery Schrier, please contact Judi Ayal at 404-870-1632.

WTVI Announces Special Programs Airing in March

In celebration of the Passover season, WTVI is proud to present programs celebrating the history and traditions of the Jewish community. Be sure to watch **Jerusalem: Within These Walls,** a *World of National Geographic* special. This in-depth special explores the mystical city of Jerusalem, its people and its history. From ancient times until today, Jerusalem holds a promise of spiritual wealth and peace, and ironically, is still divided by its people and customs. *World of National Geographic* celebrates the people that live within Jerusalem's walls and the lasting faith that has made it the religious center of the world. This program airs Wednesday, March 24 at 8:00 p.m.

Following **Jerusalem: Within These Walls,** viewers will see **A Taste of Passover.** This concert extravaganza spotlights sacred, traditional, uplifting music, favorite Passover songs and Seder songs. Filmed before an audience in Boston's New England Conservatory, this special features New York cantor David Levine, Yiddishist Harriet Chasia Segal and more than 150 musicians. Don't miss these very special shows. **A Taste of Passover** airs Wednesday, March 24 at 9:00 on WTVI, your community station.



medical

Tamoxifen

TAMOXIFEN AND ITS SIDE EFFECTS

While tamoxifen has been shown to prolong the lives of women with breast cancer, a gynecologist in the UK warns that there is ample evidence that long-term use of the drug may cause serious gynecological abnormalities, including cancer.

In a report in the Journal of Clinical Pathology, Dr. Sezgin Ismail of the University of Wales College of Medicine in Cardiff notes that a recent US study concluded that tamoxifen can reduce the risk of breast cancer in women at high risk for the disease by 45%. He predicts that as use of the drug increases, "side effects of tamoxifen will be seen with increasing frequency."

Ismail notes that studies have shown that in postmenopausal women — those at highest risk for breast cancer — treatment with tamoxifen causes a thickening of the endometrium, the lining of the uterus, which corresponds with reports of an increased incidence of endometrial hyperplasia, a precancerous condition. One 1989 study found "proliferative/hyperplastic features in the endometrium of 43% of tamoxifen-treated breast cancer patients compared with 14% of untreated patients."

"Prolonged tamoxifen treatment is (also) associated with a significant increase in the incidence of endometrial polyps," writes Ismail. One researcher reported "a sevenfold increase in endometrial polyps among tamoxifen-treated... breast cancer patients" compared with patients not treated with the drug.

These polyps may "represent an important intermediate stage" in the development of endometrial cancer, Ismail suggests.

In addition, long-term use of tamoxifen has been associated with changes in cervical smears, and with the development of ovarian cysts in both premenopausal and postmenopausal women.

But the way in which tamoxifen causes changes in the female genital tract are "poorly understood," and will require further study, Ismail concludes.



Who cares about Prostate Cancer: You Do!

Head, Urology Dept., USNH Yokosuka

The field of Urology deals with diverse problems such as male infertility, kidney stone, and urinary tract infections. But one of the most common problems in the news these days is the treatment of prostate cancer. Since this cancer is the most common male malignancy in the U.S., I am sure many of us have friends, family members or loved ones diagnosed with this problem. Any cancer is scary but the more we learn about prostate cancer, the more we realize that it is a treatable disease especially if it is not ignored and identified early.

Last year almost 350,000 men were diagnosed with prostate cancer; it took 42,000 lives, making it the most deadly form of cancer after lung cancer. So we know that prostate cancer can be serious. In many cases, the cancer lies dormant within the prostate gland and, if left untreated, can eventually grow and spread to surrounding tissue, bone, and organs.

There is the possibility that a diagnosis of prostate cancer in a 55-year-old may not manifest its lethal side for 2-3 decades or more. Or, that same individual may die from his cancer in a year or two. There are no tests to predictably tell us whether a man will be "lucky or unlucky" with his cancer. We do know that if we have a first degree relative (father or brother) with prostate cancer, the risk of getting this cancer doubles and involvement of a second degree relative, as well, increases the risk nine-fold. This uncertainty brings on fear and confusion to many.

Other risk factors include race: African Americans have a slightly higher incidence than Caucasians with a higher chance of advanced disease at diagnosis. We also know that environmental factors, sexual activity and vasectomy do not have any proven relationship to prostate cancer risk.

When it comes to fighting prostate cancer, we have many options in our arsenal in 1998. The goal is to help diagnose cancer early and weigh the treatment options against its side effects. The ultimate goal is helping to guide patients toward long, healthy lives while minimizing the impact treatments have on their lifestyle.

To this end, it is recommended that men over the age of 50 undergo yearly digital rectal exams to evaluate the prostate gland (the gland is positioned underneath the bladder). Men should also have a blood test (prostate specific antigen or PSA) which is the best laboratory test we have for prostate cancer. This should be done earlier for those with a positive family history for this cancer, perhaps on reaching their 40th birthday.

There are no specific symptoms for early prostate cancer. Symptoms such as difficult or painful urination, pelvic pain, or blood in the urine are not seen until later with cancer progression.

If screening yields suspicious signs, an ultrasound-guided biopsy is done, where tiny samples of prostate gland are removed and tested for cancer. If cancer is confirmed, then various imaging (CT scan, MRI, bone scan) and laboratory tests are performed to evaluate the possible spread of disease. In general, men with early cancer who are otherwise young and healthy are generally advised to have the cancer surgically removed.

But, if the cancer is contained within the prostate and if age or poor health makes surgery risky, men may opt for nonsurgical treatment such as radiation therapy, cryotherapy (freezing the prostate), hormonal ablation therapy (50 years ago, a urologist found that if you block the production of male hormone, prostate cancer slows down or stops) or watchful waiting.

A diagnosis of cancer is overwhelming and shocking. That is why the patient, his family, and the doctor should work together towards an understanding of the problem and the best treatment option tailored for that particular individual

We have had prostate cancer diagnoses ranging in age from an active duty 45-year-old to a 80+ retiree here in the last several years. Treatment for the younger man was surgery and, for the retiree, hormonal therapy.

No male is immune, and I believe we have an obligation to ourselves and our family to screen for this silent disease. We need to catch it early because it can catch up with us. Getting checked for prostate cancer gives you the information you need to make decisions.

Printed with permission from Urology Department at Naval Hospital

Ear Tubes: What Are They? What Do They Do?



The middle ear lies between the ear drum and the hard bone surrounding the inner ear. Normally, it is filled with air at the same pressure as the surrounding atmosphere. Pressure is maintained at this level by a natural tube called the Eustachian tube. When pressure changes in the middle ear, such as when changing altitudes in a plane, the Eustachian tube opens. This causes the ears to pop and the pressure to equalize. The Eustachian tube also opens during swallowing, chewing or other jaw movement without producing a pronounced popping sensation.

When the Eustachian tube does not function properly, it fails to open. This causes pressure in the middle ear to drop. High negative pressure in the middle ear draws fluid out from the surrounding tissue and causes fluid to accumulate in the middle ear. This fluid can become infected. As a result, recurrent ear infections can occur. These infections cause swelling thus making it more difficult for the Eustachian tube to open.

In children, the Eustachian tube is nearly horizontal. This positioning is believed to interfere with the functioning of the Eustachian tube causing greater potential for infection. Contributing further is the fact that the muscles that open the Eustachian tube are less developed in children.

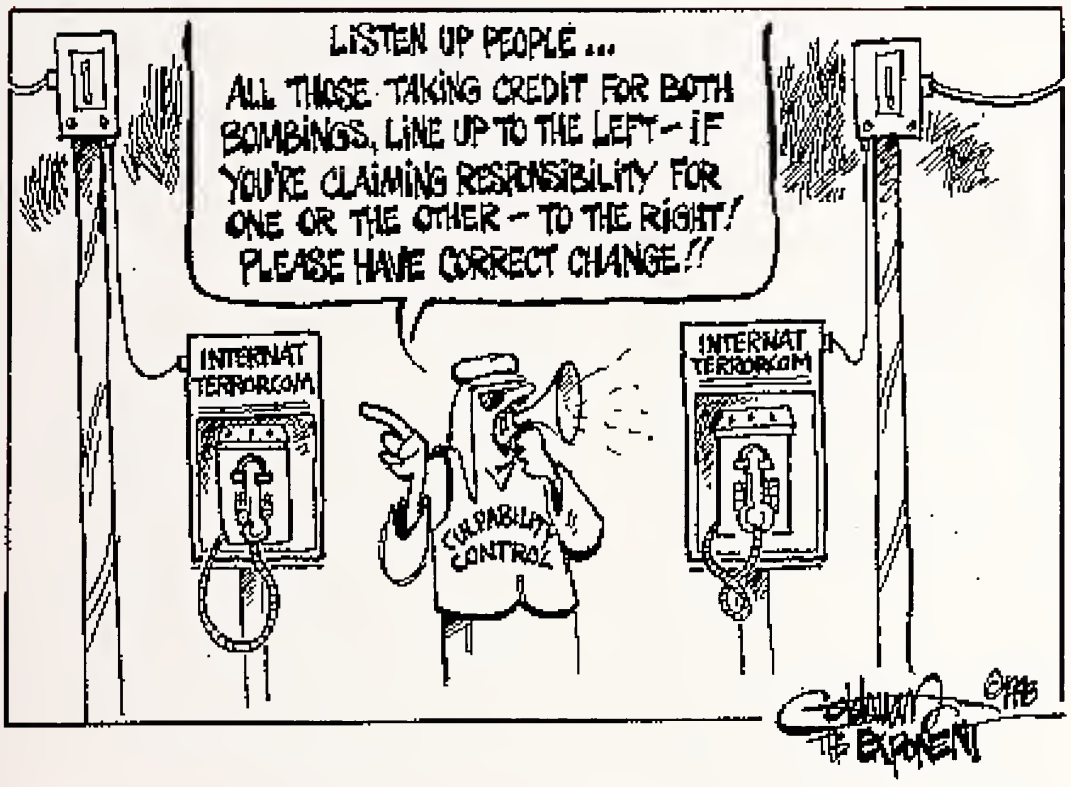
Ear tubes are inserted to break the cycle of infections thus allowing the ears to drain and ventilate. The drainage acts to remove fluid in the middle ear while ventilation allows the lining of the middle ear to return to normal. Since pressure is now equalized with the surrounding air, no new fluid accumulates and the chance of additional infection declines.

Ear tubes can also be of benefit when there is negative pressure in the ear but no fluid. Negative pressure can lead to feelings of discomfort or fullness and hearing loss. When the symptoms do not improve with medical treatment, an ear tube may equalize the pressure.

Ear tubes are placed by making a small incision in the ear drum and inserting the tube through the incision. Although adults can usually have this procedure under local anesthesia, children routinely receive a light general anesthetic to ensure that the child stays still during the operation. This is necessary because of the precision required by this procedure.

There are several different types of tubes. Some are designed to stay in the ear for about six to nine months and then to fall out on their own. Occasionally tubes fall out earlier than expected. On rare occasions, the tubes must be removed by the physician. The hole used to place the tubes heals on its own.

Ear tubes are only placed if medical treatment has failed. The question as to whether a child or adult needs tubes is best answered by an oto-laryngologist.



THE FIRST SEDER IS WEDNESDAY EVENING MARCH 31, 1999

The Kosher Mart & Delicatessen, Inc.

Amity Gardens Shopping Center, Charlotte NC

We carry year round and for Passover the largest selection in the Carolinas of Kosher poultry, meats, delicatessen, groceries, wines, vegetarian products and many other Jewish products.

Please visit our store or call us for our Kosher for Passover Shopping Guide

SEE US FOR OUR EVERYDAY LOW PRICES AND SPECIALS

PASSOVER PRODUCTS

Matzos • Other Matzo Products • Horseradish • Fresh Baked Cakes • Cookies • Macaroons
Candies • Cake and Other Mixes • Sauces • Jams • Preserves • Franks • Corned Beef • Salami
Turkey • Beef • Veal • Poultry • Gefilte Fish • Lamb • Steaks • TV Dinners • Soups
Pickles • Egg Noodles • Herrings • Juices • Breakfast Foods • Soft Drinks • Dairy Products
Vegetarian Products • Potato Chips • Spices • Vinegars • Oils • Condiments • Ice Cream •
Kesser, Baron Herzog, Weinstock, Manischewitz, Kedem and other fine wines
Shabbat & Yahrzeit Candles • Cleaning and washing supplies • Plus a lot more!

Receive a Pre-Selected Free Item with a Purchase of $50 or more - One Per Family, Please

The Kosher Mart
3840 E. Independence Blvd, Charlotte, NC 28205
Fax (704) 532-9111
Local (704) 563-8288 Toll Free (800) 849-8288
We ship anywhere in the Southeast

Extended Passover Hours (February 24-March 31)

Mon. – Thurs.	10 a.m. - 8 p.m.
Friday	10 a.m. - 3 p.m.
Saturday	Closed
Sunday	10 a.m. - 5 p.m.

or By Appointment (except Shabbat)

Please Patronize Our Charlotte Jewish Family Owned Kosher Establishment! We Appreciate Your Business.

We Wish Our Customers, Their Families and Friends A Very Happy Passover Season

Jeff and Marcia Gleiberman

Temple news

Temple Beth HaTephila

Asheville NC

By Marjorie Schachter

THE SATURDAY MORNING FRIENDSHIP GROUP met, as noted here, on December 12, to consider "Jewish Diversity—Focus on Comparative Judaism." Leah Karpen, long-time guiding spirit of the group, had this to say in the January Temple Bulletin:

". . .Lulla Shermis led us in an exploration of the four branches (at least) of Judaism; Orthodox, Conservative, Reconstructionist and Reform. She identified four main areas of differences; 1) Accommodation to modern times, 2) Literal belief in the Bible, 3) Willingness to associate with non-Jews, and 4) the place of women in ritual life. Orthodox Judaism has been primarily an urban phenomenon; where Jews tend to live in tight groups. Among other points, she mentioned that Reconstructionist prayer books are gender-neutral, like our new small prayer books. . ." Refreshments were supplied by John and Shirley Berdie.

About the next meeting, on January 9, which was focused on "Jewish Diversity—What are the Consequences?" she said "Sam Shermis led off the discussion by reminding us of conflicts in early Christianity between individuals. Some wanted to blur the distinction between Halachic Jews and Gentiles, while some wanted to be a distinctly new religion and replace Judaism.

He pointed out that 'pluralism' could mean value-less—the opposite of having value. In pluralism members of minority groups retain their religious tradition. Many people believe in religious pluralism in Israel. While Orthodoxy is the minority in Israel, minority leaders have taken control of the political scene. . .Orthodoxy in Israel is not monolithic. The effort in Israel has been to maintain the status quo. Some of the comments that emerged: Don't let religion and politicians intertwine. . .Dealing with controversy is not new. . .Americans are taught to think for themselves. . .We should celebrate our differences as well as respect them."

She also thanked Mark Boyd and Alan Sher for the refreshments at the meeting.

THE SISTERHOOD, as usual, has been up to its eyebrows in Good Works. At the bimonthly Board and Business meeting on December 14, plans were made for celebrating Chanukah, for helping with gifts for Helpmate, the haven for abused women and children, and for participating in the Chanukah celebration at the Summit, home of several of our elderly members, on Friday, December 18. At the Summit, latkes, cookies and punch were served, the menorah was lit, and a small gift was given to each attendee.

The January meeting on the 24 was a special Sunday morning program that taught the membership how to do CPR and basic first aid for children and adults. A Red Cross certified instructor, Dena Paul, conducted the workshop, with the expert assistance of Temple member and registered nurse Nicki Ericson.

THE BROTHERHOOD was represented by Rabbi Ratner and Dr. Sam Shermis on a panel in the Warren Wilson Presbyterian Church/ Chapel on December 8 which addressed the topic "Religious Diversity and Inter-faith Dialogue in Asheville." The forum on the Jewish Community in Asheville focused on particular challenges that we face on a regular basis: children in the school system; public observance of religious holidays; legal issues; health care issues; the challenges of being Jewish in Asheville; what is the Jewish tradition in orientation. . ."

On January 17 Allen Sher was the main attraction—aside from the excellent eats—at the Brotherhood's "Tar Heel" Brunch in Unger Hall. He spoke on "Tar Heel Humor: North Carolina Stories and Folklore."

THANK YOU, said the Temple Bulletin, "to Brenda Abrams, Allan Abrams, Micah Ratner, Josepha Briant, and the 2nd grade class of the Temple's Religious School for the wonderful performance of Noah and the Ark. . .to Wally and Rene Wolf for refreshments for the November 14 Saturday morning group and to Irene and Dick Braun for leading the discussion. . .to Marty Lee for sharing his information about Israel

with the 3-4 grade Religious School class—they enjoyed the lesson very much. . .to Allan Abrams for a very successful menorah project in the Religious School.

. . .to Lulla Shermis for leading the Friendship Circle discussion on Jewish Diversity on December 12 and to Sherlie Berdie and Sylvia Meyer for the refreshments at that meeting (in honor of Peter Meyer's birthday). . .to Cindy Vanderwart and her mother. Alice Stallings for the terrific Mitzvah tree they painted on the wall for the Religious School. . ."

WELCOME, NEW MEMBERS! They're Barry and Susan Ottman and sons Jared and Eric, Alan and Carol Cutter, Stephen and Barbara Bergman and son David, Herbert and Jayne Galliger, and Richard and Carol Lane and son Michael.

MAZEL TOV to Veronica Grant on becoming Bat Mitzvah and to her parents Janet and Ron. . .to Jerelee and Allan Basist on the recent adoption and naming of their daughter Shauna Rochelle from the Jianxi Province of China. . .to Fran and Ed Aaron on the December 19 wedding of their son, Jeffrey Aaron, Ph.D., to Minh-Diep Nguyen. . .to Gloria and Murray Miller on the recent marriage of their son Steven. . .

RABBI RATNER REMINDS US, in his valuable notes from his study, that ". . .being different is good, if it is by means of our goodness that we make a difference in our world. . ."

Beth Israel Synagogue

Asheville NC

By Lillian R. Wellisch

ADULT EDUCATION IN JANUARY

JANUARY 5: DAVENING, JEWISH PRAYER

We explored with Dr. Marty Lee, the purpose of prayer. We learned how the sages intended us to experience the spiritual mediations inherent in the prayers of the siddur.

POINTS OF VIEW

A four part series about Judaism today as seen by four Rabbis who represent the Reform, Orthodox, Reconstructionist, and Conservative points of view. At each session, a different Rabbi will respond to the following four questions:

1. **Is the Torah from Mt. Sinai**? In what sense do you believe the Torah to be divine revelation? Are all 613 commandments equally binding on the believing Jew? If not, how is one to decide which to observe? What status would you accord to ritual commandments lacking in ethical or doctrinal content?
2. **How unique is Judaism?** In what sense do you believe that Jews are the chosen people of God? Is Judaism the one true religion, or is it one of several? In the ethical sphere, what distinguishes the believing Jew from the believing Christian, Moslem, or Buddhist and from the unbelieving Jew and secular humanist?
3. **How strong is Judaism today?** Why have so many Jews found all the branches of Judaism wanting and become secular? What keeps the rest of us committed?
4. **Why do we pray?** What does God expect of us? What can we expect of God?

On Sunday, January 10, at Beth Israel, at the first session Rabbi Yizhak Zweig from the Talmudic Yeshiva of South Florida presented the Orthodox point of view.

On Tuesday, January 12, Rabbi Robert Ratner addressed the same four questions from the Reform point of view. On Sunday, January 24, Rabbi Leila G. Berner presented the Reconstructionist point of view and on Tuesday, January 26, Rabbi Shmuel Birnham presented the Conservative point of view.

READING CIRCLE: Tuesday, January 19, *Lazar Malkin Enters Heaven.*

Four short stories were selected for the discussion, led by Dr. Rick Chess: "Moishe the Just," "Lazar Malkin Enters Heaven," "The Lord and Martin Gruber", and "The Ghost and Saul Bozoff."

FEDERATION/UJA SHABBAT, JANUARY 30

Gene Rosenbaum spoke at our Shul on the topic of "Roots and Responsibility." Mr. Rosenbaum, owner of the Southern Scrap Company in Pensacola, Florida, has a long history of service on behalf of his local Federation and United Jewish Appeal. He is particularly committed to the *Gift of Israel* project, designed to encourage every teenager to visit Israel.

SATURDAY, JANUARY 9

Within the morning service, Reverend Terry Wilson, spoke in honor of Martin Luther King Day. Reverend Wilson is the Pastor of Cappadocia Church in Asheville.

FEBRUARY 10—PROFESSOR AARON DEMSKY

Rabbi Demsky will again speak at Beth Israel. We

all remember Rabbi Demsky, professor of Bible at Bar Ilan University in Israel, who was our wonderful Scholar-in-Residence last year. This year, he spoke at Beth Israel and also at UNCA. At the Shul, his topic was, "The Dead Sea Scrolls and Their Meaning For Us."

KABBALAH/ MEDITATION SERIES
On Tuesday, February 23, our Kabbalah/Meditation Series began.

CENTENNIAL COMMITTEE
Elaine and Bert Bronstein provided the flowers for our February 13 opening celebration for our centennial observance. Elaine and Bert are providing the flowers for the bima in honor of the centennial and Bert's 77th birthday.

In conjunction with the centennial celebrations, we will be putting together a GALA JOURNAL MAGAZINE, which will be distributed throughout Asheville and surrounding areas. It will also serve as our program at the May 9, 1999, dinner.

REPORT FROM THE SUMMIT
Jacquie Denio reports that she and members who attended would like to express their appreciation to Leo Finkelstein for his delightful renditions of Jewish and American music.

THANK YOUS
We would like to express our thanks to Dorothy Birnham, Rabbi Birnham's mother, for contributing the glass and stone table that's now in the Shul's foyer.



A Big Yishar Koach to Laurel Willoughby and her mom, Barbara Davis, for volunteering to regularly sing and play music at a nursing home.

COMMUNITY CALENDAR
ASHEVILLE JEWISH ELDERHOSTEL
The Asheville Jewish Community Center will be conducting an Elderhostel program in Asheville, June 6-11, 1999. Elderhostel is open to those 55 years of age and older. We have ten openings for local participants.

The three courses to be offered are: "Jews and Christians—Where We Agree and Where We Differ" taught by Dr. Walter Ziffer, "Rewriting the Bible" taught by Dr. Rick Chess, and "The World of Jewish Mysticism Through the Kabbalah" taught by Rabbi Shmuel Birnham.



Phil Cohen is the Elderhostel coordinator.

SECOND THURSDAY WOMEN'S DISCUSSION GROUP
On Thursday, January 14, at the JCC, there was a discussion group based on "Advice on Raising Children of Intermarriage," by Paul and Rachel Cowan. Roberta Atkins led the discussion.

BETH ISRAEL 100 STUDY CIRCLE LOOKING BACK, LOOKING FORWARD
We were invited to explore and share our experiences, ideas, concerns, and dreams about our future as a Jew in Asheville and members of the synagogue. We were invited to join one of the newly formed groups to discuss feelings and thoughts about our Judaism and the way we want it to flourish for our family friends, the community, and ourselves.

Each group will use a specially created study guide containing materials for five sessions, each designed to run about two hours. Groups can choose 3, 4, or all 5 topics, depending on participant interest. Each group will have a facilitator to ensure that conversation flows smoothly and appropriately.

Main topics for weekly discussions: "So Then He Saw My Mezzuzah"—Sharing Stories About Our Jewishness; "And That One Is Where I Don't Go"—Relevance of Denominational Judaism; "Graying Jewishly"—The Aging of the Congregation; "Lady, Will You Please Pass the Torah?"—Ritual Change; and "Nu, You Don't Look So Jewish"—Choosing Judaism. The first group met February 7, with others starting in subsequent months. Each group will use a guide prepared by Rick Chess, Frank Goldsmith, Sharyn McDonald Groh, Ed Katz, Ron Manheimer, and Rabbi Shmuel Birnham.

BETH ISRAEL MEN'S CLUB
SUPER BOWL PARTY-JANUARY 31ST AT THE JCC
Wives and friends were invited. Mah Jong and cards were provided for those who do not do football. A Super Bowl Lottery/Pool was organized to spice up the game! Food was served (snacks as well as entrees). This took place on Sunday, January 31, 1999. Bill Abramson and Barry Landsberg were in charge.

SISTERHOOD
Toby Cohen reported on her trip to the National Biennial Convention of Women's League held in Philadelphia.

community news

Attention BBYO Alumni Get Ready for A Blast From The Past

Do you remember friendship circles, chapter meetings, Sweetheart Beau dances, Regional and Council conventions, summer programs, six folds and five folds? Did you spend your high school weekends with your Jewish friends having the best time of your life? If you can relate to any of these terms, then you were a member of the B'nai B'rith Youth Organization! BBYO is thriving in NC and we want to celebrate its past and future.

Whether you were a member of BBG, AZA or BBYO chapter, either in North Carolina or elsewhere, the Charlotte Adult Board of BBYO is looking for you. We are having a BBYO REUNION on Saturday night, April 17, 1999 at Temple Israel in Charlotte, NC beginning at 8:30 PM. We are looking for anyone living in North Carolina that was a member of BBYO. Please fill in the form below so we can send you an invitation. If you have any questions, want to help or have any information on people that might be interested, please contact Ellen Goldstein, North Carolina State Director for BBYO at 704-944-6734 or e-mail here at NCCbbyoDir@Aol.com. Bring your old scrapbooks, pictures, and newspapers! It is going to be a blast.

AZA-BBYO-BBG

Join The BBYO ALUMNI ASSOCIATION
Celebrate the
75TH ANNIVERSARY OF AZA BBYO
reunion being held
Saturday - April 17, 1999 - 8:30 PM
Charlotte, NC Temple Israel

NAME: _____

ADDRESS: _____

CITY/STATE: _____

PHONE #: _____

CHAPTER NAME: _____

REGION: _____

MAIL TO: Ellen Goldstein
NC Council Director
5007 Providence Rd
Charlotte, NC 28226
or call (704) 944-6734

BE A BBYO BACKER!

Support Charlotte's BBYO Scholarship Fund by making a donation in honor of: your favorite teen, in memory of a loved one and any other SPECIAL Occasion!!! (Minimum donation is $5.00 and an acknowledgement card will be sent.)

B'nai B'rith
Youth Organization

BBYO-Ellen Goldstein
5007 Providence Rd.
Charlotte, NC 28210

RESERVATION APPLICATION
N.C. B'nai B'rith
Institute of Judaism I
August 16-19, 1999

Reservation Fee is $240.00 per person, two in a room (Single Supplement—add'l $85.00)
Reservations can be made with full payment accompanying this application. A full refund will be returned (less a $15.00 administrative fee) if cancellations are made no later than July 15. RESERVATIONS WILL BE MADE ON A FIRST COME BASIS.

Please enter my/our reservation for _____ persons.

PHONE ( ) _____

DATE _____

NAME
_____
NAME
_____

ADDRESS
_____
ADDRESS
_____

City/State/Zip
_____
City/State/Zip
_____

SPECIAL REMARKS: Indicate special health problems or needs such as inability to walk distances or climb stairs. MAIL this reservation application, comments/ questions and check payable **to**

B'NAI B'RITH INSTITUTE OF JUDAISM I (AUGUST 16-19, 1999)
Mail to:
HILDA & HERBERT LEARNER,
100 Artillery Lane, Raleigh, NC 27615
Telephone (919) 847-8842.

North Carolina B'nai B'rith

The 51st Annual Institute of Judaism I at Wildacres

"A Tapestry of Jewish Thought"

Monday, August 16—Thursday, August 19, 1999

Institute Chairman: Norman Pliner

If you have never attended before, you might like to experience Wildacres. Guests come from many parts of the country to this very unique mountain top setting. If you are interested, please respond promptly because the Institute always sells out.

LECTURE TOPICS:

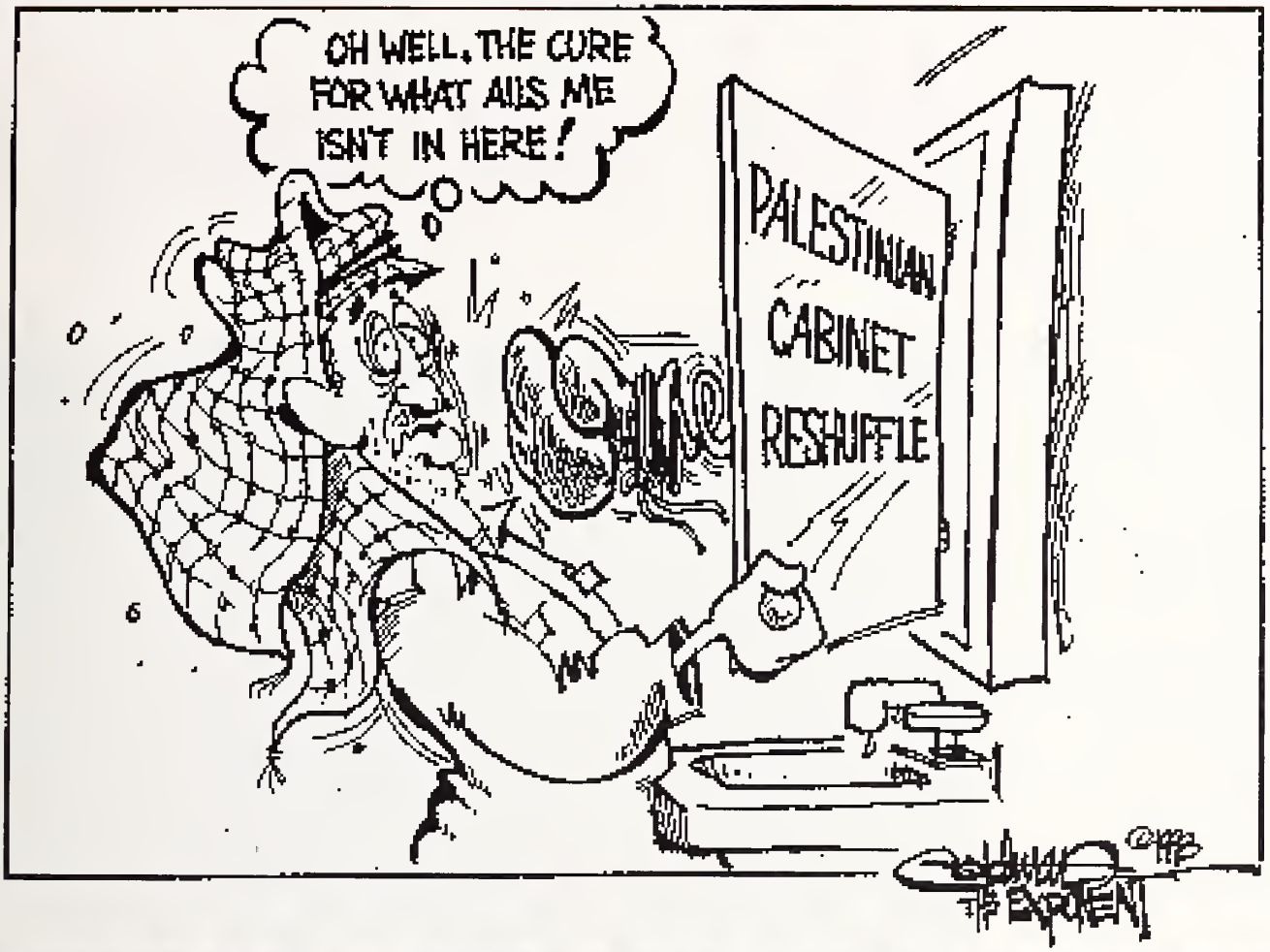
DR. GREGORY MAHLER
"Israeli Constitutional Evolution and Israeli Politics"
"The Israeli Electoral Process and Israeli Democracy"
"The "Radical Right" in Israel: Is Democracy and Orthodoxy Compatible"

MYRNA GOLDBERGER
American Jews—Known and Unknown, Who Made a Difference!
"American Jews—18th and 19th Century: Who Made a Difference"
"American Jews—20th Century: Who Made a Difference"
"Not-so-well-known American Jews Who Made a Difference"

THOMAS FRIEDMANN
When the Laughter Stops: A Sober Look at the Content of Jewish Jokes
"How Jokes Work—Variations and Versions"
"Jews and Gentiles—Issues of Identity"
"Jews and Jews—Issues of Authenticity within the Jewish Community"

FOR YOUR ENTERTAINMENT

TANYA SOLNIK—A past performer at Wildacres that we bring back due to popular demand. An artist that displays a brilliant variety of musical styles, including popular standard, jazz, rock & roll, country & western and her passionate renditions of Jewish art and folk songs. Tanya has performed in nightclubs, on stage and on television.



Expect the unusual, discover the extraordinary

Why settle for gifts you can find everywhere! First Light Gallery is filled with Select Judaic, exquisite Jewelry, Ceramics and other meticulously selected gifts. Each of our American handcrafted treasures has their own distinctive charm and personality. Their beauty will brighten every day; their value to the heart will endure for a lifetime.

We offer: Bar-Mitzvah & Bat-Mitzvah registries
Bridal & Gift Registries
Gift-certificates & Layaway



First Light Gallery
Contemporary
Fine Craft & Gift

The Arboretum
8140 Providence Rd
Charlotte NC 2827
704.542.9449

Hours: Mon. - Sat. 10 A.M. -> 6 P.M.

On March 1946 . . . .

2. Hanoi: Ho Chi Minh elected president of Democratic Republic of Vietnam.

5. U.S. sends protests to U.S.S.R. on incursions into Manchuria and Iran.

8. Vietnam: French naval fleet arrives in Haiphong.

11. Manchuria: Communists fight Nationalists in Mukden as Soviets pull out.

11 Moscow: Pravda denounces Churchill as anti-Soviet warmonger.

13. Detroit: Four-month strike ends at G.M. with pay raise of 18.5 cents per hour.

13: Iran: Reports indicate Soviet tank units stationed 20 miles above Tehran.

13. Tito seizes wartime collaborator Gen. Draja Mikhailovich in Yugoslav cave.

15. London: Attlee offers India full independence after agreement on constitution.

16. Algeria: Nationalist leader Ferhat Abbas, jailed for year, is set free.

16. India calls Attlee's independence offer contradictory, a propaganda move .

18. Bernard Baruch named U.S. member of U.N. Atomic Energy Commission.

22. Britain grants independence to Transjordan.

22. First U.S.-built rocket to leave earth's atmosphere reaches 50-mile height.

23. W. Averell Harriman chosen U.S. ambassador to Britain.

29. Fiorella LaGuardia becomes director general of United Nations Relief and Rehabilitation Organization .

29. Gold Coast becomes first British colony to hold African parliamentary majority.

30. Germany: Allies seize 1,000 Nazis in Frankfurt, crushing attempt

Did you know th



Churchill's Speech: The Iron Curtain

On March 5. . . . "From Stettin in the Baltic to Trieste in the Adriatic, an iron curtain has descended across the Continent," proclaimed Winston Churchill today in a speech at Fulton, Missouri. The former British Prime Minister, referring to ideological barriers, warned that differences between the Western, capitalist world and the Eastern, communist world seemed irreconcilable and that the Soviet Union desired "indefinite expansion" of its "power and doctrines." Churchill urged the United States and Great Britain to formulate an alliance to discourage possible Soviet hegemony.

Reaction to the address varied considerably. The London Times took exception to Churchill's remarks about Russia, declaring "while Western democracy and communism are in many respects opposed, they have much to learn from each other." U.S. Senator Pepper said Churchill spoke "in his best Marlborough manner for imperialism—but it is always British imperialism." However, Senator Robertson agreed with the statesman, saying that until Russia "rolls up the iron curtain," close Anglo-American relations are essential. British Conservative Anthony Eden underlined Churchill's desire for constructive existence with Russia.

Most political observers do agree that America and Britain should continue to work together in a world so volatile.

at in March 1946 . . . .



Canadians uncover Soviet spy ring

On March 4. . . A special commission reports that the Soviet Embassy in Ottawa organized a network of undercover agents to obtain secret information from the Canadian government on military matters, particularly those involving the United States. Named in the report were two women and two men, three of them employed by Canada and one by the office of the British High Commissioner. The report states that all four have admitted being involved.

IBM introduces fast electronic calculator

Feb. 14. The U.S. War Department has announced the usage of an extremely sophisticated calculator it calls ENIAC. ENIAC (Electronic Numerical Integrator and Computer) works 1,000 times faster than any calculator ever devised. It operates by the flow of electrons in 18,000 vacuum tubes. There is not a single moving part in the machine.

ENIAC's creator is International Business Machines, a company previously known for punched card tabulating devices. The company plans to release its less ambitious electronic calculator called the 603 Multiplier. The 603 will be available for commercial use.

The vacuum tube is responsible for advancement over the adding machine. Mechanical switches are replaced by electronic pulses. Electrons flow effectively in the gas-controlled tube.





New York Volunteers Give Ukrainian Children Second Chance

Occupational Therapy Team Provides Adaptive Equipment and Training for Handicapped Children, Changing Their Lives

Dnepropetrovsk, Ukraine—The lives of 150 handicapped children from Zhitomer and Dnepropetrovsk, Ukraine, have changed considerably over the last three months. On August 9, 1998 a team of volunteer occupational therapists traveled to Ukraine to provide rehabilitation and occupational therapy services to children with disabilities as part of Tzivos Hashem's Project Second Chance. "Today, the children's feeding, bathing and walking skills have all improved and a day does not pass without a parent telling me that this visit changed their life and their children's life" says Rabbi Yossi Glick, Director of Tzivos Hashem in the CIS.

Prior to the team's arrival, local Tzivos Hashem representatives placed ads on television stations and in the press with a description of the program and application instructions. The publicity and word of mouth attracted children from the entire region. Applicants were then pre-screened for disabilities that could be alleviated by occupational therapists and did not require surgery.

The team was hosted in Zhitomer by Tzivos Hashem's Jewish Children's Medical Clinic, and in Dnepropetrovsk by the Tzivos Hashem Children's Center.

This was the first time local health practitioners had seen occupational therapists at work. "They were fascinated by the state of the art materials used to fabricate splints, the methods and techniques of the team and by the ingenious use of common objects to solve problems," says Steven Dubin, a team member. "For example there was a child with a very severe limp because one leg was longer than the other. John Talbot, a team member, went to the local

bazaar and bought these trendy shoes with three-inch soles. After shaving down one sole the child was able to walk without a limp."

The majority of the children who were treated through Project Second Chance were diagnosed with cerebral palsy, though other conditions were also evident, including scoliosis and muscular dystrophy. Resting and positioning splints were fabricated for the children and adaptive equipment was distributed. Especially useful were utensils with built up handles, scoop dishes and adapted cups, as well as built up handles for writing and other table top activities. Pediatric wheelchairs and strollers were fitted with foam positioning inserts and provided to children, some as old as sixteen, who until this point had been carried by their parents or pushed in a toddler's stroller.

Parents were instructed in techniques and exercises that could be used to increase independence. Specially translated Russian language rehabilitation manuals with diagrams of exercises, and guidelines for care of the equipment, were distributed, enabling the parents to monitor their children's progress independently and repair minor problems. The children's utter dependence on their parents became clear when one 15-year-old girl asked "what is going to happen to me when my Mother dies?

The group established an e-mail listserv that is used for communication among the team members and as a method of communication with the clients served. Families with questions contact Tzivos Hashem representatives in Ukraine, who forward questions to the listserv where members can discuss the issue and formulate a response to the families.

Project Second Chance is the brainchild of Mindy Silver, a graduate student at NYU's Department of Occupational Therapy, and Danielle Neiman, an occupational therapist. "We felt that Ukraine was the perfect place for a humanitarian project of this sort and we turned out to be right," says Ms. Silver, "Occupational Therapy had never been introduced in Ukraine. The need is there since much of the population is poor, and illness and congenital disabilities are widespread. The ability to have a long-term effect is also there as the general population and the medical community are highly educated allowing the successful adoption of the necessary techniques and equipment. Most importantly, Tzivos Hashem of the CIS has the necessary infrastructure for a project such as this and offered its resources, staff, and expertise in coordinating the project."

A diverse group of an organizations and individuals joined with Tzivos Hashem in sponsoring and assisting this project, including; Smith & Nephew, Children of Chernobyl Relief Fund, The Medical and Health Open Society Institute, and the United States Department.

Tzivos Hashem is an international organization for Jewish children under the age of Bar and Bat Mitzvah. Tzivos Hashem runs youth activities, Passover and summer camps, youth clubs, orphanages, and a medical clinic in the former Soviet Union. They also published Russian-language children's books, and circulate a newsletter for the over 10,000 members of Tzivos Hashem of the CIS. In the United States Tzivos Hashem has over 100,000 members, and is creating the first ever Jewish Children's Museum.



The American Jewish
TimesOutlook
P.O. Box 33218
Charlotte NC 28233-3218

NONPROFIT
ORGANIZATION

U.S. POSTAGE PAID
CHARLOTTE NC
PERMIT NUMBER 609

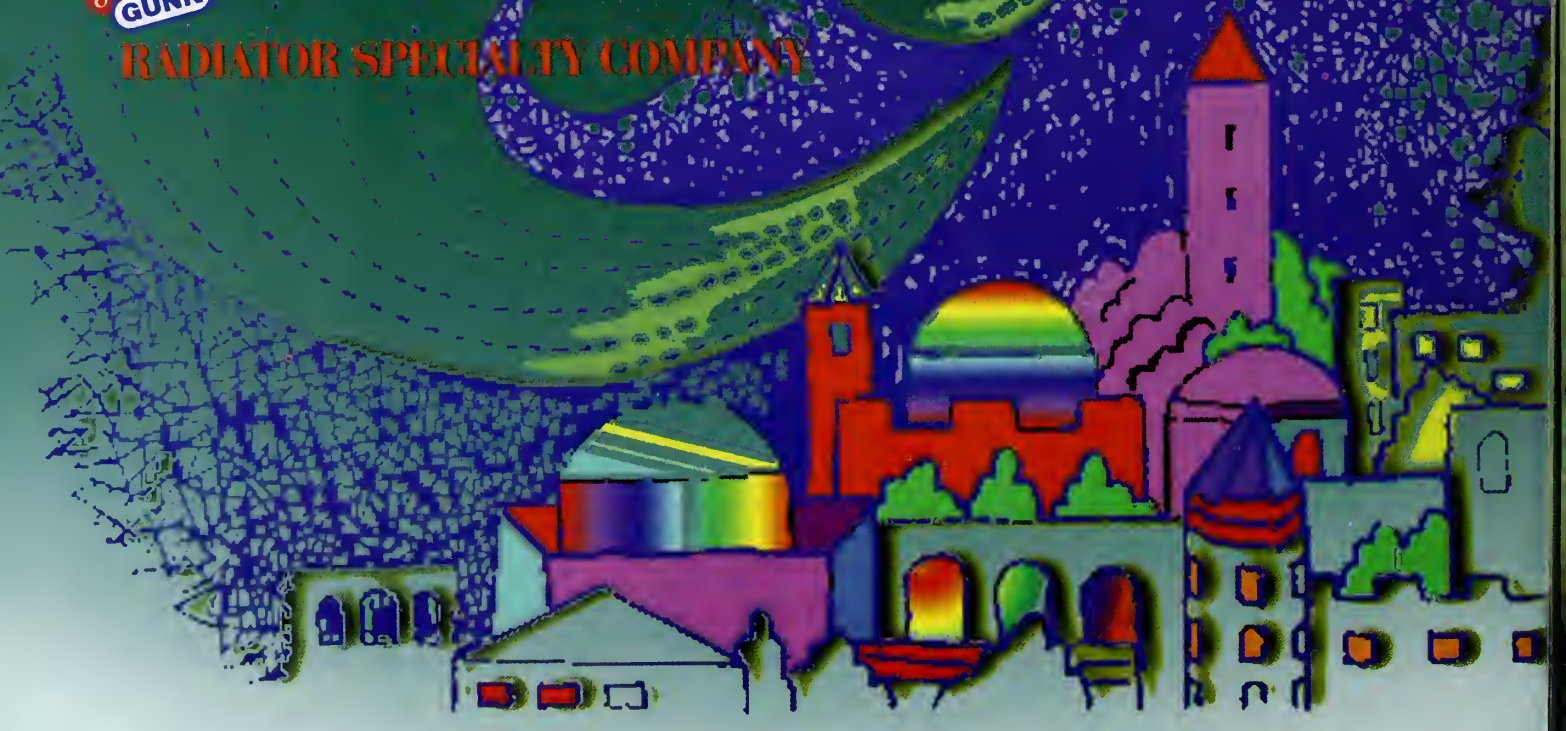
0052191
SERIALS DEPARTMENT
CB #3938,DAVIS LIBRARY
UNVERSITY OF NC AT CHAPEL HILL
CHAPEL HILL N C
CA 27514-8890

Best wishes for a peaceful Passover.

This Passover season, as we celebrate the freedom of so many, may we remember the many who are yet to be free.

Alan Blumenthal, President
Herman Blumenthal, Chairman

GUNK
RADIATOR SPECIALTY COMPANY




TimesOutlook
The American Jewish
Spring 1999

editorial

American Jewish Committee Delegation to Depart for Macedonia Tonight for High-Level Talks and Relief Effort

An American Jewish Committee delegation is leaving tonight for Macedonia to visit ethnic Albania refugee sites, to meet with Macedonian government officials and with international relief workers.

"We cannot sit silently while a human tragedy unfolds in Kosovo," said AJC President Bruce M. Ramer, who is leading the nine-member delegation. "History has taught us the painful lesson of what happens when good people sit by and do nothing when madmen rise up to terrorize civilian populations."

The delegation will arrive in Skopje on Tuesday, April 20, and will leave on Friday, April 23. The AJC group can be reached in Skopje at the Hotel Continental, at 389-91-116-599 or 389-91-133-333.

They plan also to meet with U.S. Embassy officials, Israeli relief workers and leaders of the tiny Jewish community in Macedonia. The delegation will deliver donations of pharmaceutical supplies collected by AJC chapters.

The visit to Macedonia comes amid a flurry of AJC activity on behalf of the huge numbers of ethnic Albanian refugees fleeing Yugoslav violence in Kosovo.

AJC's Kosovo Relief Fund already has received about $500,000. These funds will be allotted in full to appropriate aid agencies operating on the ground in Macedonia and Albania. An initial donation of $25,000 was made to the International Rescue Committee.

"Financial support during these horrendous times is critically important and we're pleased to be able to do our part," said Mr. Ramer. "But equally import is human solidarity; making sure that the innocent victims of this carnage know they are not alone in their suffering, know that the world sees what is happening to them, and is ready to stand up for their human rights and human dignity. That is why we are going on this mission."

An AJC ad supporting NATO's action against Yugoslav forces and for humanitarian relief efforts appeared in yesterday's New York Times Week in Review section. The ad also has appeared in the International Herald Tribune, and will be published later this week in the Washington Post and The New Republic.

The AJC has already begun to plan for education programs on the tragedy of Kosovo as a follow-up to the delegation's visit this week to Macedonia.

On Thursday, April 29, at AJC Headquarters, the New York Chapter will host an evening event featuring the Albanian and Macedonian ambassadors to the United Nations and a member of the AJC delegation.

An earlier plan to visit Albania was canceled, for security reasons, after consultation with the U.S. State Department.

In addition to Mr. Ramer, the other members of the AJC delegation include David A. Harris, AJC executive director; Martin Bresler, chair of AJC's Belfer Center for American Pluralism; Cookie Shapiro and Lois Frank, members of AJC's Board of Governors; Kenneth Bandler, AJC's director of communications; Eugene DuBow, director of AJC's Berlin office; Madeline Peerce, a television executive from Los Angeles; and Roy Bahat, a Rhodes Scholar from Oxford.

Officials Seek Answers In Colorado School Shooting

Thursday, April 22, 1999
By Dan Whitcomb

Littleton, Colo. (Reuters) - With all 15 bodies finally removed from where they fell during a high school massacre here two days ago, investigators Thursday sought insight into why two teen-agers turned violently on their classmates.

Students of Columbine High School kept a vigil in the cold rain late Wednesday night and into Thursday morning, holding candles and flowers and trying to console each other under the gaze of television cameras from around the world.

Public memorial services were scheduled for Sunday in Littleton and for May 2 in Denver. President Clinton said either he or Vice President Al Gore would attend the Denver service.
Clinton was also sending Attorney General Janet Reno to Littleton, a suburb of Denver, where 15 people remained hospitalized with injuries suffered in the attack.

Police said they were considering the possibility that others, so far unknown, knew in advance of the planned rampage by 18-year-old Eric Harris and Dylan Klebold, 17, and would file murder charges against anyone who had assisted them.
Investigators were interviewing hundreds of students, along with the parents of Harris and Klebold, to determine a possible motive for the shooting.
But authorities have repeatedly told reporters that they cannot imagine finding a rational explanation for the actions of the two boys.

Removal of the bodies had been delayed because authorities feared there may have been booby-trapped explosive devices still in the building.

A park adjacent to Columbine High School had become by early Thursday a gathering spot for students and community members as well as for the thousands of journalists who have descended on the town since Tuesday's shooting.
Students from Columbine and other nearby schools trudged through the rain, carrying flowers and posters dedicated to the slain students and left them around trees or on the ground. Yellow ribbons were tied to nearby fences and mailboxes.

The death toll in the worst act of violence ever at an American school stood at 15 Thursday, including the two suspected gunmen who took their own lives. Officials originally feared that the death toll would be as high as 25.

Twelve students — nine boys and three girls — were killed in the school library, one adult man was shot dead outside the library, and two or three students were killed outside the school.

The attack was by far the worst in a spate of school shootings that have shocked Americans over the past 18 months. It was also one of the bloodiest mass shootings of any kind in a country where gun control efforts have been hotly debated.

Contents

Zichron Ya'akov 5

by Sharon Kannon

One Two, Three . . . Matzahball! 10

by Jill Blumenthal



What's in a Jewish Name? 14

by Elkie Tulman

Sifting through the Sands of Time 18

by Susan Campbell

DEPARTMENTS

Reviews 23
Medical 27
Temple News 30
Community News 33

The American Jewish Times Outlook

VOLUME LXVI NUMBER 4

IYAR-SIVAN 5759

APRIL-MAY 1999

Publisher
The Blumenthal Foundation

Editor
Geri Zhiss

Associate Editor
Estelle Hoffman

Art Department
Shirley Beatty—Typographer
Layout & Paste-up
Lelia Payton
Lydia Widenhouse

Production Manager
Gene McLeod

Production Assistants
Mary Aery
Bernice Coleman
Bobby Cook
Mickey Ennis
Clarendaelease Mounkassa

Contributing Correspondents
Marjorie Schachter
Lillian R. Wellisch

The American Jewish Times Outlook is published by the Blumenthal Foundation a non-profit organization.

1900 Wilkinson Blvd.
Charlotte, NC 28208-5670
704-372-3296 Fax: 704-334-9425

Internet address:
geri@vnet.net

Mail change of address, with label, to The American Jewish Times Outlook, PO Box 33218, Charlotte, NC 28233-3218. Letters to the editor are welcome. They should be kept as short as possible and are subject to condensation. Because of the volume of mail, not all mail can be published.

DEADLINE FOR FUTURE ISSUES:

The first of the previous month. Please contact the editor with deadline questions.

Zichron Ya'akov

by Sharon Ramon



Country Charms, Lingering History, Spectacular Views

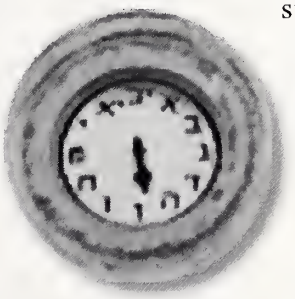
The charming town of Zichron Ya'akov in northern Israel is just a small part of the history of early settlement in Eretz Israel. Established by Romanian immigrants to Israel over 100 years ago, the settlement, then called Zammarin, owes its survival to Baron Edmond de Rothschild who took a personal as well as financial interest in its future, and renamed it Zichron Ya'akov in memory of his father.

Sharon Kanon tells us a little about Zichron's fascinating history and residents, some of whom contributed greatly to the struggle to build a strong Eretz Israel, and of how the struggling settlement became a thriving town fighting to check the rush of modernity.

Wooden windows, tiled roofs, stone posts, and old-fashioned street lamps line the restored main street of Zichron Ya'akov, the charming town on the southern hills of the Carmel mountains that is still reminiscent of the small farming village that was established in 1882 by a group of idealistic Romanian immigrants to the Holy Land.

Driving up the winding green, forested slopes of the mountain, it is easy to understand how the first settlers fell in love with their new home. Whatever hardships had to be endured, they were revitalized by the clean air and breath-taking view of the sea.

Originally called Zammarin, the struggling new settlement was rescued by Baron Edmond de Rothschild who took a personal as well as financial interest in its future, and renamed it Zichron Ya'akov (Jacob's Memory) in memory of his father.



Not only did the Baron introduce and subsidize the local vineyard-growing industry, he also built the largest winery in the land, established in 1882. The Baron's personal attachment to Zichron is evident from the impressive synagogue he built in 1886, Ohel Ya'akov (Jacob's Tent), also named for his father.

"He built it at a time when the Turks were not allowing the construction of places of assembly because they feared rebellion," said Shuki Sukerman, a local tour guide. Refurbished in the 1960s, the synagogue is still used for daily and Sabbath prayers.

The Baron's offices were situated in the old council building on HaNadiv Street, and all important functions and ceremonies were held there. It was also the site of the first convention of Jewish settlers in Eretz Israel in 1903, and the founding of the Teachers Union, and is soon to be transformed into a museum of early settlement.

The Baron also built Zichron's first water tower, another historical site on the main street. Called Brichat Binyamin (Benjamin's Well), the structure's facade is designed in the style of a synagogue. Although the giant copper water vessels on top are no longer in place, it is worth climbing the stone stairs to enjoy a magnificent panoramic view of the area.

The scenic road that encircles the town takes one past Gan Yisrael (Israel Park), which faces the sea. This is a wonderful vantage point from which to view the Mediterranean coast and the shimmering fish ponds of Kibbutz Ma'ayan Zvi.

Many of Zichron Ya'akov's residents, especially those who live on Hameyasdim Street, are still farmers with wholesome, hardworking, early-to-rise, early-to-bed values. Walking down the street, you can see courtyards containing hand tools that were used before being replaced by more modern methods, and horse stables at the back of residential houses, which are now used for different purposes.

The home of Ruti Berkowitz and her husband on the main street looks like a typical Zichron house from the outside, except for the sign - "Natural Farm." Ruti, a former teacher, student of agriculture and vegetarian, decided to learn how to make her own natural products. So successful were her efforts to grind her own whole wheat flour, make yogurt, goat cheese, olive oil and raisins, that she turned it into a business, in which she also sells wine, honey and spices.

Across the street, you can stop in and see the natural art of paper-making at "Tut Neyar," and several shops also sell jewelry and ceramics made by local craftsmen.

Quality of life is a priority in Zichron Ya'akov, a municipality that seems to shun the rush of modernity. "We have mixed feelings about newcomers and tourists," says Ruti.

Zichron is a town whose past hovers in the present. A visit to Aaronson House on the main street reveals the Aaronson family's remarkable story. Aaron Aaronson was a well-known

agronomist, known for discovering the wild wheat known as the "Mother of all Wheat." His own personal experiences of the evils of Turkish rule prompted him to found NILI, the secret intelligence organization that relayed information about the Turks to the British during World War I. His source for the acronym NILI was "Nezah Yisrael Lo Yeshakker," ("The Strength of Israel will not Lie," 1 Sam 15:29).

Sarah, Aaron's sister, is Israel's favorite martyr heroine. An eye witness to the Turkish atrocities against the Armenians, she left an unhappy marriage in Turkey, where she had gone to live with her husband and became a fearless recruit to NILI. Sarah was responsible for relaying information to the British in Egypt. In April 1917, she managed to visit Egypt secretly and although she was warned not to return to Zichron Ya'akov, she went back two months later.

In September 1917, learning that the Turkish authorities had apprehended a carrier pigeon that revealed their espionage network, Sarah dispersed the NILI members. When arrested by the Turks, she refused to reveal any secrets although her interrogation was brutal. She had no alternative but to shoot herself. Her brother Aaron was killed in a plane crash in 1919.

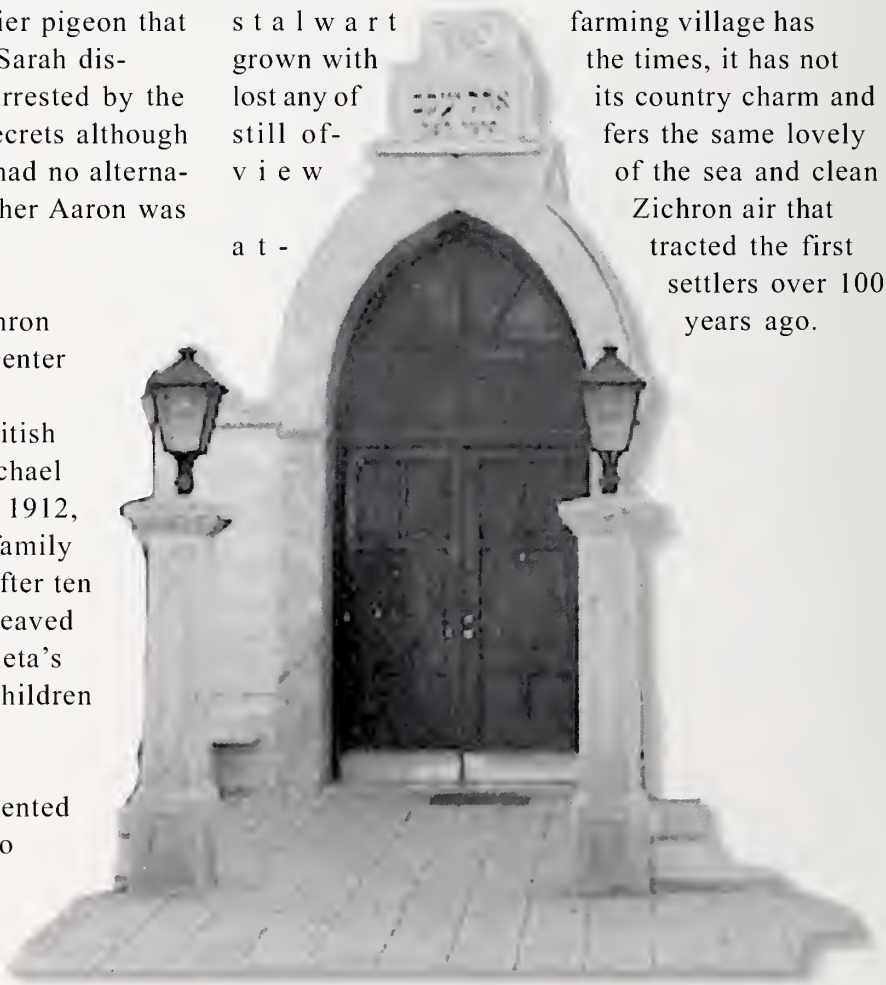
Another story-filled enclave in Zichron Ya'akov is the woody area in the center of town. It was here that Nieta Bentwich, daughter of a fervent British Zionist family, and her husband Michael Langa decided to build an estate in 1912, a smaller replica of the luxurious family home they had built in England. After ten years, Neita died suddenly, her bereaved husband lost his will to live, and Nieta's sister, Lillian Friedlander, and her children inherited the estate.

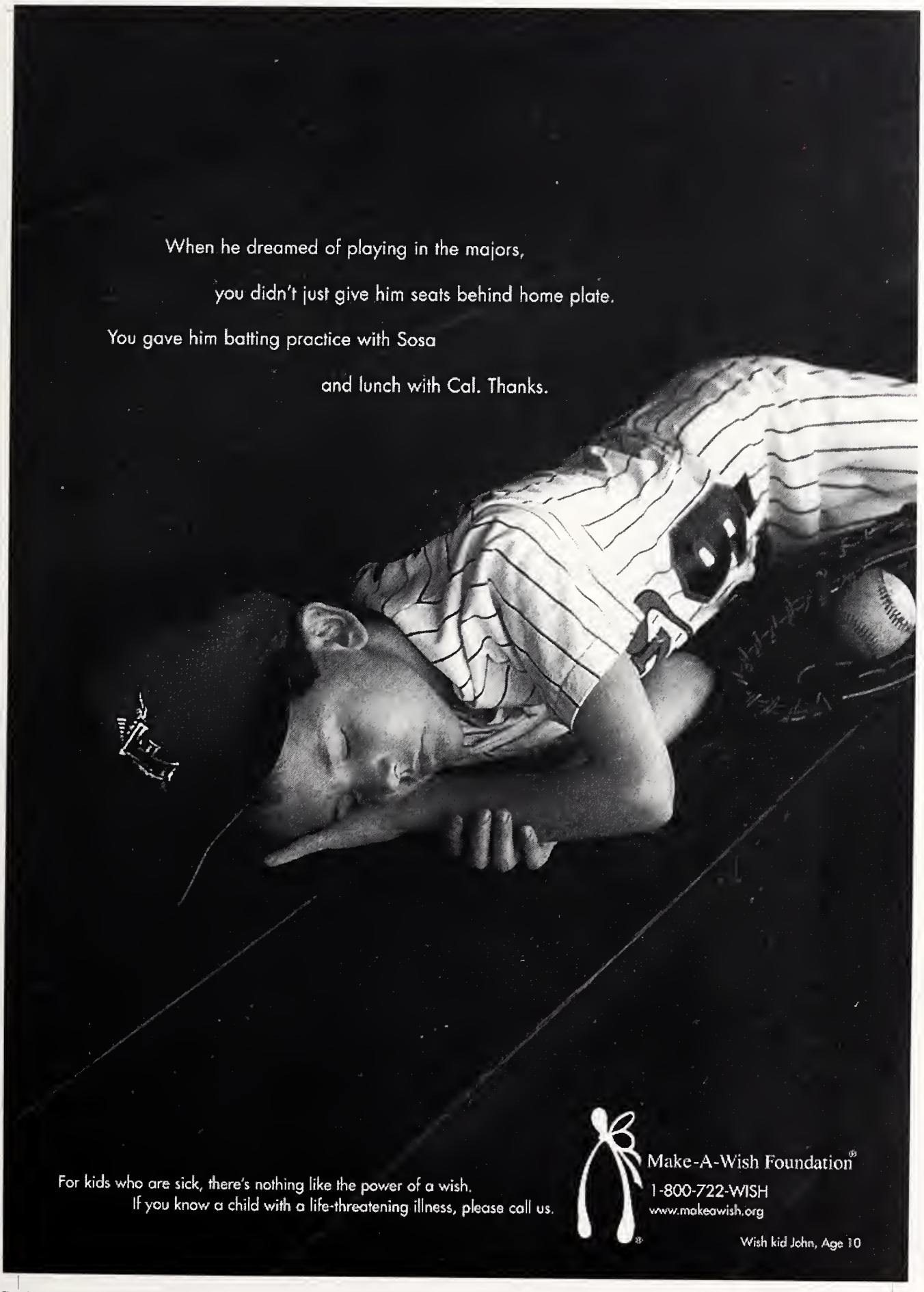
Beit Daniel (named for Lillian's talented youngest son, a gifted musician who died tragically), is on the Langa Estate grounds. Today, the secluded retreat is a well-known meeting place for artists, writers, musicians and painters.

A trip to Zichron Ya'akov is not complete without a visit to the beautifully landscaped gardens of Ramat HaNadiv (the Benefactor's Height), which include the Rose Garden, the Waterfall Garden and the Scent Garden.

Among the must-see sights is the stone figure-embraced sundial, the archaeological remains of a Byzantine villa, a Jewish house from the Second Temple period, with a mikvah, bath, winery and olive press, a small cemetery that dates back 4,000 years, a unique ancient water system, and a pigeon house. Baron Rothschild, in keeping with his last will and testament, was buried with his wife Adelaide in an impressive black mausoleum in the 20-acre Memorial Garden.

Zichron Ya'akov is now a town with 12,000 inhabitants, offering visitors many modern comforts and facilities. But although this stalwart farming village has grown with the times, it has not lost any of its country charm and still offers the same lovely view of the sea and clean Zichron air that attracted the first settlers over 100 years ago.




When he dreamed of playing in the majors,
you didn't just give him seats behind home plate.
You gave him batting practice with Sosa
and lunch with Cal. Thanks.
For kids who are sick, there's nothing like the power of a wish.
If you know a child with a life-threatening illness, please call us.
Make-A-Wish Foundation®
1-800-722-WISH
www.makeawish.org
Wish kid John, Age 10

One, Two, Three ...

by Jill Blumenthal

Every summer when I was little, my father would play a game with my sister and me at the local swimming pool. He would hold one of us in his arms and together we would chant, "One, two, three ...

MATZAHBALL!!!!"

"Matzah ball" was the magic signal for Dad to toss us into the air, so that we splashed into the water a few feet away. As children, my sister and I would beg our father to play this game over and over until he insisted he was too tired.

Perhaps the integral role that "matzah ball" played in this game gave me a heightened sensitivity to the word. Even today, "matzah ball" has a fun and exciting sound to me; it is a word infused with spirit. But when I was young, the word was associated more with this game than with the Passover Seder, for, like many picky eaters, I actually refused to taste the matzah ball soup that my grandmother made from scratch. *(What can I say, I was a kid!)*

matzahball!

Finally, I came to my senses and actually tasted the matzah ball soup, and I discovered the joy of this dish. Although matzah ball soup was only one of several dishes that my family ate at our Seder, and I never saw a matzah ball featured on the Seder plate or mentioned in the Haggadah, my grandma's matzah ball soup played an important role in my conception and observance of Passover.

My recognition must have begun to occur during my freshman year of college, when 477 miles from home *(according to the airlines)*, I was forced for the first time to attend a Seder away from my extended family in Charlotte. Naturally, I assumed that wherever I was, my host would serve matzah ball soup.

I was thrilled my freshman year to receive an invitation to visit a Cousin, especially since I rarely saw this branch of the family. Although I did have a good time, the weekend gave me an extreme case of culture shock and loneliness. For one thing, as a native Charlottean, listening to my cousins'Northern accents voicing the otherwise familiar words disconcerted me and heightened my senses of displacement and alienation. It was unnerving to see different faces around the Passover table, to watch someone other than my grandfather leading the Seder. I was disturbed to see a parade of unfamiliar-and in my opinion, inferior-dishes served for the meal. But the absence of matzah ball soup certainly added to the strangeness of the Seder.

When some friends of my grandparents invited me to attend their Seder a few years later, I was relieved but nervous. I was not excited about spending such a family-centered holiday with total strangers, but at least I would have an opportunity to celebrate Passover. Therefore, I was pleasantly surprised to have a wonderful time at the Seder. The people were friendly and interesting, the conversation scintillating, and the food was delicious. In fact, the only black mark on the entire evening I spent with them was the absence of matzah ball soup. Although I mourned the omission of my beloved soup, I consoled myself with the thought that the rest of the Seder had been fabulous. Perhaps I was at last becoming accustomed to my matzah ball-free state.

I can only remember eating a matzah ball on one occasion during my entire college career. Of course, I was overjoyed to see my favorite Jewish dish, and I silently blessed the cook and her kitchen. But my elation quickly turned to horror when I actually tasted the soup and discovered that it was - OILY! The bowl before me contained only an imitation of my grandmother's

ambrosia, and I had to force myself to empty the bowl in order to appear polite. Better to not eat matzah ball soup at all than to consume such an odious concoction.

Although I am grateful for the opportunities I had to spend Passover with such generous people, I feel fortunate to be a college graduate who can attend my family Seder in Charlotte, where I once again enjoyed my beloved grandma's matzah ball soup. Why do I place so much importance on a gastronomic treat? Traditions provide meaning and continuity to our lives, a reminder of who we are and who we want to be. Although my grandmother's homemade soup is only one part of the Passover tradition, it is an important one to me. This year, I asked my grandmother if I could help her prepare the soup for our Seder, so that I would be able to carry on the tradition. I am pleased to report that on March 19, 1999, my grandmother taught me how to make her special matzah balls (And I discovered it's not as hard as I expected! I may actually be able to make magic too!) But I don't like thinking about my grandma's soup being made by anyone but my grandma.

But while I try to prepare myself for the future, I prefer to cherish the present. On March 3 1, I gathered around the dining room table with my extended family, taking turns reading through the Haggadah between courses of gefilte fish, hard boiled egg, haroses, brisket, matzah kugel, jello-mold, and... of course, the best homemade matzah ball soup in the world.

YUGOSLAV TROOPS ENTER ALBANIA

The war over Kosovo may be spreading into Albania. According to Western sources, there is fighting along the border between Yugoslavia and Albania. The village, Kemenica, has been shelled by the Serb-led Yugoslavs for several days. It's in an area where ethnic Albanians in the Kosovo Liberation Army have been fighting the Serbs.

NATO stepped up its air campaign, bombing a Belgrade barracks and more oil storage depots. The Pentagon has reportedly approved a request by NATO supreme commander General Wesley Clark for 300 additional aircraft, increasing the NATO force to around 900 aircraft. Efforts continue on the diplomatic front. US Secretary of State Madeleine Albright is meeting with Russian Foreign Minister Igor Ivanov.

THE FAMOUS MART
Famous Brands for Less

3870 E. IND. BLVD.
AMITY GARDENS
(704) 568-8723
M-W: 10-6 Th-Fr: 10-9
Sat: 10-6, Sun: 1-6

6600 N. TRYON ST.
(704) 596-3132
M-W: 10-6,
Th.- Fri: 10-9
Sat: 10-6, Sun: 1-6

FEEDOM MALL
(704) 392-3101
M-W: 10-7,
TH-FR: 10-9
SAT: 10-7, Sun: 1-6

Why is Russia so Opposed to this Conflict?

Boris Yeltsin is warning NATO to back off Yugoslavia or risk starting World War III. Yeltsin implied that if NATO ground troops enter Yugoslavia, Russia will not stand by its earlier promise to stay out of the conflict. The Russian president, however, denied a claim by a Communist Duma deputy that Russia had recently targeted its missiles at NATO nations.

Like most elements of the Kosovo crisis, Russia's opposition to NATO attacks on Yugoslavia is complicated and tenuous. Russia and Yeltsin need the West for financial and political support, but Russia fears NATO could start a domino effect of breakaway regions gaining independence. Russia fought a war in the mid '90s to keep Chechnya part of the country.

Britain Says Kosovo Women Raped In Army Camp

LONDON (Reuters) - Ethnic Albanian women have been "systematically" raped in a Yugoslav army camp in southern Kosovo, said British Foreign Secretary Robin Cook.

"We are now getting a pattern of repeated reports that young women were...separated from the refugee columns and forced to endure systematic rape in an army camp at Djakovica, near the Albanian border," Cook told a news conference.

He said the stories were coming from young women who had been taken to the Djakovica camp, and then later crossed the border to refugee camps inside Albania.

Cook said the reports had taken longer to emerge than tales of young men being abducted because of the women's reluctance to recount their experiences.

"It is also a source of shame in their society as well as great shame on those who carry out such appalling crimes," Cook said, adding that the number of independent accounts gave the tales "a ring of corroboration."

The women's reports echo the horror stories of systematic rape which emerged from Bosnia during the war there in the early 1990s.

"This completes the pattern of brutality of Milosevic's forces in Bosnia," Cook said in reference to Yugoslav President Slobodan Milosevic.

Reports of the existence of a "rape camp" at Djakovica had already come to NATO's attention. The United States said last Friday it had reports of the systematic rape with about 20 women being killed. Tales of mass executions and a litany of atrocities in Kosovo, which are difficult to verify, have inflamed public opinion and boosted support for NATO's air strikes against targets across Yugoslavia.

Cook reiterated NATO's determination to continue its three-week-old bombing campaign until Milosevic conceded to the alliance's demands.

"The revival of fascism that we have witnessed in Kosovo must have no place in modern Europe," he said. "NATO will not now allow this century to end with a triumph of fascism and genocide."

What's in a Jewish name?

by Elkie Tulman

I remember my father telling me, many years ago, that when diaspora Jews started calling themselves by locally fashionable non-Jewish names, they were taking the first steps towards assimilation.

Our sages credited one tradition, above all others for saving the Jews from disappearing as a distinct people during their years in Egypt. That tradition was the one of respecting and retaining their original Hebrew names. Interestingly, today in America, biblical names are back in fashion: Joshuas, Zacharys, Rachels and Rebeccas are found on school rosters everywhere. Of course, we know that given names come in cycles—one year they're on top of the popularity chart, and the next year they're out of favor. Soon the only time they are mentioned is when they are preceded by "Aunt" or "Uncle." However, several decades later, these same names are resurrected and given new life.

In Europe, Ashkenazi Jews followed the custom of naming a new baby for a beloved deceased relative. They were given the same Hebrew or Yiddish name as the relative. These worked well while the Jews lived and functioned within their own religious and cultural group, in the Shtetl or Ghetto of a large city. However, this presented a problem once they arrived in America.

When my father, Pesach Katzin, arrived in this country from Poland at age 14, he was told by well-meaning, more seasoned "green-horns," that he had to change his name. They told him that hence-forth his name would be Philip. Years later, Daddy rescinded this decree and took back his original name of Pesach. After all, he was named for a very special person, his Bobbe Elkie's father. As for the name Philip, I remember Daddy telling me that he was not particularly enamored by horses (which is the meaning of Philip), although he did recall meeting a "ferd" or two (horse, also stupid person, in Yiddish) in this time. Furthermore, he had no ambition to become a "bal agoleh" (wagon master), but he did tell us kids interesting stories about the "cab drivers" and "UPS" transporters in the Old Country.

The goal of the first generation immigrants was to become integrated into the new American culture as quickly as possible. When a new baby was born, he or she was given a Jewish name at the religious ceremony (usually in memory of someone) but an "American" name was written on the birth certificate. The problem was, and still is, to find some connection between the two. Sometimes this could be done by merely translating, or "adjusting" the Jewish name. Thus, for example, Raizl became Rose and Esther became Estelle; Leibel became Leonard and Beril, Bernard. In these examples, not only do the sets of names have the same meanings (rose, star, lion and bear), but they also have the same beginning initials.

In early years, most people did not bother to research the meaning of names—otherwise, how can one explain naming a baby Claude or Claudette (meaning lame)? In any case, simply using the same first initial became an easier method—one that persists to this very day. I have a two-fold problem with this. One, it is misleading: people think that Henry is Hirsch or Mildred is Milkah, and ignorance is perpetuated. Furthermore, the popularity of names changes with fashion, so that a particular English name doesn't become a family tradition either. Those of us who have reached our sixties or seventies can look at given names and judge almost to the decade when that person was born. For example, the Sadies of the turn of the twentieth century metamorphosed into the Samanthas of the 1980's. Along the way were Sylvia, Shirley, Sandra and Stacy. I think that a more recent addition is Sheina (back to basic Yiddish). The same is true of masculine names. Sammy evolved into Sidney, Stanley, Stephen, Scott, and (back to biblical) Seth.

I remember wondering why

there were several men in our family named David, since I knew of no ancestor by that name. When I inquired, I was told by an older relative that they were all named for my grandfather Shimon Dov. When I mentioned that Zeide's middle name was Dov (Hebrew for bear), she countered that "Dov is Hebrew for David" (actually David means "beloved" in Hebrew). I call that "convoluted misinformation"—something I'm trying to eliminate.

Truth is frequently stranger than fiction. A friend of mine confided that when her mother-in-law learned that she and her husband were going to name their son Michael, she was very upset. "How can you," she chided, "give my grandson an Irish name?" I guess she would've been equally upset with us—we chose to name our first-born Daniel (and we referred to him as "Danny Boy".)

Could there be too much of a good thing? I know of a case where a child was given four Hebrew names. Two were for the relatives he was named after, Melech and Nachum (Hebrew: king and comfort). The other two were more acceptable in America, Michael and Nathan (Hebrew: who is like G-d? and gift). This would not have mattered so much had the family not moved to Israel. Once there, confusion reigned. Some continued to call him Michael, others called him Nachum. I am not sure which were considered his legal names.

It is not unusual to find people with "mismatched" Jewish/Hebrew names. I've learned to never assume that Ruth is Ruth. The Ruth I just met told me that her Hebrew name is Rachel. Likewise, a Joel I know is Jacob "in Hebrew."

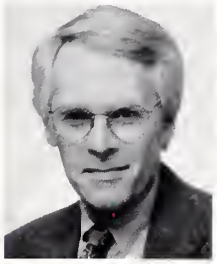
I've heard the Hebrew name Yo-el (Joel) spelled Yale in this country—giving it a Yiddish lilt with an academic bent. I won't quarrel with that, merely recommend that the child not plan to attend Harvard.

I could go on and on with anecdotal material, but will add just one more example. A name that has become popular in recent years is Chad. I doubt that the Jewish parents who have chosen this name for their son realize that it comes from the Celtic and means "battle" or "warrior" (or it could signify a tiny country in Central Africa!) For these parents, Chad is most likely a good substitute for Chaim (meaning life). Somehow, I find it hard to reconcile these two definitions. On the other hand, if the child is an only kid, I guess Chad (Gadya) can be viewed as a good Jewish name, especially if the kid was born on Pesach.

A dear friend, whose opinion I hold in high regard, put it this way: "I told my children that it would please me greatly to know that some day, when I am no longer here, there would be a descendant of mine bearing my name. In this way, the name that has been carried forth in our family for generations with honor and love will continue to live. Memories will be created and nurtured through this family tradition. However, he continued, "I made but one request: If the child is to be named after me, give him my full name, my Hebrew name, the only name I've ever used. Mine is a biblical name with a strong and positive meaning—'Father of a Multitude.' It is esteemed in the Jewish religion as well as in the traditions of other faiths.

Abraham is my name, do not reduce me to an initial!"

A Time to Laugh



Rabbi Bob Alper is a stand-up comic and author of
Life Doesn't Get any Better Than This.
Visit him at www.bobalper.com.

It was unintentional. Scout's honor. I never, ever watch The Maury Povich Show, but on this particular morning my VCR malfunctioned, and I had to stare at something while taking a long walk on a short NordicTrack.

The guest was James Van Praagh, author of the mega-selling, "Talking to Heaven." Van Praagh is a psychic, a medium, a man with powers far greater than the rest of us mortals. He sees angels and ghosties and other spirits that, apparently, flap around but are visible only to certain psychically anointed. Like James.

The producers lined the stage with ten ready-to-weep panelists wallowing in their moments of national fame. A rather unspectacular and corpulent "regular guy," the guru of the beyond began by addressing a woman: "Someone you loved died of cancer."

YES!

My heart began to beat faster. Because I was astounded by his gifts of illumination? No. I was picking up the pace on my NordicTrack. As for Van Praagh, well, I figured, this guy did his math. Ten middle age people...gee, what are the odds any of these folks will have lost someone to cancer?

Later, he spoke to a woman whose teenage son had died. "I see statues," he said. Ha! I knew just where he was going. A teenage boy. Statues. Trophies! He wants the mother to say her son had trophies in his room. Alas, Van Praagh received only a blank stare.

Oops.

But Van Praagh made a partial recovery. "Did someone give you a plaque?" "Yes. My sister did!" "I see it near pictures," Van Praagh proclaimed, and the woman, appropriately amazed, confirmed that "near pictures" was the precise location of the plaque. The audience read the flashing APPLAUSE sign and dutifully complied.

Um. Excuse me, but don't most people hang plaques near other pictures? Again, what are the odds?

Van Praagh concluded each personal encounter by discerning a hovering presence, a deceased spirit who inevitably acted as a loving guardian angel, protecting and nurturing the gullible survivor.

Whereupon the audience sniffled. On cue.

All of which started me thinking. What would happen if this guy were to address a Jewish crowd? It's...it's a Mack Truck. The name Mack...Mack.....why do I keep seeing the name Mack?"

A slightly sardonic voice from the rear suggests, "Maybe you mean Max?"

"Precisely!" Van Praagh declares, and nearly every person in the room leaps up in an eager frenzy. "My great-grandfather was named Max!" "I had an Uncle Max!" "Max was my grandpop!" Later, it is determined that fully 35% of the audience also have a dog, cat, or gerbil named Max.

And what of those looming spooks, those apparitions that inhabit Van Praagh's shows? With a Jewish audience he'll reveal that hovering behind many a participant is a deceased former business colleague, dedicated to providing his living ex-partner with an eternal supply of acid indigestion.

Years ago, on a Saturday night, a college sophomore called me at home. He and some friends were preparing to visit a psychic that evening, and he wanted to know the Jewish attitude towards such practitioners. I shared some history with him about false prophets and stoning, but added, "Look, you never know for sure. I propose a test: ask the psychic to reveal your rabbi's maternal grandmother's maiden name. If she's right, she may even make me into a believer."

Late that night, my phone rang, and an excited male voice nearly shouted, "Rabbi! Was it Cohen?"

Nice try. Yup, it's all in the math. It's all in how you play the odds. Only this time, it didn't work. That psychic didn't convince Robert A. Alper.

Grandson of Etta Lewensohn Katzenstein.



Mikve Israel-Emanuel
Synagogue in Curacao

Sifting through the Sands of Time. . .

by Susan Campbell



Tucked away in the center of town, occupying an entire block between Columbusstraat and Hanchi di Snoa (Synagogue Alley) lies the oldest synagogue in continuous use in the Western Hemisphere. Consecrated in 1732, Mikve Israel-Emanuel offers visitors a peaceful oasis and an opportunity to discover a rich history of Jewish culture.



The second the massive wooden doors swing shut behind you, you are enveloped by a refreshing silence and greeted by an enthusiastic host eager to guide you through an historic journey. The silence is broken only by the sound of your footsteps echoing across a tiled, Spanish-style courtyard until they are suddenly silenced by a smooth carpet of white sand inside the entrance of the synagogue itself. The sand is symbolic, signifying two important stages of Jewish history; the first being a remembrance of the forty years the Israelites spent in the Sinai desert waiting to be led to the promised land. In fact, the furniture here is arranged to depict a typical desert encampment from those times. Second, the use of sand to muffle the sound of footsteps was essential to the Conversos (secret Jews) when they held clandestine meetings of worship during the inquisition in Spain and Portugal.

Your attention is quickly drawn from the floor straight up to the towering ceiling where magnificent brass chandeliers are suspended in time (they date back to 1703) between impressive stone pillars. Everywhere you look, from the rich, hand-crafted mahogany pews and fixtures to the imposing 18th century pipe organ (the only one of its kind outside of Holland) you will witness the kind of superb craftsmanship that has long ago become a lost art form.

The original congregation was formed in 1651 by Sephardi Jews hailing from the Netherlands. Over time, the congregation split into two separate factions due to disagreements about reform. Eventually, they reunited to form today's United Congregation of Mikve Israel-Emanuel. Although additional synagogues have since been built, this compound has always served as an important sanctuary of worship for Curacao's Jewish population for the past 265 years.

The Questions Most Visitors Ask . . . .

Why is there sand on the floor of the Synagogue?

There are two important reasons. One is that the synagogue is patterned after the Tabernacle that our forefathers used in the Sinai desert during their forty years of wandering there. The second reason has to do with the origins of our congregants whose ancestors were, for the most part, secret Jews or Conversos, ("Marranos") living in Spain and Portugal until their escape to the Netherlands and to other places. After settling here, they remembered how they had to put sand on the floors of their secret rooms for worship to help muffle sounds during their worship services. If discovered, they would have suffered life-long imprisonment, loss of all property and, often, burning at the stake. The sand on the floor reminds us of the remarkable faith and courage of these Spanish-Portuguese Jews in the face of that terror.

Is Congregation "Mikve Israel-Emanuel" Orthodox, Conservative, or Reform?

Congregation Mikve Israel was founded in 1651 long before the Reform movement came into being in the 1860's, however, several of our families desired to introduce various reforms in our services. Not succeeding therein, a group of these families decided to break away to found one of the few Sephardi Reform congregations in the world: "Temple Emanuel." Thereafter, a number of changes were made in Mikve Israel: for example the beautiful organ was installed during this period. The Temple building is located on the Wilhelminaplein, just a few blocks from the Synagogue. In 1964 the two congregations reunited and today, Congregation "Mikve Israel-Emanuel" is affiliated with the Reconstructionist Foundation and with the World Union for Progressive Judaism. Many elements of our traditional Sephardi heritage, however, are still maintained in our rituals.

Isn't the Touro Synagogue in Newport, Rhode Island, the Oldest Synagogue in America?

The Touro Synagogue is the oldest Synagogue in the United States, having been dedicated in 1763. Our Synagogue, the fourth consecrated on the same site, was dedicated in 1732. It is therefore, the oldest in **continuous use** in the New World. Our congregation played a role in helping other Sephardi congregations in this hemisphere, including Newport's, to get established. Although Curacao may now seem like a remote outpost of the Jewish world, Mikve Israel was once known as "The Mother Congregation of the New World."

How many Jews live in Curacao?

The congregation has about 350 members who come from about 140 households. In addition, there are about half that number of Ashkenazi Jews (mostly originating from Central Europe) who settled here during this century and founded Congregation Shaarei Tsedek Orthodox.

Capturing Statehood on Film

Few people know that the Jewish National Fund (JNF) was a major force in local film from the beginning of World War II through to the early 1950s, producing films designed to provide a showcase for Eretz Israel. These included PR documentaries, such as "Land of Hope" and "Behind the Blockade," an episodic featurette called "The Great Promise," and a full-length feature film called "My Father's House."

Hillel Tryster, Deputy Director of the Steven Spielberg Jewish Film Archive, provides us with an insight into JNF's contribution to the historic task of capturing the Holy Land on film during this most exciting and moving period of Israel's history.

Probably the most famous footage associated with the birth of the State of Israel 51 years ago, is that of David Ben Gurion reading the Declaration of Independence.

The fact that we have this image in our mind's eye is due to photographer Natan Axelrod, proprietor of the Carmel newsreel. The fact that he was on hand at all may be credited largely to the Jewish National Fund (JNF) for having kept Axelrod and his enterprise afloat over the years.

Though Axelrod, despite his claims to the contrary, was apparently not the only cameraman there, and though his original soundtrack seems to have gone astray (most documentaries since then feature a badly synchronized, independent sound recording), it is his vantage point that has survived.

JNF was a major force in local film from the lean years of World War II, playing a greater role than is generally realized in the minor boom of the late '40s and early '50s and supporting a fairly steady stream of PR documentaries, news items, and sometimes entire newsreels. Interesting documentary work was sometimes also purchased from foreign filmmakers, if considered useful or relevant.

In the late '30s, a German immigrant, Lasar Duenner, who offered his services as a filmmaker, approached JNF. JNF was warned that Duenner was unreliable and prone to exaggeration but, luckily, the warning was not heeded, for this inauspicious beginning blossomed into the most prolific of all JNF film relationships, lasting several decades.

Immediately after the war, Duenner shot large quantities of color 16-mm footage (he was among the first in the country to specialize in the medium) and is responsible for much of the post-war, pre-State color films.

JNF's "Land of Hope" (1945-46), the surviving print of which unfortunately lacks cinematography credits, opened with horrific European concentration camp scenes and an address by future US Ambassador to Israel James McDonald. In stark contrast, the rest of the film showed the work of "upbuilding" in Palestine, with narration by then up-and-coming American actor Jose Ferrer. The emphasis in "Behind the Blockade" (1947), as one might guess from its title, was also "upbuilding," in spite of British restrictions on Jewish immigration, and was narrated by Hollywood actor John Carradine.

In 1946, JNF brought to the screen a dramatic episodic featurette, "The Great Promise," which was designed to reach a wider audience. The film devices used by experienced Polish director Joseph Leytes may seem transparent to today's audiences, but "The Great Promise" nevertheless remains a highly worthy effort and has become a valuable document of its time.



The film opens in a concentration camp, where three Jewish Brigade soldiers encounter a Holocaust survivor who has lost all hope. The stories they each tell him of life in Palestine are clearly designed to communicate as much information about the country as possible.

One soldier tells of his last home leave in his settlement during harvest time; another tells of a little girl brought from Europe who eventually adjusts to a life of freedom on kibbutz. The third soldier tells the story of a trip he took up the Jordan River's course from north to south, through the Hula Valley, the Naharayim power plant, all the way to the Dead Sea. Continuing beyond into the Negev Desert, the film then climaxes with the discovery and utilization of water in the wilderness.

Hot on the heels of "The Great Promise" came a full-length feature film, "My Father's House." This important film of the mid-'40s was written by Meyer Levin (who later made his historical documentary "The Illegals"), directed by Herbert Kline (who had made "The Forgotten Village" with writer John einbeck in 41), and oduced by th.

by Hillel Tryster

Whether this description aptly reflects precisely who did what remains a moot question as Kline and Levin quarreled bitterly over the credits, and before it was all over, one JNF representative went on record as saying that he had never worked with two such difficult people.

"My Father's House" told of a young Holocaust survivor who comes ashore as an "illegal" immigrant to Palestine and, refusing to believe his father has not survived the war, searches for him all over the country - a deliberate device used to exhibit various features of the yishuv (the pre-State Jewish community in Palestine) - including the Dead Sea Works and the Palestine Philharmonic Orchestra. The cameraman of this excellent film was Floyd Crosby, an Oscar-winner for the 1931 film "Tabu."

It is not widely known that during a break in filming on Mt. Scopus, the crew passed by the King David Hotel just after it blew up. Not only was the production's sound equipment damaged, but also a British official who had been cast in a small role was killed.

The production of "My Father's House" turned out to be crucial to later filmmaking: some of the local financing came from pre-sale of the excellent equipment that had been specially imported. This equipment was to become the basis of Norman Lourie's company, Palestine Films, the most productive film unit of the late '40s and early '50s, which produced some of the most exciting and creative work in the period immediately before and after the birth of the State of Israel.

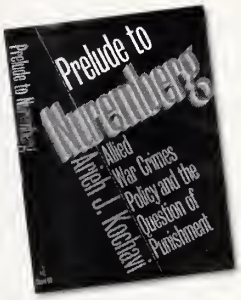
Many kibbutz members at that time were amateur photographers, and some of them attained a professional level. One of the most prominent was Mishmar HaEmek's Yoel Lotan (Yolek). His color footage of the kibbutz during the War of Independence was so outstanding that JNF sponsored its transformation into a documentary entitled "Heritage," which was written by Michael Elkins and directed by Victor Vicas.

In 1950, JNF also assisted the UJA/ Foundation Fund in its dramatic production of "Song of the Negev," inspired by the resistance of Beit Eshel (one of JNF's 1943 Negev outposts) during Israel's War of Independence. The director was again Joseph Leytes, and the film's high point was a self-sacrificing dash by a defender of the settlement to retrieve a vital package of medical supplies and food inadvertently parachuted into no-man's-land.

The longed-for transformation from war refugee to war hero had finally been achieved.



Reviews



Prelude to Nuremberg

By Arieh J. Kochavi
University of North Carolina Press 312 pp. $34.95

International interest in war crimes policy has increased due to recent coverage of events surrounding war crimes in Yugoslavia and Rwanda. Author Arieh Kochavi sheds new light on the little-understood and political process of wartime criminal deliberations in his book *Prelude to Nuremberg: Allied War Crimes Policy and the Question of Punishment.* Kochavi demonstrates the evolution of the World War II decisions on war crimes and their dependence on politics over legality.

Between November 1945 and October 1946, the International Military Tribunal in Nuremberg tried some of the most notorious political and military figures of Nazi Germany. The issue of punishing war criminals was widely discussed by the leaders of the Allied nations, however, well before the end of the war. Kochavi demonstrates in *Prelude to Nuremberg* that the policies finally adopted, including the institution of the Nuremberg trials, represented the culmination of a complicated process rooted in the domestic and international politics of the war years.

Prelude to Nuremberg explains that with no existing international law to serve as precedent for how to handle the crimes committed during World War II, there was a need for the Big Three Powers—Britain, United States, and the Soviet Union—to adjust international law to the events of the present war. However, Kochavi adds, "conflicting political interests and priorities complicated the formulation of a joint Allied policy toward war criminals."

Kochavi painstakingly reconstructs the deliberations that went on in Washington and London at a time when the Germans were perpetrating their worst crimes. He also examines the roles of the Polish and Czech governments-in-exile, the Soviets, and the United Nations War Crimes Commission in the formulation of a joint policy on war crimes, as well as the neutral governments' stand on the question of asylum for war criminals. This compelling account thereby sheds new light on one of the most important and least understood aspects of World War II.

Kochavi, senior lecturer in history and director of The Strochlitz Institute of Holocaust Studies at the University of Haifa, draws on extensive research in this untold story of the Allies' wartime deliberation on the fate of war criminals.

The Good Society

By John Kenneth Galbraith
Houghton Mifflin Co.
152 pp.
Reviewed by Estelle Hoffman

John Kenneth Galbraith is Professor of Economics Emeritus at Harvard University, and economics is a subject that is generally viewed as dry and difficult. We know that politics influences economics.

John Kenneth Galbraith is an economist with a soul. He cares about everybody and is guided by strict morals, while he remains a realist and a student of history.

The Good Society is easy to read, perhaps because it is logical and makes good sense. He bases his reasoning on what he believes to be "the essence of the good society." It is "that every member, regardless of gender, race or ethnic origin, should have access to a rewarding life."

This might seem like a utopian idea, but Galbraith is well aware of the reality of the present. He says, for example, that in the modern economy, production is the driving force, not for its material products, but for the employment it supplies. That employment affords the means of acquiring the products that those who can be called affluent consider to be their source of happiness (pleasure?).

Our democracy, he laments, is the democracy of the fortunate. The poor are among us as they were not in the past. Indeed, in early days of United States history, the poor were largely invisible to the comfortable classes, hidden in plantations, or deep in the mountains of Appalachia, or in remote rural areas. Now they dwell among us. Having lived in poverty and primitive conditions in the past, their lot has changed little. Unfortunately, their greatest deprivation was education, and there has not been much improvement.



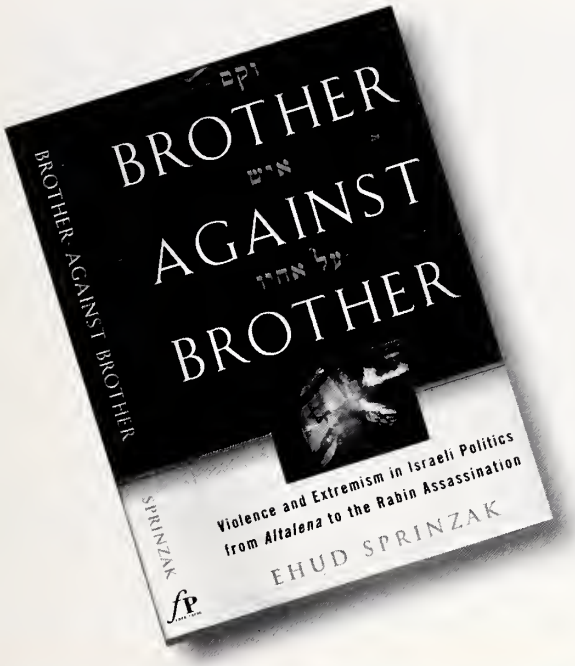
Once there was an idea that socialism or communism would unite the workers of the world and that they would then control everything. We have seen the fallacy of those movements. Now social action and regulation are important. Government is necessary to support groups without power.

There are certain specific rules to maintain *The Good Society.* One is that no one can be allowed to starve or be without good shelter. Further, there must be reasonable price stability. There must be freedom from social disorder at home or abroad.

Two thoughts are offered for all to consider: the abundance of money for television, compared to the scarcity for education; the generous expenditures for the military, again compared to the allotment for education.

Galbraith seems to conclude that only through education of the poor will they fulfill their obligation to vote, thus participating in electing representatives who will serve their interests. (Without reform of campaign finance laws, how can such candidates be elected?) He is not optimistic about the realization of such an outcome, but he is hopeful.

The Good Society is a book with which the reader can readily agree and it helps to understand the way our society operates at present.



Brother Against Brother

By Ehud Sprinzak
The Free Press 371 pp. $27.50
Reviewed by Estelle Hoffman

As these words are being written, Public Radio is broadcasting news of demonstrations in Jerusalem initiated by the Ultra Orthodox with response by about one-fourth as many secular Jews, about 250,000 altogether today. Did I say, "News?" The subtitle of this book is, "Violence and Extremism in Israeli Politics from Altalena to the Rabin Assassination."

The Altalena confrontation took place in 1948, between the Right and the Left. That was a case of extreme violence, such as seldom occurs in Israel. Throughout history, civil war was rarely an option to achieve ends by our people.

This timely book provides a background for shocking events which have occurred recently, the Hebron massacre and the assassination of Prime Minister Yitzhak Rabin. From our distant viewpoint, it might seem that Israel is an island of democratic harmony in the midst of the Middle East, where there is an atmosphere of religious terrorism. Indeed, there is conflict with roots in religion in other parts of the world.

Jews furious at other Jews? Are there not enough outside enemies to cause factions in Israel to unite? But each side believes that God is on its side, and that the opponents are infidels. In the meantime, the peace process is threatened.

The author affirms that the efforts to establish a democratic state have been largely successful. He does see the domestic violence, especially since the signing of the Oslo accords. The Ultra Orthodox faction is important because in the fabric of Israeli government, that small party is needed to form a majority, and thus has a loud voice in the Knesset. Furthermore, it is armed and strengthened by enormous determination to prevail. A Jewish state should be a theocracy is the contention.

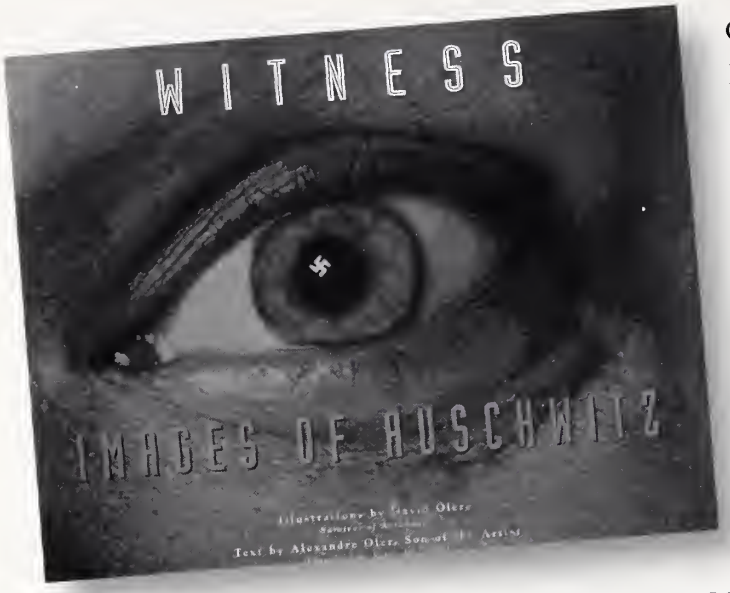
Recent laws decreed by the judicial voice will not be accepted passively. The ideology and methods of operation of Meir Kahane and other extreme forces are examined for the reader, creating a practical understanding of the current disturbances. Here in America, we are enlightened by reportage that colors our interpretation in shades of Arabs vs. Jews in Israel. Unfortunately, there are problems of domestic violence which have existed increasingly since the 1967 war.

Although civil war has been rare in the long history of Israel, zealotry has led to disaster more than once, from biblical times to Roman occupation, in Bar Kochba's struggle, and are we destined to witness zealotry raise

its desperate head again?

Ehud Sprinzak offers four potential scenarios for the future of Israeli politics. He gives us information not usually furnished to the American public, to the effect that Jewish militancy is dangerous to the stability of Israel.

Ehud Sprinzak is professor of political science at the Hebrew University of Jerusalem and he is a popular radio and television commentator. He has written extensively in extremism, terrorism and religious fundamentalism in Israel and the Middle East. This is his fifth book. He has also contributed articles to the world's leading newspapers and magazines, including *The New York Times, The Washington Post, Foreign Affairs,* and *Foreign Policy.* He lives with his family in Jerusalem, where he is undoubtedly alarmed by today's happenings.



Witness: Images of Auschwitz

Illustrations by David Olère
Text by Alexandre Oler
WestWind Press Scott Publishing Inc.
112 pp. $36.00

The publishers of *Witness* claim this is one of the most important books of the Holocaust, because it presents the drawings of David Olère, one of a handful of Sonderkommando who survived the war and the only artist among them.

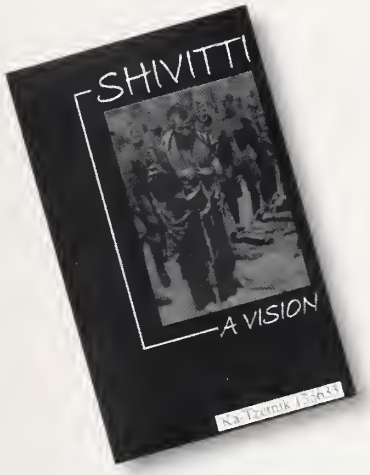
The only visual records of what went on inside Auschwitz are these drawings. Olère's work was an invaluable resource for war crimes investigations. He was a Jewish artist born in Poland, who had emigrated to France. Arrested in 1943, he survived nearly two years in Auschwitz, primarily because the SS desired to make use of his artistic and linguistic skills.

These drawings are on display at the Yad Vashem museum in Jerusalem, at the Ghetto Fighter's House near Acco, Israel, at the Museum of Jewish Heritage in New York, or in the pages of this book, *Witness.*

Each drawing is accompanied by a simple but elegant text prepared by Olère's son, Alexandre Oler, based on his father's experience. These words not only describe and explain the situations depicted in the drawings, but they tell a tragic and moving story, Olère's story, the story of those who survived, those who did not, the story of a world gone mad.

As you read and view the drawings, you, too, will become a witness.

To order, you may call toll free 888-788-2280. There is a price of $26.95 as an introductory offer.



Shivitti: A Vision

By Ka-Tzetnik 135633
Gateway Books & Tapes 119 pp.
$15.95 paperback

Imprisoned in Auschwitz for two years, having eluded death by the narrowest of margins, the man known as Ka-Tzetnik 135633 survived the Holocaust to discover that survival alone would not end his torment. For 30 years, through nightly dreams of terrifying intensity, the writer remained captive to the horrors of Auschwitz. Finally in 1976 he sought help from Professor Bastiaans, the Dutch psychiatrist who first recognized Concentration Camp Syndrome and successfully treated camp survivors with a therapy involving doses of LSD.

Elie Wiesel calls this "an extraordinary book written by an extraordinary person. It is a long time since I have heard a voice like this: the voice of a wounded soul whose cry is prayer."

From the author's Foreword: "When Nike, my lifemate, heard that a psychiatrist in Holland, Professor Bastiaans, discoverer of the Concentration Camp Syndrome, had been healing camp survivors with a new method of treatment incorporating LSD, she came rushing to me with this piece of good news.

"I will never forget the way she suffered silently through my nightmares, concealing her own feelings. My own strangled cries would awaken me, feverish and dripping, with Nike by my side, toweling away the fearsome seepage of sweat, her eyes brimming with unspoken fear and compassion.

"To this day there's this one thing I can't understand: why the nightmare never took over when I slept during the day. That is why I practically turned day into night, and night into day."

The author chose to use as author the name shared by all the captives: Ka-Tzetnik 135633, "Concentration Camp Inmate," and the number the Nazis tattooed on his arm. In Israel he changed his personal name to De-Nur. It means "Of the fire."

Glaucoma doesn't change the way your eyes look.



It changes the way your eyes see.

If you're over sixty, or black and over forty, you are at high risk for glaucoma.
And the only way to detect glaucoma is through a dilated eye exam.
That's why it's so important to see your eye care professional every two years for a dilated eye exam.
Don't take a chance with glaucoma.

National Eye Institute
NATIONAL INSTITUTES OF HEALTH

Write: Glaucoma, 2020 Vision Place
Bethesda, MD 20892-3655

medical

Bone Marrow Transplants

May Be Improved Thanks To Discovery Of A Key Mechanism Underlying Human Stem Cell Migration

In bone marrow transplantation, a patient receives a transfusion of stem cells, which migrate to the patient's bone marrow and start producing new, healthy blood. But many transplants fail because, usually, very few stem cells make their way from the blood circulation into the recipient's marrow.

In a study published in the February 5 issue of Science, a research team headed by Dr. Tsvee Lapidot of Weizmann Institute's Immunology Department has revealed key elements of the mechanism responsible for stem cell migration from circulating blood to the bone marrow. Furthermore, the scientists managed to dramatically increase the proportion of stem cells capable of migrating to the marrow. The research was conducted in immunodeficient mice transplanted with human stem cells. "In the future, this approach might improve the success rate of human bone marrow transplantation," Dr. Lapidot says. He conducted this research with his team members Drs. Amnon Peled, Isabelle Petit and Orit Kollet, and departmental colleagues Drs. Ofer Lider and Ronen Alon, together with Prof. Dov Zipori of the Molecular Cell Biology Department.

Bone marrow transplantation is a last-resort treatment that saves the lives of many patients with leukemia and other malignancies and blood disorders. In a transplantation, the patient's malignant or defective marrow is destroyed, and healthy stem cells are transfused intravenously into the circulation in the hope that they will find their way to the patient's bones and create normal marrow. This marrow tissue daily produces hundreds of billions of blood cells, including both red blood cells, and white blood cells which protect the body from infections as part of the immune response.

No Receptor - No Migration

The Weizmann Institute scientists found that only human stem cells equipped with a certain type of receptor, called CXCR4, migrated from the circulation to the bone marrow of experimental mice. Thanks to this receptor, the cells were able to migrate to an "attracting" signaling molecule called SDF-1, which is released by bone marrow cells. It is this molecular "attractor" which guides human stem cells through the blood vessel walls into the marrow cavities.

"We discovered that human stem cells are sort of like sailboats," Lapidot says. "A sailboat will pick up the wind only if its sail is put up on the mast; similarly, stem cells will migrate to the bone marrow only if they display a specific receptor on

their surface that allows them to pick up the signals from marrow cells." (Stem cell migration illustration available in color)
The researchers found, however, that only a small number of human stem cells display the CXCR4 receptor on their surface, a fact that explains why so few stem cells are successfully transplanted - patients typically wind up with only 10% of the normal number of these cells.

In the past, this low success rate was attributed to what was believed to be rapid stem cell differentiation. According to this theory, stem cells that entered the marrow cavity "disappeared" because, instead of proliferating, they quickly matured into the various types of blood cells. The new study, however, suggests that stem cells may also "disappear" because they lack the CXCR4 receptor and therefore fail to migrate to the recipient's marrow.

Treating Cells Results in Improved Migration

The researchers further demonstrated that the majority of human stem cells that do not express the CXCR4 receptor on their surface have the potential to do so. When, prior to transplantation, the stem cells were treated in a test tube with natural growth factors that stimulated them to express the CXCR4 receptor, they were converted into migrating cells capable of contributing to the daily blood production.
In the Weizmann study, this technique increased the number of successfully transplanted, functional human stem cells from 25 percent to greater than 90 percent. In the future, it may be possible to predict the success of a bone marrow transplantation by evaluating the highly variable proportion of the patient's stem cells that express the CXCR4 receptor.
Furthermore, it may even be possible to pre-select the stem cells equipped with the CXCR4 receptor for transplantation purposes, or to pre-treat the stem cells so that they all display the receptor. These measures should significantly increase the numbers of stem cells transplanted into the patient's bone marrow, and therefore the overall success rate of the procedure. Clinical testing of the method is currently under consideration.

This study could be conducted thanks to an experimental system developed by Dr. Lapidot and his colleagues, which overcomes a major difficulty in studying human stem cells - the fact that in a test tube, they quickly differentiate into mature blood cells and disappear. Lapidot's team developed a way of studying human stem cells by transplanting them into immunodeficient mice, which lack the ability to reject foreign cells. This animal model thus serves as a powerful tool for research that may lead to improved therapies for human leukemias and other disorders.
The study was conducted in collaboration with researchers and physicians from Israel's Hadassah University Hospital in Jerusalem, Kaplan Medical Center in Rehovot, and Sourasky Medical Center in Tel Aviv, and from the Jackson Laboratory of Bar Harbor, Maine.

Yeda Research and Development Co. Ltd., the Weizmann Institute's technology transfer arm, has filed a patent application for the findings of Lapidot's team.

Dr. Lapidot holds the Pauline Recanati Career Development Chair of Immunology. The research was supported by grants from the Israel Academy of Sciences and Humanities, the Israel Cancer Research Fund, the Minerva Foundation of Munich, Germany, the Balfour Pelsner Bone Marrow Cancer Research Fund and the Israel Ministry of Science.



temple news

Beth Israel Synagogue
Asheville NC
By Lillian R. Wellisch

SISTERHOOD SPECIAL PROGRAM—February was an exciting month for our Sisterhood. The first week of February, we presented a health program with a most timely topic, "Eating Disorders." The program consisted of a presentation by Ronnie Ball and Rita Gidney of Charter Hospital. One of the questions we needed to ask ourselves was, "What Does the Torah Teach Us Concerning Our Bodies." There was also a presentation by one of our own members.

PURIM—Sisterhood baked Hamentaschen for the synagogue, which has been done for many, many years, with Rochelle Neuringer our special baker of Hamentaschen.

COMMUNITY SERVICE—Many of our members donated personal items to the beautiful baskets which we put together along with Hadassah and Beth Ha-Tephila's Sisterhood for the Chanukah party at Helpmate. We have recently completed painting the living room walls and other rooms for Helpmate. Many thanks to Barbara Kramer, Marty Kramer, Mimi Kaufer, Debbi Adams, Susan Stader, and Toby Cohen for their input. Also, we certainly thank the Holiday Paint Store and Robert Phinney. Toby Cohen's new son-in-law to be, for his paints and supplies.

CENTENNIAL—Saturday, February 27, as part of our Shabbat services, Rochelle Neuringer, Toby Cohen, and Lillian Wellisch did a spotlight, "Past President, Future of Sisterhood." We all felt very honored that we were selected as one of the branches of Beth Israel to give our highlights on the opening week of the Shul's Centennial Celebration. As part of the festivities, we officially presented our Centennial Tablecloths, plus another gift to the Synagogue.

BETH ISRAEL'S MEN'S CLUB
On February 21, at the Jewish Community Center, Beth Israel's own Dr. Alan Baumgarten gave a presentation on "The Preservation of Optimum Health: A Look at Health Issues for Men." Bill Abramson and Barry Landsberg were in charge of the event.

A NOTE FROM BET SEFER
Sara Birnham (Rebbitzin) reported that during January the pre-Bar/Bat Mitzvah families joined together for ice cream during the Havdalah. Thanks to Robin Landsman for coordinating the event and to Rabbi Birnham, who led a thought-provoking discussion on how to be a mensch. The group is looking forward to the future planned events.

The Gan and Bet Family Education Activity Day was February 21. The pre-Bar/Bat Mitzvah Shabbat Dinner was Friday, February 19.
INTERNATIONAL WOMEN'S ISSUES: RELIGIOUS, LEGAL, AND ETHICAL RESPONSES TO FEMINISM

This was a program presented by the Center for Jewish Studies at UNCA and the Jewish Student Association at UNCA, which was a talk by Laura Kaplan, Associate Professor of Philosophy and Coordinator of the Women's Studies Program, University of North Carolina at Charlotte. Professor Laura Kaplan addressed religious, legal, and ethical issues as they pertained to Jewish women in the United States and abroad. She also compared conditions in Russia, where Jewish women have little money and information about tradition to conditions in the United States where they have relatively more money and information about their culture. She discussed how different denominations of women's groups are exploring women's participation in Jewish religious

practice and response to feminism and she considered Jewish Law and contemporary feminist concerns such as family violence, divorce, and abortion. Other topics included peace activism and social justice movements, specifically women's peace groups in Israel, and other initiatives of Jewish women.

ADULT EDUCATION KABBALAH/JEWISH MEDITATION SERIES—This three session series on Jewish Mysticism and Meditation is being offered at Beth Israel Synagogue in Asheville. One class is being held each month, March through May. Rabbi Birnham is the leader in this program. The first hour of class will be a lecture/discussion covering a specific area of the Jewish mystical tradition, e.g., the Four Worlds, the Ten Sefirot, the mystical study of Hebrew letters, among other topics. The last half-hour will offer an opportunity to discuss and practice specific forms of Jewish meditation.

CENTENNIAL EVENTS CALENDAR
Opening activities were on February 20. February 27 was Centennial Moments by Sisterhood. March 6 by Adult Education, March 12-14, Scholar-in-Residence with Rabbi David Zeller, March 20, Centennial Moments by Bet Sefer and Family Education, March 27,



Centennial Moments by Membership.

JEWISH COMMUNITY CENTER PURIM—Purim '99 Proudly presented the "Half" Schmonty and Silent Auction on March 6, at the JCC. There was a DJ with Disco Ball and dancing, and food from local restaurants. Debbi Adams, Zoe Berger, Teri Siegel, and Susan Stader were on the committee.

Temple Beth HaTephila

Asheville NC
By Marjorie Schachter

THE SATURDAY MORNING FRIENDSHIP GROUP met on February 20 to listen to Cantor Neil Newman, the Temple's guest for the month, who led the service and discussion. The subject was "The Sabbath", based on an article by Abraham Joshua Heschel. Larry and Shirley Rapoport furnished the refreshments.

THE SISTERHOOD'S February 8 business and board meeting was devoted to setting up the schedule for the rest of the year, and recruiting workers for the annual rummage sale, a major Sisterhood fund-raiser.

Lulla Shermis, Sisterhood President, has announced that Ruth Weber has spruced up the library, and new instructions are up to help everyone check out books. She reminded the congregation that ". . .the UAHC has challenged all of us to read several good Jewish books this year. . ."

THE BROTHERHOOD has won the Star Award for the North American Federation of Temple Brotherhoods. The following letter was received by Jules Resnick, Brotherhood co-president with Joe Ross: "We congratulate and salute you in your completing programming in all the required areas for receiving NFTB's Excellence in Programming Awards.

Your broad range of programming has benefited your congregation, the Jewish community and the community as a whole. Thank you for your hard work and programming efforts. – Gary E. Rosenthal, Chairman Publication Committee"

MANY THANKS from Temple president Ed Fidelman to Rabbi Ratner for arranging

"high-quality coverage for almost all of his Sabbatical period." Rabbi Ratner will be on Sabbatical leave during June, July and August, and will spend that time mainly in Israel. And, from the February Temple Bulletin, "thanks to Frank Edwin for his generous donation of books for the Library; to Mark Boyd and Allen Sher for refreshments at the January Friendship Group meeting and also to Sam Shermis for leading the discussion on Diversity in Judaism: the Consequences; to Arnie Sgan for helping to teach the Advanced Hebrew classes on Sunday, January 10, 1999. It was very successful; and to the entire George Gergel Family for their excellence in leading the services on January 1, 1999.

MAZEL TOV, also from the Bulletin, "to Ben Betsalel who was recently awarded the prestigious North Carolina Art Education Award for his portrait entitled 'Boy Looking Away,' an oil pastel painting inspired by a proud but not overconfident looking child in the CREED program at UNC-A, a mentor program for African-American fourth-graders. He also won a Gold Key for this piece and a Silver Key for a companion piece and was also awarded a 1999 Hallmark award for 'Boy Looking Away.' These two works (were) being shown at the Asheville Art Museum and 'Boy Looking Away' went on to New York to be judged nationally. Also to his parents, Salli Gaddini and Ken Betsalel who must be very proud of Ben."

LUNCH WITH THE RABBI, the brown-bag lunch and far-ranging discussion led by Rabbi Ratner, was centered on February 15 on an article by Joe Hicks entitled "Common Good/Special Interest: Can They Creatively Co-Exist?" "The concept of the common good," says Hicks, "is nearly lost as groups posture themselves for advantage in the service of their group's interests."

A case in point is Israel, where events and circumstances have sometimes dismayed her supporters, who are thereby diverted from the over-all and common-good importance of supporting a democratic presence in that part of the world.

RABBI RATNER TEACHES, not only at UNCA, Mars Hill College and Warren Wilson College, but at the Temple too. As outlined at the beginning of the year, his Sunday morning adult education schedule was listed as follows: every Sunday in February from 10-11; every Sunday in March except the 7; April 18 and 24; May 2 and 16.

His "How to Read Hebrew" class, meeting on Thursday from 7:00-8:30, was scheduled for every Thursday in February, March and April, and May 6 and 13.

THE RELIGIOUS SCHOOL met every Sunday in February, with Grade K-1 continuing to learn Bible stories, reinforcing their Hebrew with crafts, and, as Tu Bishvat approached, discussing family trees, "and even planted some of our own," said teacher Ellen Cohen. Grade 2, reported teachers Brenda Abrams and Micah Ratner, was "telling the stories of Abraham, Sarah, Lot, Sodom and Gomorrah, Hagar, Ismael, Isaac, Rebecca, Esau and Jacob, and, of course, God—all followed by lively discussions. With Josefa, the children (completed) the alef-bet and (were) learning many new Hebrew words and simple sentences."

Susan Ratner, guiding spirit of "Mommy, Daddy, and Me," said that in January the group "had fun playing a 'Getting to Know You' game. Then we created our own Shabbat and Hannukah drama presentations. We made our own Hebrew Vocabulary Books. We celebrated Tu Bishvat with each of us making our own Raggedy Ann and Andy salads to eat!. . ."

Learning, disguised as fun!

SHALOM!



COMMUNITY news



Plans for NC Hillel's New Facility Unveiled

After months of discussion and consultation among students, lay leaders, architects and the builder; architectural renderings for NC Hillel's new Chapel Hill home have been released. The 10,000 s.f., two-story facility will include attractive spaces for students to congregate, socialize, study, prepare (and eat!) kosher meals, and worship. Among the features which the new Hillel will offer are a recreation room, a computer cluster set aside for student use, a Great room with fireplace for informal gatherings, a courtyard for outdoor events, two beautiful worship spaces for our Reform and Conservative minyanim, and separate meat and dairy kitchens for ease of kosher food preparation.

Betsy Mand '99, a member of the UNC-CH Hillel student board, is very excited about the possibilities that the new building will offer for Jewish students at Carolina. "The opportunities to provide new and different kinds of programs are going to be endless in the new building, and the attractive environment is going to be so much more welcoming. This design is going to be great for Hillel's future."

The new Hillel center will be built on the site of the old building on Cameron Avenue in Chapel Hill. Although not all of the approvals have been received from the town as of this writing, it is anticipated that demolition/construction will begin this August. The capital campaign to raise the funds necessary for this project is still underway. Naming opportunities in the new facility are still available, as are opportunities to give at many different levels. Alumni, parents, and all those who care about Jewish life at Carolina are encouraged to participate in this exciting project. For more information, please call Executive Director Rabbi Ed Elkin at (919) 942-4057.

B'nai B'rith Center for Jewish Identity

presents

Wildacres Institute of Judaism II

If Not Now, When? Jewish Ethics, One Day At A Time

Featuring
Rabbi Joseph Telushkin and Dvorah Menashe Telushkin

August 12-15, 1999
Wildacres Retreat
Little Switzerland, North Carolina

B'nai B'rith Center for Jewish Identity
Barbara Stollman, Executive Chair
Ofra Fisher, Executive Director
Todd Savitt, Inst. Coordinator

SOLD OUT

RESERVATION APPLICATION
CENTER FOR JEWISH IDENTITY

B'NAI B'RITH INSTITUTE OF JUDAISM AUGUST 12-15, 1999
Reservation fee is $275 per person, two in a room. Single supplement (only if space is available) $100 additional.
Reservations cannot be made unless full payment accompanies this application.
(refunds less a $ fee) will be made if cancellation occurs by July 17. No refunds will be made after July 17.

Please enter a reservation for _____ person(s) at $275 per person.

Please reserve space in the Charlotte van for _____ person(s) at $50 per person. I enclosed $ _____

Name _____

Address _____

City/State/Zip _____

Phone _____

Any special rooming needs or preferences (e.g. can't climb stairs?):
_____

Mail reservation and check payable to: BB Inst. Judaism to: Todd Savitt, 3101 Ellsworth Drive, Greenville, NC 27834. Telephone: (252) 355-6580

Rabbi Joseph Telushkin and Dvorah Menashe Telushkin are speakers at 1999 Wildacres Institute of Judaism

The Center for Jewish Identity of B'nai B'rith will again sponsor the annual Institute of Judaism II at Wildacres Retreat in the Blue Ridge Mountains of North Carolina near the town of Little Switzerland. This year's Institute, from August 12 through August 15, will focus on the theme: ***"If Not Now, When? Jewish Ethics One Day at a Time."***

Joseph Telushkin, highly regarded author of such popular Judaic books as *Jewish Literacy; Words That Hurt, Words That Heal; Jewish Humor; Jewish Wisdom, Biblical Literacy; and (with Dennis Prager) The Nine Questions People Ask About Judaism and Why the Jews?* The Reason for Anti-Semitism will present a series of discussions based on his forthcoming book on everyday Jewish ethics. Dvorah Menashe Telushkin, a well-known storyteller and former protegee of Isaac Bashevis Singer, will lecture on the concept of free will and offer an evening theatrical production based on her years of work with Singer. Come hear the Telushkins for what promises to be a probing and stimulating weekend of lectures, discussions, and interactions with fellow Jews.

Total cost of the Institute, including all meals and lodging, is $275 per person for the three days.

Interested persons should contact Todd Savitt, Institute Coordinator, 252-355-6580, or Sandra Wiener at the Center For Jewish Identity, 202-857-6580, for a brochure and more information.

GCAR



Rabbi Mark Washofsky
Guest scholar
Greater Carolinas Association of Rabbis

1999 rabbinic kallah/ seminar
at
August 5-11, 1999
Wildacres Retreat
Little Switzerland, NC

Wildacres has hosted the seminar since 1951.

An associate professor of Hebrew Union College-Jewish Institute of Religion in Cincinnati, Ohio, where he was ordained in 1980, Rabbi Washofsky will lecture on "The Rabbis, the Halakhah and the Torah: How Do We Know What We Know and How Can We Say It?"

His area of research and teaching is the literature of Jewish law and the application of legal theory to the understanding of the Jewish legal process (halakhah).

He serves as chair of the Responsa Committee of the CCAR, the Central Conference of American Rabbis, and is the author, with Rabbi W. Gunther Plaut, of *Teshuvot for the Nineties,* the latest printed collection of Reform responsa.

Forthcoming from UAHC Press is his *A Reform Guide to Jewish Life: Religious Observance in the Literature and Responsa of the Reform Movement.*

Rabbi Washofsky and his wife, Connie Hinitz, have a 7-1/2 year-old daughter, Michal. Firm registration deadline is Wednesday, June 30.

The 1998 Rabbinic Kallah at Wildacres hosted 35 rabbis from 13 states, including Israel, home of the guest scholar, Rabbi/Professor Reuven Hammer.

Also in attendance August 6-12 were 33 rabbinic spouses, 14 children ages 17 and younger, and other guests.

"Rabbinic Texts Relating to the Siddur and the Machzor" was Rabbi Hammer's lecture series topic. He is professor of rabbinic literature at the Seminary of Judaic Studies [Conservative] in Jerusalem. Individual lectures included: prayer as reflected in the Midrash—K'riyat Shema and The Song of the Sea; the High Holy Days—Israel's greatest spiritual creation, the Piyyutim (between fear and rejoicing), the binding of Isaac (p'shat and d'rash); and the Neeman Commission—what happened and what does it mean for the future?

GCAR officers are: Rabbi Anthony Holz, president; Rabbi Marla Joy Subeck, vice president/ programs; Rabbi Robert Wolkoff, vice president/ religious services; Rabbi Sam Cohon, secretary; Rabbi Arthur Steinberg, treasurer; Rabbi Leo Hoffman, interfaith. Good and welfare is handled by Marjorie Spector. Publicist/registrar is Susan Sapinsley, 919-571-7272, 4538 Mill Village Road, Raleigh, NC 27612-3767. Rabbi Holz may be reached at 843-731-1090 (Kahal Kadosh Beth Elohim, Charleston, SC) or e-mail: adholz@awod.com . Rabbi Edward Friedman is immediate past president.

community news... community news...community news...community news...community news...community news...community news...community news... community news...community news...community news...community news...community news...community news...community news... community news...community news...community news...community

My Summer at the Alexander Muss High School in Israel

By Brandon Gray

AMHSI was absolutely amazing! I can't describe the feelings that you get while traveling around the land of Israel with 20 of your best friends, studying and learning the history and culture of the Jewish people. It is a bit difficult to condense 4,000 years of history into 2 months, but when I left the program I had learned more in those 2 months than I had in any class that I've taken in High School and that is the absolute truth! The progam teaches the history of Israel and the Jewish People in chronological order.



Pictured above:Josh Klein*(Charlotte)*,Brandson Gray*(Greensboro)* and Tommy Mann *(Charlotte)*

Living in the college style dormitories was a big advantage helping me get ready for next year in college by having to live/eat/study and do everything on my own. I gained lots of independence over the summer. If you go during the year, you take your home studies with you to keep up with your work from home.

I can't recommend this program enough for any prospective attendees. It was the most incredible 2 months of my life to this point, and I'll never forget the memories and friendships that I made this past summer. Not to mention the newfound knowledge that I have about Israel and Jews in general. One of the most rewarding parts is that I now have in-depth conversations with others on current events in Israel and about our history.

I was worried at first, but I learned very quickly that Jewish youth in general—from all over the world—are all basically the same. After about 2 days, after we stepped off the plane in Tel Aviv, I felt as if I was at a 2 month long youth convention with people I had always known. You are always on a first name basis with your teachers and they are there to help you. A lot of people were worried about the idea of time spent in the classroom. We were out on buses on trips several days a week and were free for Shabbat. The classroom at AMHSI is very different than the classrooms at our local high schools. The classes there are discussion oriented, not a lecture or notes from the overhead projector. You discuss issues and topics related to the time period. I found classroom days to be very interesting.

I am sure that anyone who has the opportunity to go will have the time of his/her life! I have no doubts about that. If anyone has questions, please contact me in Greensboro—I am more than happy to answer them.

North Carolina students attending AMHSI during the 5 sessions (September, December, February, April and Summer): BURLINGTON—Alex Chavez, CARY—Calley Stevens, CHAPEL HILL—Aaron Stern, CHARLOTTE—Joel Frank, Erin Goldstein, Josh Klein, Tommy Mann, Micah Monosoff, DURHAM—Elly Goetz, GASTONIA—Lauren Rauch, GOLDSBORO—Emily Lebel, GREENSBORO—David Barry, Pasha Belman, Adam Berman, Rost Beyder, Michael Bond, Marc Feller, Jessica Gurvis, Kevin Gilligan, Maital Guttman, Dahlia Halpern, David Malino, Devorah Marks, David Michaelson, Jason Peterson, Lauren Polinsky, Jessica Rosenkrantz, Sara Spector, Jill Spielman, Misha Starobin, Zach Wineburg, MATTHEWS—Jacob Komisar, RALEIGH—Noah Abrams, Eliza Bass, Jasmine Behrend, Michelle Bercovici, Judith Pomper, Aharon Segal, Rachel Werner, REIDSVILLE—Bobby McInnis, Scott McInnis, ROCKY MOUNT—Blair Goldstein, SUMMERFIELD—Gaby Lieb.

For information about this eight week independent academic experience, contact Linda Marks Shapiro, Director of Admissions for the Mid-South at 336-297-9665 or AMHSIMS@aol.com.

"The Dash"

I read of a man who stood to speak at the funeral of a friend.

He referred to the dates on her tombstone,
from the *beginning* to the *end*.
He noted that first came her date of
birth and spoke of the following date with tears,
But he said what mattered most of all
was the *dash* between the years.

For that *dash* represents all the time that she
spent alive on *earth*, and now only those who loved her
know what that little line is *worth*.

For it matters not what we own—
the cars, the house, the *cash*. . .
What matters is how we live and love,
and how we spent the *dash*.

So think about this long and hard—
are there things you'd like to *change?*
For you never know how much time is left
(you could be at dash *mid-range*.)

If we could just slow down enough to consider what's true and
real, and always try to understand the way other people *feel*,
and be less quick to anger and show appreciation *more*,
and love the people in our lives like we never loved *before*,
and treat each other with respect
and more often wear a smile,
remembering that this special *dash*
might only last a little while.
So when your eulogy's being read,
your life's actions to *rehash*.
Would you be proud of the things they
say about how you spent your *dash?*

------- *Author Unkown*

Israel "Here She Comes Again"

By: Elmer L. Winter, Chairman
Committee for Economic Growth of Israel (CEGI)

If there is a serious disaster caused by a bombing, an earthquake, tornado or flood. . .you can count on Israel to be amongst the first to have its medical teams on the scene, regardless of what part of the world the tragedy takes place. An example was the quick reaction of the Israelis to assisting in the search for bodies at the U.S. Government Embassy in Kenya. One hundred seventy Israeli doctors flew to Kenya immediately after the bomb attack to participate in the search effort and to provide medical assistance. Well done, Israelis.

Now there is a new possible disaster that is pending worldwide. . .not of the type described above, but one that relates to how computers will operate effectively as we enter into January 1, 2000. The press is reporting the "perhaps" doom and gloom that might confront us unless we correct the serious problem known as Y2K. . .a problem that computer users have less than a year to correct.

At 12:00 midnight on January 1, 2000, many of the world's mainframe computers will either shut down or begin spewing out incorrect data. Tens of millions. . .possibly hundreds of millions. . .of preprogrammed computer chips, which have not been properly adjusted to the entry of the year 2000, will begin to shut down the systems they automatically control. This could create a nightmare for many areas of life in many areas of the industrial world.

Now here comes Israel to the forefront. Its Y2K fighters will keep many of our American computers operative on January 1, 2000. As of today, many Israeli programmers are using their skills to adjust American computers so that they will be relevant as the new millennium approaches.

Israel is the fifth most prepared country in the world for the year 2000 computer problem, according to a report by the Gartner Research Group brought before the U.S. Congress special committee for the Y2K technological problems. This ranking was based on the probability of infrastructure failures, as of 1998's third quarter. It takes into account risks stemming from these lapses; interdependence between different entities; the level of readiness for the year 2000 itself and the probable results of the glitches.

Examples of Israel's ability to assist American companies:

Crystal—Their work involves developing an automatic conversation process that smoothly meshes years prior to 2000 with those that will be 2000 and after.

Crystal's major U.S. customers include Ford Motors in Detroit (It is also providing solutions to Ford Motors subsidiaries worldwide), Blue Cross/Blue Shield and Pratt and Whitney. Crystal services its U.S. customers by sending Israeli workers to the U.S. for several weeks at a time to interface with computer personnel of the U.S. companies. Interested parties may obtain additional information at Crystal's web site address: www.CRY_SYS.COM

Tadiran Information Systems (subsidiary of IBM)—This company has been very active locally. . .supplying a full range of services (software, testing and consulting) to business clients. Tadiran Information Systems has also been doing business in the U.S. Its efforts in the American market are geared to providing a prepared computer package which potential users may purchase. This package allows them to do the year 2000 conversion by themselves. It includes a conversion program for meshing years before 2000 with those that will be 2000 and after.

Additional information on the company's products may be obtained from: Yehudah Roth; telephone: 972-3-531-3558.

Malam—This company is active in the U.S. in providing solutions for the year 2000 problem. It is marketing two types of solutions:

- A prepared package that the client buys and installs on IBM Mainframe computers.
- Receiving computer code from the client; installing a conversion formula and returning the revised code through the Internet to the client. In this type of solution, the programming work can be performed in Israel.

Information on the company's products in the U.S. may be obtained from: Moshe Wolfson; telephone: 972-2-670-7870, 972-3-531-2300.

Sapiens—Sapiens has an advantage in the U.S. market in that it closely coordinates its activities in the U.S. with its parent company, Sapiens International (USA). Sapiens International's U.S. based clients for year 2000 problems include General Accident Insurance Group and International Paper.

Further information on Sapiens can be obtained from the company spokesman: Amir Ben Artzi; telephone: 972-9-775-0776.

Tekem—Tekem is one of Israel's major software houses. It is the Israeli representative for several U.S. based computer firms, Platinum Technology and Sterling Software. The company takes the year 2000 products developed by U.S.-based firms and applies them to solving year 2000 problems in Israel. In particular, Tekem is the computer consultant for the Tel Aviv Stock Exchange, El Al and the Israel Chamber of Commerce.

Further information of Tekem's activities can be obtained from Yigal Yichyeh; telephone: 972-3-548-3614.

S.C.H. (Software Conversion House) is a leading provider of tools and technologies for software migration. Its products are focused in the mid-range computers: VAX, VMS, Unix, Data General, Tandem, Wang, etc. It assists with the year 2000 problem, the Euro Currency or Technology Migration projects. S.C.H. is currently present in Europe, Israel, Australia and the U.S. In the U.S., S.C.H. has a major client: Deutsch Bank. It also has an agreement with a software company: The Summit Group. Both of these companies are based in New York.

Israeli engineers can be counted on to supply the know-how to American companies to help them enter the next millennium with computers that are finely tuned, fully operative and free of the Y2K bug. Many have English language skills. Wage costs in Israel are somewhat lower than in other industrialized nations.

Expect the unusual, discover the extraordinary

Why settle for gifts you can find everywhere! First Light Gallery is filled with Select Judaic, exquisite Jewelry, Ceramics and other meticulously selected gifts. Each of our American handcrafted treasures has their own distinctive charm and personality. Their beauty will brighten every day; their value to the heart will endure for a lifetime.

We offer: Bar-Mitzvah & Bat-Mitzvah registries
Bridal & Gift Registries
Gift-certificates & Layaway



First Light Gallery
Contemporary
Fine Craft & Gift

The Arboretum
8140 Providence Rd
Charlotte NC 2827
704.542.9449

Hours: Mon. - Sat. 10 A.M. -> 6 P.M.



The American Jewish
TimesOutlook
P.O. Box 33218
Charlotte, NC 28233-3218

Nonprofit Orangization
U.S. Postage Paid
Charlotte NC
Permit Number 609

0052191
SERIALS DEPARTMENT
CB #3938,DAVIS LIBRARY
UNVERSITY OF NC AT CHAPEL HILL
CHAPEL HILL N C 27514-8890
CA

TimesOutlook

The American Jewish



Summer 1999

editorial

Why Kosovo Holds A Special Meaning for Jews

By Abraham H. Foxman

In his recent book *Kaddish,* Leon Wieseltier writes: "The reason that one must hate certain facts is that one must prepare oneself for the possibility of their return. If the past were really past, then one might permit oneself an attitude of acceptance, and come away from the study of history with a feeling of serenity. But the past is often only an earlier instantiation of the evil in our hearts. It is not precisely the case that history repeats itself. We repeat history—or we do not repeat it, if we choose to stand in the way of its repetition. For this reason, it is one of the purposes of the study of history that we learn to oppose it."

Today some believe that what is happening in the Balkans is a repeat of the past. Clearly, Kosovo speaks to the fact that evil is alive. Yet, it is not the Holocaust, even though it has much in common with the tragic period. Kosovo gives the West an opportunity to make sure we do not repeat history, that we do not allow human degradation by a vicious ruler to go unchallenged. American Jews, I believe have a special obligation to support every effort to restore the refugees to their homes and to reverse Milosevic's ethnic cleansing.

Jewish tradition teaches us that if we can save the life of one person, we save the world. Jewish history teaches us that democracies must take moral and military leadership if such atrocities are to be prevented.

The moral imperative to act on behalf of hundreds of thousands of innocent civilians is overwhelming. One does not have to conclude that what is going on in Kosovo is the same as the Holocaust—it is not—to conclude that it has enough in common with the Nazi treatment of the Jews to require a full-blown commitment to assist, protect, and bring a reversal for the hundreds of thousands of refugees. The trains for transfer may not be the death trains to Auschwitz, but they do involve the same intimidation, breaking up of families, uprootedness of that time. Fortunately, the West this time is not standing by while such atrocities occur.

While Milosevic is not Hitler, neither in the extent of his atrocities, nor in his threat to world freedom, failure to stand up to him, like the early appeasement of Hitler could lead to far greater problems down the road. Whether it is Iraq, Iran, North Korea or other would-be aggressors, how this struggle ends will have critical impact on future behavior. In the post-Cold War world the dangers of a discredited NATO at a time of proliferation of non-conventional forces would be a particularly volatile mix.

As Jews we not only are touched morally and emotionally, and are concerned about future strategic implications, but we also remember the role of Albanians during the Holocaust. In a story not sufficiently known, Albania, under Nazi occupation, protected all their Jews, were they Albanian citizens or those who arrived seeking refuge. Their reasons—purely humanitarian. Albanian citizens took courageous steps to hide Jews in their homes and absorbed them in the countryside, disguised as Muslims. In 1943, the Prime Minister and the Parliament acted to grant Albanian citizenship to Jews who had managed to escape there.

As American Jews, we know the value of American moral and strategic leadership in the world and the consequences for human rights, democracy, minorities, and Jewish rights for maintaining the credibility of that leadership. In the 1930's when isolationism characterized American policy, there was no serious leadership to stop Hitler, resulting in world war and the Holocaust. Before and even during the war, rationalizations abounded as to why the U.S. would not help the besieged Jews of Europe. After the war, U.S. leadership accomplished, among other things, the triumph of the free world in the Cold War, the triumph of democracy throughout the world and freedom for oppressed Jews by the hundreds of thousands in Russia, Ethiopia and Syria. It is reassuring that NATO, under American leadership, is acting in concert. We can only hope that the Western democracies will pursue this struggle to a successful conclusion.

As Jews who care deeply about the well being of the State of Israel, it should be clear on a moral and security level that Israel's future well being is connected to NATO's campaign. Israel knows more than most, both because it is the Holocaust successor state and because its very existence has been under threat from its birth, the meaning of the horror in Kosovo. Israel gains morally, strategically, and politically by a victory by the U.S. and NATO, which would make clear that dictatorial extremists cannot have their way.

In sum, I believe what is happening in Kosovo is a great moral test for us, as Jews, as Americans, as lovers of democracy, and as supporters of human rights. We are heartened and proud that America is leading the way.

Abraham H. Foxman, a Holocaust survivor, is National Director of the Anti-Defamation League. This op-ed originally appeared in the New York Jewish Week, April 23, 1999.

THE CHARLOTTE YIDDISH INSTITUTE

21st Season!

August 19-22, 1999

Wildacres Retreat Little Switzerland, NC

Celebrate a Yiddishe Simcha with Us!!

Featuring an Outstanding Faculty

Bernard Mendelovitch, Returning by popular demand, star of the London Yiddish stage, International performer, lecturer, featured artist throughout Europe and the US.

Shoshana Ron, Talented international Yiddish singer, has starred in Broadway, European, and Israeli musicals. Acclaimed interpreter of Yiddish art songs.

Gary Lawrence, accomplished accompanist and musician has appeared in numerous concerts throughout the southeast.

Yiddishkeyt Abounds

Faculty Lectures in Yiddish and English
Yiddish Language Classes
Folk singing and dancing
Daily and Shabbes services
Judaica Book and gift shop
Oisergevayntlekh Doremdike Gastfreyndlekhkeyt
(Outstanding Southern Hospitality)

The Charlotte Yiddish Institute is open to men and women knowledgeable in the Yiddish language and dedicated to enhancing their understanding of Yiddish in a culturally stimulating, heymish atmosphere.

Wildacres is dedicated to the betterment of human understanding. Its facilities, operated on a non-profit basis, are administered by the Blumenthal Foundation. The Wildacres Retreat is located 112 miles (approx. 3 hour drive) from Charlotte.

Arrival & Registration

Thursday, August 19, 1999
3:00 p.m.—5:00 p.m.

Departure

Sunday, August 22, 1999
11:00 a.m.

Fees

$255 per person (double occupancy) only
Fees cover tuition, room, kosher meals, and gratuities. Full fee must accompany registration.

Guest Rooms

All rooms w/private bath, located in two modern, mountainview lodges.

Cancellation Policy

Full fee will be refunded if cancellation is made prior to July 28, 1999. An administration charge of $50 will be charged to all late cancellations.

Transportation

Directions for travel to Wildacres by auto will be sent upon receipt of reservations. Bus transportation available from Charlotte airport to the Wildacres Retreat (approx. 3 hr. drive) on August 19. Cost is $50 roundtrip per person—please include with registration. Bus will depart from Charlotte airport promptly at 1:30 p.m. on August 19 and will arrive at Charlotte airport at approximately 4:00 p.m. on August 22.

For additional information:

Baila Pransky, Coordinator (704) 366-5564
Liebe Pollard, Reservations (704) 366-7846
Itzhak Bienstock, Travel Information (704) 542-0094

1999 Charlotte Yiddish Institute Reservation Form 1999
August 19-22, 1999

Please enter reservations for _____ person(s) listed below for the 1999Yiddish Institute at Wildacres

Full payment enclosed $_____ ($255 per person Institution fee)
Full payment enclosed $ _____ ($50 per person Roundtrip bus Transportation fee)

Total enclosed $ _____

Names in English and Yiddish address (with full zip code) Phone Number

Flying to Charlotte: Airline _____ Arrival Time _____ Flt # _____

Departure Time _____ Flt # _____

Emergency Contact: Name _____ Phone Number _____

Please designate special diet requests _____

Mail this form with your check payable to: Charlotte Yiddish Institute/JCC/5007 Providence Road/Charlotte, NC 28226

Contents

Safe Haven for Yugoslavian Jewish Youngsters in Israel 5
By Simon Griver

Tzipora Jochsberger's Musical Legacy 11
By Sara Hershenson

Bargain Bereft Am I 14
An Ode to Loehmann's and the Lost Art of Retail Safari
By Joyce Winslow

JNF The Toymaker 19
By Prof. Yoram Bar-Gal

Departments

Reviews 22
Medical 28
Temple News 32
Community News 35

The American Jewish Times Outlook

Volume LXIV Number 5
Sivan-Tammuz 5759
June 1999

Publisher
The Blumenthal Foundation

Editor
Geri Zhiss

Associate Editor
Estelle Hoffman

Art Department
Shirley Beatty—Typographer
Layout & Paste-up
Lelia Payton
Lydia Widenhouse

Production Manager
Gene McLeod

Production Assistants
Mary Aery
Bernice Coleman
Bobby Cook
Mickey Ennis
Clarendaelease Mounkassa

Contributing Correspondents
Marjorie Schachter
Lillian R. Wellisch

The American Jewish Times Outlook is published by the Blumenthal Foundation a non-profit organization.
1900 Wilkinson Blvd.
Charlotte, NC 28208-5670
704-372-3296 Fax: 704-334-9425

Internet address:
geri@vnet.net

Mail change of address, with label, to The American Jewish Times Outlook, PO Box 33218, Charlotte, NC 28233-3218. Letters to the editor are welcome. They should be kept as short as possible and are subject to condensation. Because of the volume of mail, not all mail can be published.

DEADLINE FOR FUTURE ISSUES:

The first of the previous month. Please contact the editor with deadline questions.



WZPS photo by Vladimir Godnik.

Maya Heisler, 16, from Subotica in Yugoslavia learns Hebrew at Israel's residential Hadassah Neurim Youth village, where she and 35 other Yugoslavian youngsters have taken refuge.

Safe Haven for Yugoslavian Jewish Youngsters in Israel

By Simon Griver

At the height of the Kosovo crisis in March of this year, the Yugoslavian Jewish community made a brave decision: to send 36 of its teenagers to Israel to wait out the conflict in safety.

No one expected the crisis to continue as long as it has, which has resulted in youngsters being separated from their parents for unexpectedly long periods.

Simon Griver visited the Jewish Agency's Hadassah Neurim Youth village, located on the coast midway between Tel Aviv and Haifa, and met with some of the youngsters. Despite an anticipated amount of homesickness, anxiety and concern for their families, they feel very much at home in Israel and have strong feelings about returning to make aliya when they are a little older.

Sixteen year-old Vojislav Mihailovic thought that he would be returning home to Belgrade after a few days when he packed a small suitcase at the end of March. "If I'd have known that I would be away for so long," he says, speaking from the Jewish Agency's Youth Aliya village of Hadassah Neurim, "I'd have packed more clothes and perhaps some of my favorite books and a picture of my parents."

"I love Israel and the people have been so warm and welcoming," he says, "but I am too young to be parted from my parents. I want to go home and finish high school and then I'll probably decide to come and live in Israel. Perhaps I'll persuade my parents to emigrate. But at the moment it is too dangerous to go home. If need be I'll stay here for the next year to study

Mihailovic was one of 36 Yugoslavian Jewish teenagers brought to Israel by the Jewish Agency during April following the NATO bombing of their native country, in an operation organized by the Yugoslavian Jewish community.

During this period the Jewish Agency also brought to Israel 43 young adults, most of whom have since elected to make aliya. But for the time being the teenagers at Hadassah Neurim are on tourist visas and are being treated as temporary visitors. They study in an improvised JAFI/Youth Aliya run educational camp, which includes six hours a day of Hebrew, Jewish studies, English and computers, and afternoons consist of extra-curricular activities in music, drama, art and sports.

"Despite being separated from their families, these children are strongly motivated and have a very high academic standard," says Lily Fried, a teacher at Hadassah Neurim. "They are also very interested in exploring their Jewish roots. They know all about Judaism and enjoy preparing for Shabbat."

Rita Amran, director of information at Hadassah Neurim, adds that Youth Aliya is taking each day as it comes as far as the Yugoslavian teenagers are concerned. "The situation is totally unpredictable," she observes. "During the summer vacation they will receive additional Hebrew and English lessons and we will prepare them for the next school year. But of course if the NATO bombing of Yugoslavia stops tomorrow they will want to go home."

Mihailovic, who is in Israel for the third time, insists that he does not feel like a refugee. "This is like a second home to me," he says. "Both of my older sisters are now living here. Yelena, who is 24, is studying history at Tel Aviv University, while Maria, who is 23, immigrated to Israel in March and is currently on Kibbutz Hazerim in the Negev."

Mihailovic's main concern right now is for the welfare of his parents—his father Serecko, who is a sociologist, and his mother Militsa, who is curator at the Jewish History Museum in Belgrade.

"I know that NATO is only bombing military targets," he says, "but there have been a lot of mistakes and I am worried that a bomb might crash into our home. Also my father, who is 55, is technically young enough to be called to serve in the Serbian army. I badly miss my parents and just wish this war over so that I could go home.

"I love Israel and the people have been so warm and welcoming," he says, "but I am too young to be parted from my parents. I want to go home and finish high school and then I'll probably decide to come and live in Israel. Perhaps I'll persuade my parents to emigrate. But at the moment it is too dangerous to go home. If need be I'll stay here for the next year to study."

Mihailovic has a strong sense of Jewish identity. Many of his family in his grandparents and great grandparents' generation perished during the Nazi occupation of Yugoslavia and he himself regularly attended synagogue and celebrated Jewish festivals back in Belgrade.

Hadassah Neurim, a Youth Aliya village jointly

owned by JAFI and Hadassah, is located on the coast midway between Tel Aviv and Haifa and is currently home to 900 teenagers. This residential youth village has extensive experience in dealing with child victims of trauma, having taken in youngsters from all waves of Israeli immigration. Half are youngsters from the surrounding region who attend the village local high school. The other 450 enjoy residential care at Hadassah Neurim and include 80 Russian speaking immigrants on the Na'aleh 16 program, 200 Ethiopian born newcomers and 170 Israelis from disadvantaged families.

Another of the Yugoslavian teenagers at Hadassah Neurim is 16 year-old Maya Heisler from the 300-strong traditional Jewish community of Subotica near the Hungarian border. "I feel helpless with my parents and all my best friends back home exposed to the NATO bombs," she says tearfully. "Last week they bombed the railway station in Subotica. My parents are in so much danger."

Both Heisler's parents—her father Zoran and her mother Snazhana—are dentists, but according to Heisler, "the economic situation in Yugoslavia is terrible and in recent years people have simply had no money to pay for treatment. Also, the large synagogue, which was destroyed during the Second World War along with most of the community, still stands—bombed out—in the center of the city. I think maybe the answer to all our problems is that my parents should immigrate to Israel."

Heisler's older sister Stella, 21, who was studying at a dental school in Subotica, has already moved to Israel and is planning to continue her studies here.

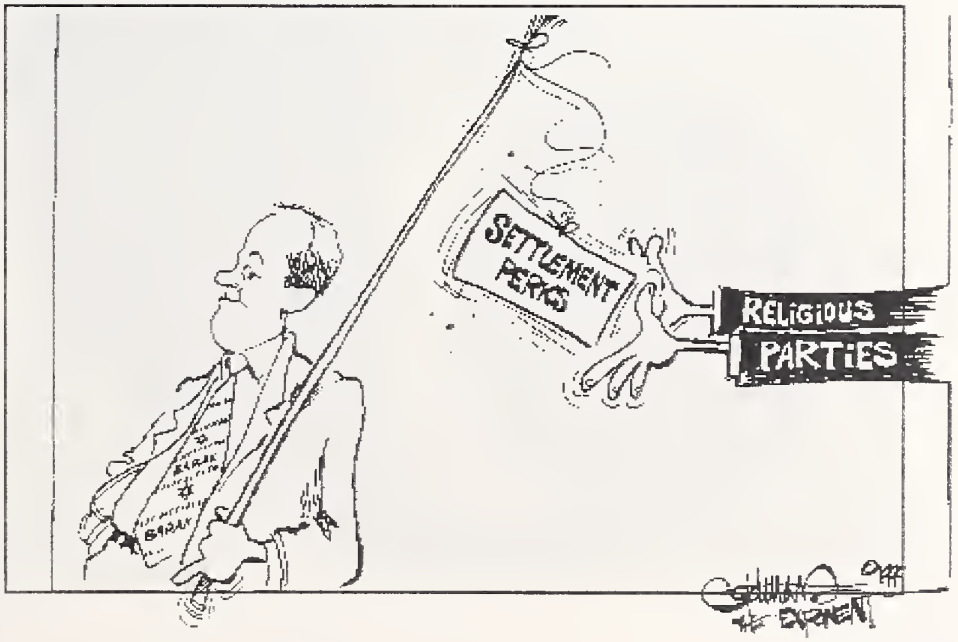
"I love the country," she says. "This is my first time in Israel and I have already fallen in love with the place. But I want more than anything else to be with my parents. That is my first priority. I expect when I am much older I will come to live in Israel."

While 20 of the teenagers at Hadassah Neurim, like Heisler, are of high school age, there are an additional 16 children who are of junior high age (12 to 13).

"On the surface these young children seem to be very well adjusted," says Fried. "They sing and dance together and study very hard. But it is difficult to get them to talk about their feelings. They keep a lot of pain hidden."

Indeed most of the younger children talk as though it is business as usual. Mila Pavlovich, 13, from Belgrade says she likes it in Israel and is looking forward to returning home to her mother Mirallib, a clerk at the Ministry of Justice, and her father Branca, a lawyer. Lidia Vuyadinovic, 12, is luckier. Her mother Lyana is in Israel, though her father Irya remains in Belgrade.

Several dozen more Jewish teenagers from Yugoslavia have reached the Jewish Agency transit station in Budapest, Hungary, in recent days and are expected to be brought to Israel in the coming weeks as the rescue of Serbian Jewry continues.



Reform Judaism

Preamble

On three occasions during the last century and a half, the Reform rabbinate has adopted comprehensive statements to help guide the thought and practice of our movement. In 1885, fifteen rabbis issued the Pittsburgh Platform, a set of guidelines that defined Reform Judaism for the next fifty years. A revised statement of principles, the Columbus Platform, was adopted by the Central Conference of American Rabbis in 1937. A third set of rabbinic guidelines, the Centenary Perspective, appeared in 1976 on the occasion of the centenary of the Union of American Hebrew Congregations and the Hebrew Union College-Jewish Institute of Religion. Today, when so many individuals are striving for religious meaning, moral purpose and a sense of community, we believe it is our obligation as rabbis once again to state a set of principles that define Reform Judaism in our own time.

Throughout our history, we Jews have remained firmly rooted in Jewish tradition, even as we have learned much from our encounters with other cultures. The great contribution of Reform Judaism is that it has enabled the Jewish people to introduce innovation while preserving tradition, to embrace diversity while asserting commonality, to affirm beliefs without rejecting those who doubt, and to bring faith to sacred texts without sacrificing critical scholarship.

This "Statement of Principles" affirms the central tenets of Judaism - God, Torah and Israel - even as it acknowledges the diversity of Reform Jewish beliefs and practices. It also invites all Reform Jews to engage in a dialogue with the sources of our tradition, responding out of our knowledge, our experience and our faith. Thus we hope to transform our lives through *kedushah*, holiness.

God

We affirm the reality and oneness of God, even as we may differ in our understanding of the Divine presence.

We affirm that the Jewish people is bound to God by an eternal *b'rit*, covenant, as reflected in our varied understandings of Creation, Revelation and Redemption.

We affirm that every human being is created *b'tzelem Elohim*, in the image of God, and that therefore every human life is sacred.

We regard with reverence all of God's creation and recognize our human responsibility for its preservation and protection.

We encounter God's presence in moments of awe and wonder, in acts of justice and compassion, in loving relationships and in the experiences of everyday life.
We respond to God daily: through public and private prayer, through study and through the performance of other *mitzvot*, sacred obligations — *bein adam la Makom*, to God, and *bein adam la-chaveiro,* to other human beings.
We strive for a faith that fortifies us through the vicissitudes of our lives — illness and healing, transgression and repentance, bereavement and consolation, despair and hope.

We continue to have faith that, in spite of the unspeakable evils committed against our people and the sufferings endured by others, the partnership of God and humanity will ultimately prevail.

We trust in our tradition's promise that, although God created us as finite beings, the spirit within us is eternal.

In all these ways and more, God gives meaning and purpose to our lives.

Torah

We affirm that Torah is the foundation of Jewish life.

We cherish the truths revealed in Torah, God's ongoing revelation to our people and the record of our people's ongoing relationship with God.

We affirm that Torah is a manifestation of *ahavat olam*, God's eternal love for the Jewish people and for all humanity.

We affirm the importance of studying Hebrew, the language of Torah and Jewish liturgy, that we may draw closer to our people's sacred texts.

We are called by Torah to lifelong study in the home, in the synagogue and in every place where Jews gather to learn and teach. Through Torah study we are called to *mitzvot*, the means by which we make our lives holy.

We are committed to the ongoing study of the whole array of *mitzvot* and to the fulfillment of those that address us as individuals and as a community. Some of these *mitzvot*, sacred obligations, have long been observed by Reform Jews; others, both ancient and modern, demand renewed attention as the result of the unique context of our own times.

We bring Torah into the world when we seek to sanctify the times and places of our lives through regular home and congregational observance. Shabbat calls us to bring the highest moral values to our daily labor and to culminate the workweek with *kedushah*, holiness, *menuchah*, rest and *oneg*, joy. The High Holy Days call us to account for our deeds. The Festivals enable us to celebrate with joy our people's religious journey in the context of the changing seasons. The days of remembrance remind us of the tragedies and the triumphs that have shaped our people's historical experience both in ancient and modern times. And we mark the milestones of our personal journeys with traditional and creative rites that reveal the holiness in each stage of life.

We bring Torah into the world when we strive to fulfill the highest ethical mandates in our relationships with others

and with all of God's creation. Partners with God in *tikkun olam*, repairing the world, we are called to help bring nearer the messianic age.

We seek dialogue and joint action with people of other faiths in the hope that together we can bring peace, freedom and justice to our world. We are obligated to pursue *tzedek*, justice and righteousness, and to narrow the gap between the affluent and the poor, to act against discrimination and oppression, to pursue peace, to welcome the stranger, to protect the earth's biodiversity and natural resources, and to redeem those in physical, economic and spiritual bondage. In so doing, we reaffirm social action and social justice as a central prophetic focus of traditional Reform Jewish belief and practice. We affirm the *mitzvah* of *tzedakah*, setting aside portions of our earnings and our time to provide for those in need. These acts bring us closer to fulfilling the prophetic call to translate the words of Torah into the works of our hands.

In all these ways and more, Torah gives meaning and purpose to our lives.

Israel

We are Israel, a people aspiring to holiness, singled out through our ancient covenant and our unique history among the nations to be witnesses to God's presence. We are linked by that covenant and that history to all Jews in every age and place.

We are committed to the *mitzvah* of *ahavat Yisrael*, love for the Jewish people, and to *k'lal Yisrael*, the entirety of the community of Israel. Recognizing that *kol Yisrael arevim zeh ba-zeh,* all Jews are responsible for one another, we reach out to all Jews across ideological and geographical boundaries.

We embrace religious and cultural pluralism as an expression of the vitality of Jewish communal life in Israel and the Diaspora.

We pledge to fulfill Reform Judaism's historic commitment to the complete equality of women and men in Jewish life.

We are an inclusive community, opening doors to Jewish life to people of all ages, to varied kinds of families, to all regardless of their sexual orientation, to *gerim*, those who have converted to Judaism, and to all individuals and families, including the intermarried, who strive to create a Jewish home.

We believe that we must not only open doors for those ready to enter our faith, but also to actively encourage those who are seeking a spiritual home to find it in Judaism.

We are committed to strengthening the people Israel by supporting individuals and families in the creation of homes rich in Jewish learning and observance.

We are committed to strengthening the people Israel by making the synagogue central to Jewish communal life, so that it may elevate the spiritual, intellectual and cultural quality of our lives.

We are committed to *Medinat Yisrael*, the State of Israel, and rejoice in its accomplishments. We affirm the unique qualities of living in *Eretz Yisrael*, the land of Israel, and encourage *aliyah*, immigration to Israel.

We are committed to a vision of the State of Israel that promotes full civil, human and religious rights for all its inhabitants and that strives for a lasting peace between Israel and its neighbors.

We are committed to promoting and strengthening Progressive Judaism in Israel, which will enrich the spiritual life of the Jewish state and its people. We affirm that both Israeli and Diaspora Jewry should remain vibrant and interdependent communities. As we urge Jews who reside outside Israel to learn Hebrew as a living language and to make periodic visits to Israel in order to study and to deepen their relationship to the Land and its people, so do we affirm that Israeli Jews have much to learn from the religious life of Diaspora Jewish communities.

We are committed to furthering Progressive Judaism throughout the world as a meaningful religious way of life for the Jewish people.

In all these ways and more, Israel gives meaning and purpose to our lives.

Baruch she-amar ve-haya ha-olam.
Praised be the One through whose word all things came to be.

May our words find expression in holy actions.

May they raise us up to a life of meaning devoted to God's service

And to the redemption of our world.

Tzipora Jochsberger's Musical Legacy

By Sara Hershenson



Educator, composer and musicologist Tzipora Jochsberger, 78, at her piano in her Jerusalem home. Tzipora has spent much of her life using Jewish music to bring Jews closer to Judaism and their heritage. WZPS photo by Sarit Uzieli.

As an educator, composer and musicologist specializing in Jewish music, Tzipora Jochsberger, 78, has opened new worlds for thousands of people of all ages. An accomplished woman, her goals have been twofold: to use the medium of music to broaden human experience, and to bring Jews closer to Judaism and their heritage through Jewish music.

Although retired from her position as Founder and Director of the Hebrew Arts School in Manhattan, and now residing in Jerusalem, Tzipora's energy and enthusiasm remain boundless.

Born in 1920 in a small village in southern Germany into a loving family that knew very little about Judaism, Tzipora's parents perished in 1944 in the ovens of Auschwitz. "After I learned of their murder, I became strengthened and was determined to learn more about Judaism, and show the Jewish world how rich our heritage is."

When she was five, her mother bought her a piano and provided lessons that set the stage for a lifelong love of music. While attending the Jewish Teacher's Seminary in Wurzburg, one of the few schools of higher learning in Germany that was open to Jews after 1933, an opportunity presented itself that would change Tzipora's life. Emil Hauser, Director of Jerusalem's Palestine Academy of Music, came to Germany and Czechoslovakia and offered Tzipora and other young Jewish students the opportunity to leave Germany and go to Palestine and study. "He saved many young musicians," Tzipora remembers, "and I was one of those lucky ones."

Tzipora was an 18-year-old when she came to Israel in 1939. The country was under British rule, and Jerusalem was like a small town where everyone knew each other. Many residents and new immigrants were from Germany, and Tzipora fit right in. She plunged into her studies, became fluent in Hebrew, and graduated with two diplomas, one from the Palestine Academy of Music; the other from the Music Teachers Seminary in Jerusalem.

Her first job, in 1942, was at an Arab Teachers College in Jerusalem. "I did not speak any Arabic or very much English," recalls Tzipora. "However, I learned here that music creates a language of its own, and I taught these young Arab women Western music and folk music through choral singing and playing recorder (a small, wooden flute) ensembles. I was the only Jewish teacher at the school, but we got along well. I was involved in developing a

music curriculum for Arab schools. However, things fell apart in 1947 as hostilities between Arab and Jews heightened."

While teaching at the College, Tzipora began to understand how a society reacts to different pieces of music and the role music plays in their lives. When she encouraged the Arab girls to take part in the Jaffa Music Festival and sing songs based on the microtones of Arabic music, they were reluctant. Arabic lullabies, in their mind, were only to be sung by mothers to their children, and certainly not in public. This made Tzipora realize how functional a role music plays within society. By the same token, she realized that this was also true of Jewish music. "You do not sing Kol Nidre on a regular Shabbat or as a lullaby," remarks Tzipora. "The traditional songs and melodies provide a marvelous learning tool and a key for the understanding of Jewish traditions."

With her little flute-like instrument, the recorder, she developed a teaching method based on Hebrew songs called "Hava N'halela" (Come, Let Us Praise), and set off to transmit via music the knowledge of Judaism, its holidays and culture to Jews throughout the world. She persuaded the Jewish Agency to send her to America and began her mission. "I kept the recorder in my pocketbook," recalls Tzipora, "and would take it out and demonstrate my materials when I visited Jewish organizations. Then I began training teachers who started classes throughout the country." During her stay in America, Tzipora also attained a Doctorate of Sacred Music from the Jewish Theological Seminary in New York.

However, the first and foremost force in Tzipora's life has been to be an active educator. When the opportunity presented itself in New York in 1952 to start the Hebrew Arts School in Manhattan, Tzipora grabbed it. "Here was an opportunity to bring thousands of people closer to Judaism via music," Tzipora proudly remembers. "The facility was established under the guidelines of being closed on Shabbat and Jewish holidays, so that it would be accessible to all Jews and become part of their lives."

Tzipora started the school with 16 students. Today the school is called the Elaine Kaufman Cultural Center, has an enrollment of over 2,000 students, and boasts a complex of classrooms, theaters, and a 'jewel' of an auditorium, Merkin Concert Hall, known for its fine acoustics. This hall was filled to capacity when the 20th anniversary of the school's premises, the Abraham Goodman House, was celebrated and Tzipora honored. She spoke to a standing ovation and was presented with a gift by nine faculty members that had been with her for 30 years. On the silver plate she received is an inscription from the Talmud that reads, "The one who sings in this world will also sing in the next."

But before moving to the next world, Tzipora has things to do. In 1986, she fulfilled her dream and returned to Israel. "While in New York, I was always waiting to come home. When I saw that the school was established and would be in good hands, I knew where I belonged," she remarks. Now in Israel, in addition to her work in

THE FAMOUS MART
Famous Brands for Less

3870 E. IND. BLVD.
AMITY GARDENS
(704) 568-8723
M-W: 10-6 Th-Fr: 10-9
Sat: 10-6, Sun: 1-6

6600 N. TRYON ST.
(704) 596-3132
M-W: 10-6,
Th.- Fri: 10-9
Sat: 10-6, Sun: 1-6

FEEDOM MALL
(704) 392-3101
M-W: 10-7,
TH-FR: 10-9
SAT: 10-7, Sun: 1-6

the Jewish Music Heritage Project, Tzipora is now carrying on her formerly "clandestine" pastime. "During August vacations," she says with a grin, "I would do my composing. No one ever knew." These days, she is composing music full time, and has added to her already impressive list of commissioned and performed music, a new CD called "Jewish Choral Music" performed by the Ave Chamber Choir of Riga with Cantor Israel Rand and the Ankor Children's Choir, Jerusalem. "The Riga Choir is a non-Jewish choir," reflects Tzipora," and yet they performed my music beautifully. "As a matter of fact, their performance was the first performance of Jewish music in Riga since World War II, making it a most moving experience."

Her most recent accomplishment is a series of videos prepared through the Israel Music Heritage Project, which she established, consisting of a ten-part documentary video series called "A People and its Music." The series documents the music and lifestyles of a number of Diaspora Jewish communities, each video providing an accurate, historical presentation as well as a personal and exciting meeting with living Jewish communities of the world.

So much so that one of her documentaries, "Sepharad: Judeo-Spanish Music," was a recent finalist in the New York Film Festival. The documentary takes the viewer on a journey from the Golden Age of Spanish Jews through to their expulsion from Spain with little more than the Ladino melodies which permeated their everyday lives and synagogue music.

The counterpart to this documentary, "Ashkenaz" Music of Eastern European Jewry," traces the simple music of the *shtetl:* the powerful, liturgical traditions of cantorial art, the irrepressible joy of Klezmer music, and the songs of the Yiddish theater, played and sung by famous, contemporary performers. It also contained vintage footage, giving the viewer a peek into life in Eastern Europe prior to the Holocaust.

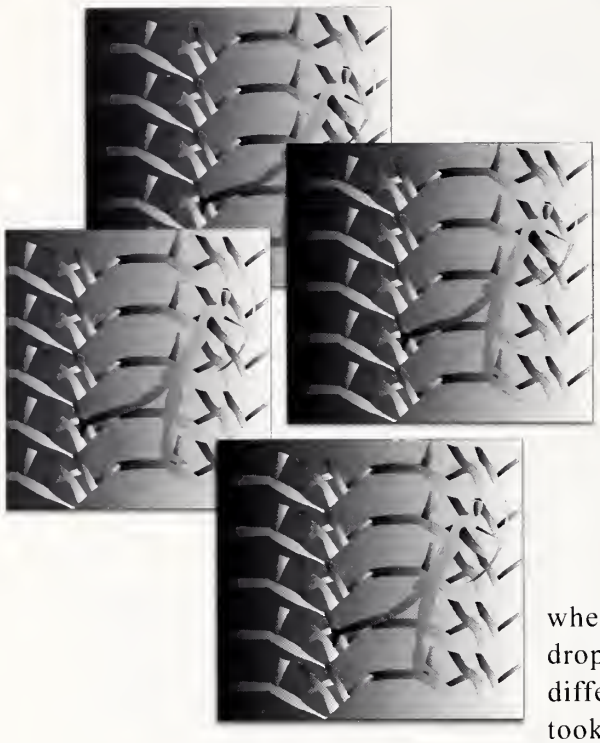
"My goal in producing these videos," says Tzipora, "is to use music as a unifying factor between Jews to overcome boundaries, and build bridges between the various segments of our rich and colorful nation."

"Toward Jerusalem" and "One Day the Heart Opens" feature the music of the Jews who come from the small but distinct Jewish communities of Persia, India, Iraq, Ethiopia, Kurdistan, Georgia and Tajikistan. These videos are coordinated by the Israeli rock star Ehud Banai, who throughout his career has made use of the ethnic tapestry of sounds in his own compositions.

"Jews have a musical past," says Jochsberger. "We just have no idea how the choirs of Levis in the Temple sounded or how the instruments on which they played actually looked. We have only the shofar and traces of the melodies. We therefore had to visit ancient communities in Israel for a view into our past. We recorded the music of the Samaritans and music sung by an Ethiopian children's choir in the last video entitled "Israel—The Bible and Today."

Tzipora recently donated the entire Israel Music Heritage Project to the Jewish Music Department at the Beit Hatefutsoth Museum of the Jewish Diaspora in Tel Aviv so as to "disseminate information and promote tolerance, brotherhood and love within the Jewish people."

Tzipora Jochsberger not only creates wonderful and memorable experiences. This vibrant and intelligent woman has made it possible for people to share and learn more about their roots, the rich ethnic, musical tapestry of Israel, and the Jewish people.



Bargain Bereft Am I

An Ode to Loehmann's and the Lost Art of Retail Safari

By Joyce Winslow

Loehmann's has filed for bankruptcy protection, and my heart stops. This is not simply a matter of a store's future threatened. It could mean the end of safari.

Shopping for a bargain is the female form of hunting. Baby boomers like me went through an important rite of passage as we grew into women's clothing: Our mothers took us to Loehmann's. My mother taught me how to stalk the nearly block-long racks of clothes at the Brooklyn, N.Y., store like a lioness, searching for a sweater on the sweater rack and finding the matching skirt, if I was skillful and patient, across the room on the skirt rack. And often not where they were supposed to be, stocked by size or color, but rather, hiding in the taller rushes of larger sizes or lurking near the dressing room where other hunters had dropped them to seek different prey. It sometimes took hours to find an outfit at Loehmann's. You were so flushed with the thrill of the hunt, or with fatigue, that what you finally bagged seemed like a trophy.

Yes, Loehmann's was about more than clothes. It was a test of your knowledge. They could tear out a designer label, but if you were a true shopper you could identify the brand without it the same way you could read the Torah without the pronunciation vowels under the letters. You'd done your homework. You'd pawed through Bloomingdale's, Lord & Taylor, Saks Fifth Avenue, so you could recognize the brand and season. If you were really good, you even knew the dye lot.

Loehmann's clothes were a half-season behind fashions offered at full-price stores, but that didn't matter. The point was to wear a dress every woman knew to be expensive. That you got it for a song was the equivalent of a huge pair of elk antlers above the mantel. If you felt guilty flaunting high-priced outfits before jealous neighbors you merely dropped your eyes and said "Loehmann's." Then people admired you as much for your gracious candor as for your hunting prowess. Win-win.

The store's communal dressing room reduced everyone to embarrassed near-nakedness. Rich, poor, fat, thin, old and young, married and virginal—we all stripped before the endless, unforgiving mirrors, under unforgiving fluorescent lights, and tried on garments. When you found one you liked you turned to the others, half-hopeful, half-triumphant, and asked: "What do you think?" If the dressing room sighed "Gorgeous!" you bought it. If the dressing room said, "I don't know. Does it feel a little tight across the tochus?" you

relegated the dress to the return rack in the center of the room where the attendant fastened the buttons and sent it out into the forest again.

Friendships began in Loehmann's dressing rooms. "Where are you going to wear it?" led to sharing stories of our lives, and then to lunch with the kind of intimate talk that seems to go with having met in your underwear. More goodwill happened naturally among different ethnic groups in Loehmann's than in many activities between synagogues and churches aimed at building understanding. Women of all backgrounds competed to find the best bargains, but even in competition they helped each other: "Yoo-hoo, darling, you were looking for the beige top to those pants? Here it is."

Perhaps most important to me as a baby boomer, Loehmann's was one of the last links to my ethnicity. Until I was 20, I shopped with my grandmother on the Lower East Side of New York. We'd pass drug pushers and she'd roll her eyes and say that in her day when people rolled up their sleeves it wasn't for a needle but to fish for a pickle. Over the years, the pickle barrels and live chickens and the bargaining in Yiddish disappeared. When the bakeries that sold warm apple strudel sold out to bakeries that put signs in their windows advertising "authentic strudel," I knew the Lower East Side was no longer mine.

Nothing truly authentic needs explanation. Loehmann's was an American original—like wooden baseball bats and neighborhood soda fountains—in a country where little remains one-of-a-kind. In a serious burst of nostalgia three summers ago, I traveled the country in search of handcrafted items that reflected the character of each state. Not much luck. We've become a country of imitation and artificial flavors, of recognizable hamburgers and uniform coffee lattes; of Banana Republics and Gaps and Targets. Shopping may be convenient, but there are precious few surprises and little that is venerable.

Times change. At Loehmann's, we shopper-hunters knew in our bones when the store changed hands. Like the stock market, the quality went up and down. Then, about two years ago, we gave up hope: That was when good cotton shirts like the ones cut by our grandfathers, who were pattern makers on Seventh Avenue, could no longer be found among the badly sewn imported blouses. And that was when the elegant European silks in the Back Room gave way to cheesy rayon.

For decades after Frieda Loehmann founded the store in 1921, you could buy clothing whose workmanship and classic lines would last years. That's why it was a bargain. Eventually, the new owners tried to substitute cheap chic for real value, and now they're in trouble.

I felt sad when Woolworth's went down, and regret the loss of Woodies. But I feel like saying kaddish, the mourner's prayer, for Loehmann's. The store had a soul. And it had law. Its old no-return policy made women hunt and keep—that is, live by their own wits. You had to be 100 percent sure at the cash register—something no other store forced you to do in an era when, if your husband didn't like it, the dress went back. The final-sale policy found women trying on potential purchases over their street clothes even as they stood in line to pay, and conferring with the woman in front of them right up until the moment of truth. Then the clerk behind the register had been trained to say, "Ah, what a bargain you found! I wish I'd seen it." Boom. Sale closed.

Joyce Winslow, former senior editor of Modern Maturity magazine, is director of communications of the Synagogue 2000 organization. She currently stalks the Loehmann's in Rockville.

LEGAL NOTICE BY ORDER OF THE COURT

To victims of Nazi persecution and their heirs who may have claims against Swiss Banks or other Swiss entities relating to the Holocaust:

Swiss banks agreed to pay $1.25 billion U.S. dollars to settle legal claims relating to the World War II era conduct of Swiss banks, Swiss businesses, and the Swiss government ("Swiss Entities").

The United States District Court for the Eastern District of New York (the "Court") will hold a hearing on November 29, 1999, to decide whether the Settlement should be given final approval.

Note that you may be included even if you did not have a Swiss bank account, and that this Settlement is different from the Swiss Humanitarian Fund.

Who Is Affected by the Settlement

You are affected by the Settlement if you fit into one of the following five Settlement Classes. Four Classes consist of "Victims or Targets of Nazi Persecution" (any individual, business or group persecuted or targeted for persecution by the Nazi Regime or its agents, because they were or were believed to be **Jewish, Romani, Jehovah's Witness, homosexual, or physically or mentally disabled or handicapped**), AND who:

1. Had assets on deposit with any Swiss bank, investment fund, or other custodian, prior to May 9, 1945, OR
2. May have claims against Swiss Entities relating to assets looted or taken by the Nazi Regime*, OR
3. Performed slave labor for entities that may have deposited the revenues or proceeds of that labor with or transacted that profit through Swiss Entities, OR
4. Unsuccessfully sought entry into Switzerland to avoid Nazi persecution, or after gaining entry, were mistreated, and may have related claims against any Swiss Entity.

The fifth Settlement Class includes any individual, whether or not a Victim or Target of Nazi Persecution, who performed slave labor in a work site, wherever located, owned or controlled by a Swiss Entity.

All Settlement Classes include heirs and successors of the persons and entities described above.

Even if you're not sure whether you are a member of one of the Settlement Classes, you should request a Mailed Notice and Initial Questionnaire. For example, if you performed slave labor, you may not know whether revenue or proceeds of that labor were deposited with Swiss Entities; you may still be a Settlement Class member.

How and When Claims will be Paid

No claims process or Plan of Allocation has yet been established. The Mailed Notice explains how you can make suggestions.

To receive further notice of a claims process, and ensure that you are able to file a claim, you must either mail a request for such notice to the address below, or complete and return the Initial Questionnaire attached to the Mailed Notice.

If the Court gives final approval of the Settlement, a Plan of Allocation will be adopted and the Fund will be disbursed. **Not all Settlement Class members who apply will be eligible to receive payments.**

If You Do Not Want to Participate

If you do not wish to participate in or be bound by the Settlement, you must exclude yourself by writing a letter so indicating, to the address given in the Mailed Notice, by October 22, 1999. If you do not, you will be barred from prosecuting any legal action against Swiss Entities relating to the settled disputes. If you exclude yourself, you will NOT be able to claim a portion of the Fund.

How to Comment or Object

You may comment on the terms of the Settlement by October 22, 1999. The Mailed Notice describes how to submit comments or objections. You have the right to appear at the November 29, 1999 hearing in person or through counsel, although you do not have to.

Who Represents You

The Court appointed attorneys as Settlement Class Counsel, and appointed Settlement Class Representatives, including Holocaust survivors, the World Jewish Restitution Organization ("WJRO"), and the World Council of Orthodox Jewish Communities. You do not have to personally pay the Court appointed attorneys. Certain attorneys will apply to the Court for reimbursement of their costs, up to about .2% of the Fund. Certain Plaintiffs' attorneys will also apply for fees, up to at most 1.8% of the Fund. The Court may award a lower amount. Most attorneys will not apply for fees, and counsel for the WJRO will not apply for fees or costs.

Getting More Information

To learn more, fill out the request form below, call toll free 1-888-635-5483, or visit the website http://www.swissbankclaims.com

Send me the Mailed Notice and Initial Questionnaire.

Name _____

Address _____

_____

City _____

State _____ Zip Code _____

Country _____

Preferred Language _____

This is NOT a Claim Form. Please mail this to:

Holocaust Victim Assets Litigation-Information
P.O. Box 8300
San Francisco, CA 94128-8300

US-ENG-AMJO

1-888-635-5483

www.swissbankclaims.com

Scope of Release

The Settlement of this case (In re Holocaust Victim Assets Litigation, Master File No. CV-96-4849) concludes all legal actions and disputes against Swiss Entities relating to the Holocaust, World War II, Victims or Targets of Nazi Persecution, the Nazi Regime, treatment of refugees, or any related thing. The term "Swiss Entities" (or "Releasees") includes Credit Suisse and UBS AG (successor to Union Bank of Switzerland and Swiss Bank Corporation), and their former and current corporate parents, subsidiaries, affiliates, and branches; the Swiss National Bank; other Swiss Banks; the Swiss Bankers Association; the Swiss Confederation (including the Swiss government); all business concerns headquartered, organized or incorporated in Switzerland as of October 3, 1996; and certain other affiliates of Swiss concerns described in the Mailed Notice. Certain claims against various Swiss insurance companies listed in the Mailed Notice are not included in this Settlement.

* The second Settlement Class also includes claims against Swiss Entities relating to "Cloaked Assets," which are assets disguised by a Swiss Entity for the benefit of an Axis company or person associated with the Nazi Regime, between 1933 and 1946.

A Time to Laugh

I never quite understood.



Rabbi Bob Alper
is a stand-up comic and author of
Life Doesn't Get any Better Than This.
Visit him at www.bobalper.com.

For many years my wife and I paid large sums of money so that our daughter could attend a summer camp where, for eight weeks, she lived in a three-sided wooden hut, with no water, no electricity, directly downwind from the latrine.

She could have enjoyed the same ambience just by hanging out in her brother's bedroom.

I know that asserting individuality is one of the goals of children going away. Both of our kids passed that challenge, nicely. At age 15, Zack embarked by bus on the first leg of a teen bike trip. Six hours and 200 miles from home, a counselor called to report that at a highway rest stop our firstborn pierced his ear and inserted an earring.

Not to be outshined by her older sibling, Jessie returned from a high school semester in Jerusalem with a decent knowledge of Hebrew, a love of Israel. And a ring in her nose.

Now they're both in their mid-twenties, and, I'm relieved to report, all those unnatural holes have healed.

I never traveled much as a kid. Some of my wealthy friends did, vacationing each summer at their second homes "in the mountains" or "at the shore," while my July thrill consisted of going "to the hydrant" for a cool splash.

I did attend summer camps; just not particularly upscale. A YMCA camp at $18 per week, and a no-frills Boy Scout camp, similarly priced, while those same rich friends packed off to fancy places in Maine and New Hampshire with names like Camp Apache or Camp Mohawk, or ersatz Indian names like Camp Irvingfeather. In his book, "Tough Jews," author Rich Cohen writes of our co-religionists attending places like Kawanga and Ojibwah: "Looking over the names of these camps, which advertised each Sunday in the Chicago Tribune, my father would shake his head and say, 'You think Indians send their kids to Camp Goldberg?'"

But it goes the other way, too. In the 60s, our Lehigh University Glee Club would spend a few days in intensive rehearsal at a Pocono Mountains resort just before fall classes began. A year after I graduated, I returned to campus and had lunch with an old friend, a Glee Club member and New Jersey Presbyterian. He told me that there had been a change. The resort could no longer accommodate the club, so the following year they'd be going to a summer camp, also in the Poconos. It had an Indian name, he explained.

"Camp Akiba."

Glaucoma doesn't change the way your eyes look.



It changes the way your eyes see.

If you're over sixty, or black and over forty, you are at high risk for glaucoma.
And the only way to detect glaucoma is through a dilated eye exam.
That's why it's so important to see your eye care professional every two years for a dilated eye exam.
Don't take a chance with glaucoma.

National Eye Institute
NATIONAL INSTITUTES OF HEALTH

Write: Glaucoma, 2020 Vision Place
Bethesda, MD 20892–3655

JNF The Toymaker

By Prof. Yoram Bar-Gal

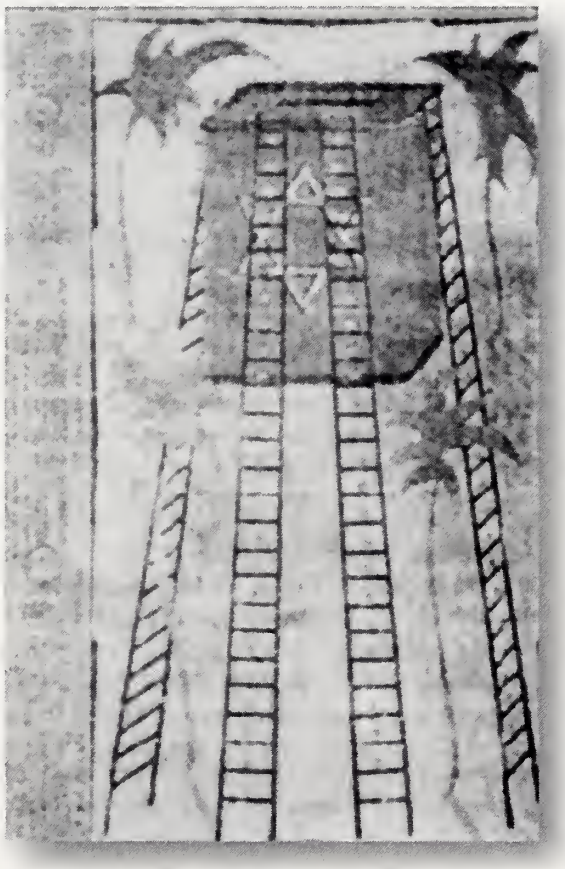
The soon-to-be-published book of Prof. Yoram Bar-Gal of Haifa University's Geography Department on the Jewish National Fund's various publicity devices (1920-1947), details a little known but fascinating subject.

Aside from the Blue Box, JNF stamps, films and books, games were created for children in order to impart information on the Land of Israel and "raise their interest and deepen their knowledge of land redemption. . ."

These games were specially created for distribution in Israel and abroad, and included colorful board games such as I'll Travel Through Eretz Israel, Travel Map of Eretz Israel, Arise—Immigrate and Build, and Be A Pioneer, most of which were illustrated by Israeli artist Nahum Gutman.

Back in the days when "propaganda" was a politically correct term, the Jewish National Fund's publicity and public relations work was handled by its Propaganda Division, which gradually branched out into the Department of Youth and Schools, which among other things dealt with toys and games.

The mid '20s brought together the meticulous Julius Berger, Director of the Publicity Division and writer/visionary Nathan Bestritsky, Director of the Youth and Schools Department, whose combined talents revolutionized the quantity and quality of information work, particularly during the '30s.



The main thrust was directed at donors, teachers, youth movements, pupils, women's organizations and orthodox religious groups, and included classic rallying devices such as the Blue Box, stamps and the Golden Book, as well as short films, lectures, books and pamphlets on Eretz Israel and games.

JNF games were all based on classics such as Snakes & Ladders, which became Ladder Race, peaked by a Blue Box. Palestine Dominos featured JNF-funded pioneering, settlement and building scenes, an olive-wood Chanuka spinning top sported the words "Keren Kayemeth LeIsrael, Yerushalayim" next to the traditional letters on each of its four sides, and a paper model of Kibbutz Merhavia was designed for cutting out and pasting together. Rules of play often included the following suggestion: "Since the game is connected with the JNF, it would be a good idea for [the loser]. . .to contribute a coin to the home's Blue Box. This would provide an opportunity to stand the Box on the table and include it in every game."

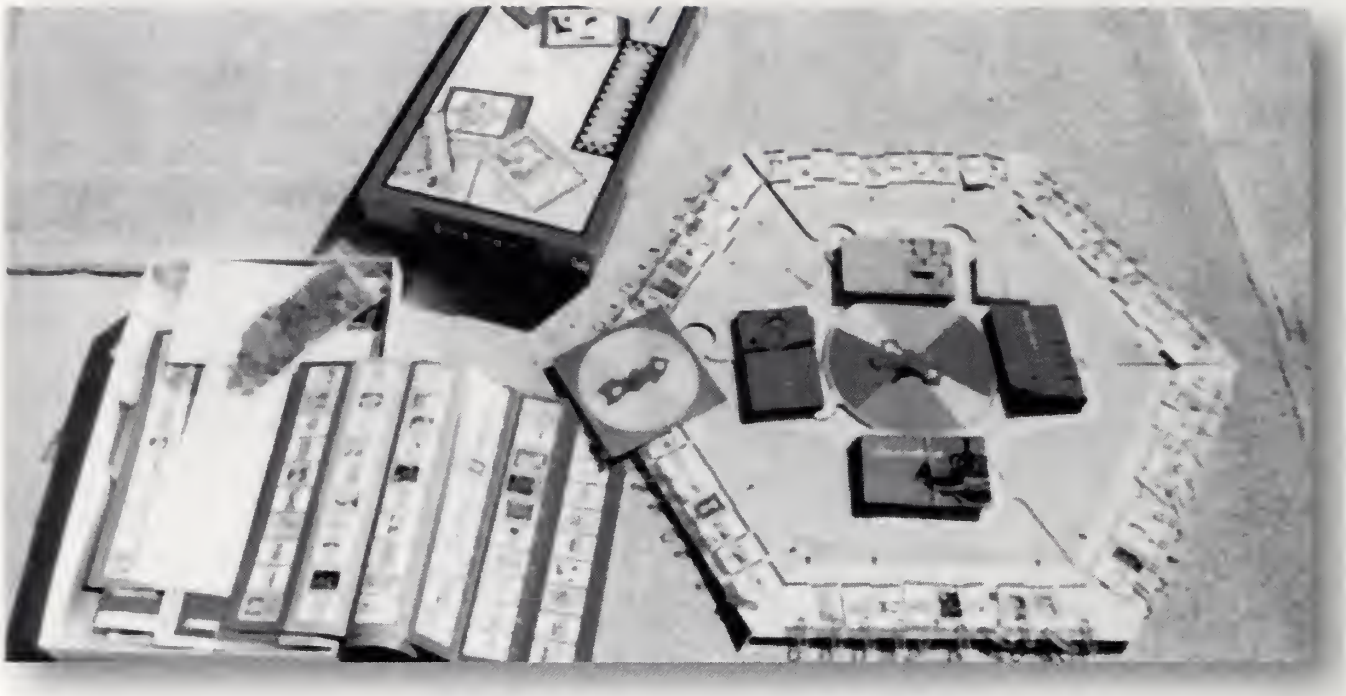
In 1927, the Propaganda Division circulated a proposal by "a Jerusalem teacher" for a card-game "related to the country's building," especially JNF activity. "Children are to form quartets showing four types of land reclamation, fund-raising means, JNF-owned land in different periods, etc. The game will acquaint children with all the facts and figures on JNF and impart important information without toil or effort. It will raise their interest and deepen their knowledge of land redemption and prepare them for working on behalf of JNF when they grow up."

It is not clear what sort of distribution this game enjoyed. Another one, however, that was produced commercially and widely distributed in the Diaspora, was known as I'll Travel Through Eretz Israel or Travel Map of Eretz Israel.

Conceived by teacher Yehiel Halperin, who was filling in for Bestritsky, the map and texts were the responsibility of JNF head office, which entered into partnership with Omanut Press for production.

Youth Department staffers regarded the endeavor as important and prestigious, and asked poet Levin Kipris to write a review of it, noting that: "This map game is the first in a series. . .that JNF is about to produce to spread the idea of Eretz Israel among children and youth." The map was drawn by renowned Israeli artist Nahum Gutman, who then worked with JNF on various projects.

Players, representing five Jewish tourists, "arrived" at Haifa Port, paid money into a kitty and set out on a



journey covering 101 sites. Landing on a flourishing settlement won a player money; landing on a failing one involved forfeiting a sum; the first player to reach and raise the Hebrew flag on Mt. Hermon took the kitty. The six-language rule book carried information on JNF.

Omanut finished production in the fall of 1929 and Halperin, setting out for an emissary post, took 30 games with him to Poland. But the weight of each box—due to the large cardboard map and rule book—made customs duty so prohibitive that he had to abandon them! It had been a mistake to produce such an expensive game, he noted.

Attempts to produce simpler games were made in the '30s with the help of JNF's national offices. From Berlin came The Green Island, based on paper models of Kibbutz Kiryat Anavim, which incorporated JNF slogans. The texts were translated into English and distributed in the US.

Another US-distributed game was On to Galilee, a travelogue of Eretz Israel, with players competing to reach Kibbutz Hanita after making a donation to the Blue Box.

The Propaganda Division also helped distribute and advertise commercial endeavors by recommending to the national office games containing the desired educational message. Thus, G. Chahobri & Co. in Tel Aviv developed Fruit Picking, In the Country and All About Town.

In this intermediary capacity, JNF also helped novel games penetrate the market, such as Electric Geography Game of Eretz Israel, which Bestritsky noted was "an excellent educational tool," and Building and Diligence, which featured paper models of "typical buildings of old and new Eretz Israel."

In November 1939, the Lotto, which was initiated by the JNF Teachers Council some years earlier, was approved for production and was to contain 10 suitable illustrated boards by Nahum Gutman; illustrations that were not to be used for any other purpose. The Lotto was aimed at pre-schoolers and first-graders and its goal was "clearly not the covering of squares, but the discussion of the boards' content and illustrations—for which our young will learn about all that is taking shape and happening in our land."

Instead of producing the game, however, the manufacturer used the molds for a children's book called Arise—Immigrate and Build, reserving copyright and breaching the contract. Legalities were protracted, and it was January 1942 before the JNF's Lotto finally appeared.

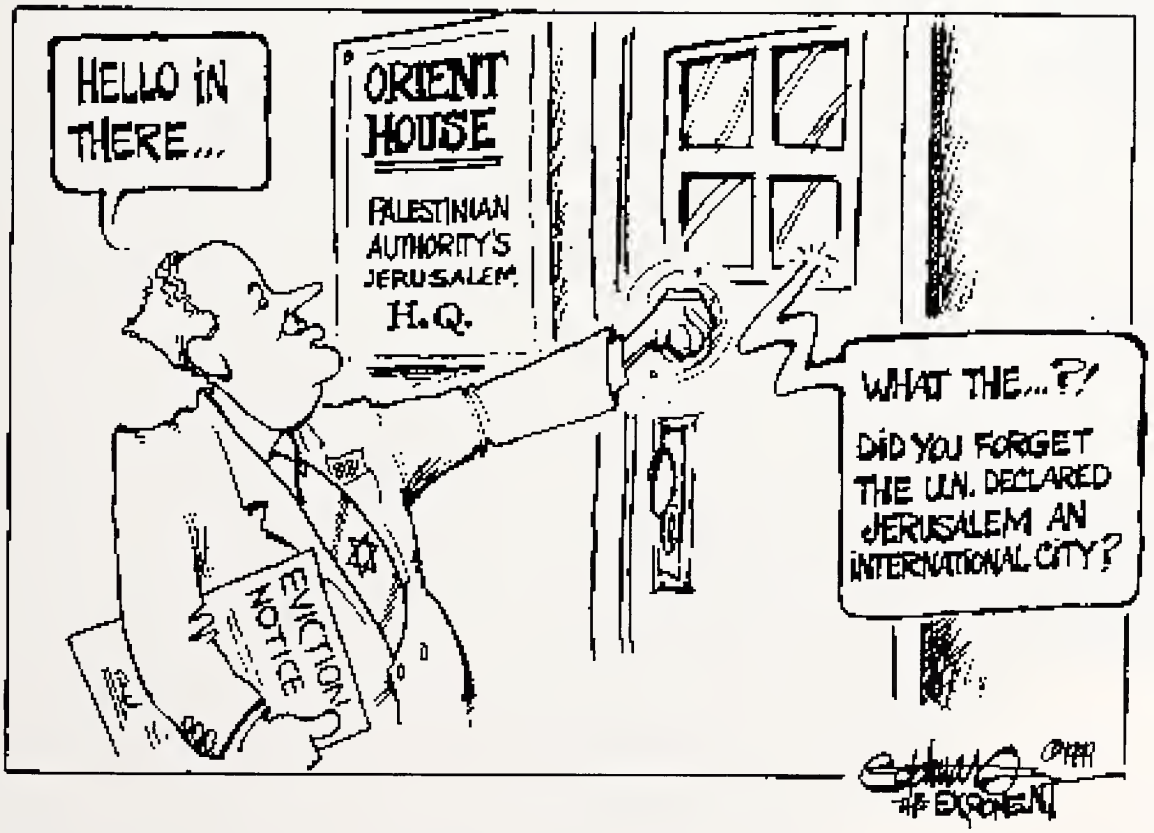
Almost no games were produced during WWII, but in 1944, British JNF created a puzzle called Be a Pioneer, in which picture parts of an emerging Eretz Israel (as drawn by Gutman) were to be pasted over a desolate landscape, and each player by game's end had to amass enough funds for JNF to buy 35 sq. yds. of land. Then Eretz Israel businessmen began urging JNF to step up its propaganda via a wide range of games, which included the construction of paper models, such as Tel Aviv Port, and board games, such as Trip Through the Land, To Galilee, and We'll Guard Our Land.

On the whole, JNF games remained a limited endeavor as propaganda material in the pre-State period, perhaps because of the technical complications involved in production, and did not evolve into a long-standing tradition.

This did not stop the Education Division, however, from producing a classy, snazzy, colorful new board game for Israel's 50th anniversary in 1998.

Telling Zionism's 100-year history through the prism of JNF stamps, Stamp Stories was aimed at 10-to-14-year-olds, who with the help of informative cues and hints, had to match "identity cards" of historical events to the stamps that depict them. The winner, of course, was the best "matchmaker."

The educational game was released as a pilot project and has been marketed to schools where, it is hoped, it will become a popular element of the "individual study niches" increasingly replacing frontal teaching.



iews

A Brilliant Streak

By Kathryn Lasky Illustrated by Barry Moser

Harcourt Brace 39 pp. $18.00
Reviewed by Estelle Hoffman

He was, indeed, as brilliant a streak as ever crossed our skies, and is my favorite American of all time—Mark Twain, named Samuel Clemens when he was born in 1835.

This brief biography is delightful to read, written with a humor that might have pleased its subject himself, and illustrated beautifully by Barry Moser who is fascinated by Mark Twain, and has illustrated some of his works. The illustrations in *A Brilliant Streak* were painted with transparent water colors by this renowned wood carver and water color artist.

The wonder of Mark Twain is that his education in school ended when he was twelve years old; yet he became a master of our language and its many variances. He took a chance at writing, saying, "Necessity is the mother of 'taking chances.'" "If. . .I had been offered a salary to translate the Talmud from the original Hebrew, I would have accepted."

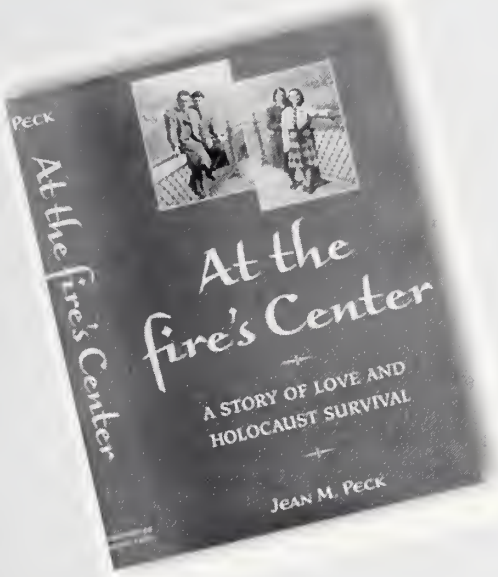
Because I cannot say this better, I quote from Kathryn Lasky in summarizing the life of Sam Clemens: "He played hard, fought for every underdog, never stopped dreaming of buried treasure, learned to pilot a steamship from St. Louis to New Orleans, discovered war is stupid and politicians often more so. When fame found the boy who had become Mark Twain, he had to grow up fast. He did. He became celebrated as the country's wildest storyteller. He wrote many books and short stories, and like all good writers, he wrote mostly about what he knew best."

In the early 1960s, there was a complete set of his works published, and since many are out of print most of the time, we bought all 27 volumes. They remain among the few most cherished books that we have saved until today. Some of his essays and short pieces are among our favorites.

Although *A Brilliant Streak* appears to have been written for young people, I cannot imagine anyone's reading it to be less than pure joy.

Samuel Clemens came with Halley's comet in 1935, and as he sometimes predicted, he departed with its following appearance in 1910. I've always regretted not having been a contemporary of his, having been born just four years too late to have shared the planet with him.

Kathryn Lasky is also a great fan of Mark Twain. She was intrigued by his childhood when she was young and has written about the early part of his life in this book. Ms. Lasky has written many books for young people and has received several awards. She lives with her husband and two children in Cambridge, Mass.



At the Fire's Center: A Story of Love and Holocaust Survival

By Jean M. Peck
University of Illinois Press 234 pp. $24.95
Reviewed by Estelle Hoffman

This is a story of four survivors, three from Hungary and one from Poland, who lived to tell of their extraordinary good fortune through the years of World War II. Almost all of the members of their families perished.

Sometimes they were saved by friendly gentiles, sometimes by luck, and often by dint of their sharp wits. Ardent Zionists, their intention had been to go to Palestine in the event they could escape or survive, but as fate would have it, they all came to the United States eventually, where the two couples completed the requirements in the field of medicine, raised families and survive today.

The four teenagers were *At the Fire's Center* in Hungary when the Nazis invaded. Somehow they were determined to outlast the war and its horrors and they did. They were able to continue their studies in Heidelberg after the war ended. Their friendship and love for each other make a heart-warming tale, in spite of the cruel details of their experiences.

Jean M. Peck, the author, has written for newspapers, magazines, and television and is currently writing a novel and a textbook about the Holocaust.

The Jewish State:

The Next Fifty Years Plus

Ben-Gurion's Farewell
Azure: Ideas for the Jewish Nation



The quarterly publication of the Shalem Center, a research and educational institution specializing in Jewish social thought and Israel public policy. Offices in Jerusalem and 1140 Connecticut Ave., N.W., Suite 801, Washington DC 20036.

Azure is published in Israel as T'CHELET, which presents this symposium entitled "The Jewish State—The Next Fifty Years," featuring essays in English by 56 distinguished participants across the ideological and religious spectrum.

All are well known in the United States and Israel and include philosophers, authors, politicians, academics, who advocate what the aims of Israel should be in the future.

This publication consists of short articles totaling 263 pages. The price is $8. A one-year subscription costs $26. Orders can be made to the Washington office by mail or by phone (877-298-7300) toll free.

The essays are intensely interesting and enlightening and easy to read. We recommend this publication with enthusiasm.

The World's Religions

By Huston Smith
Harper SanFrancisco 399 pp.
$15.00 paperback Reviewed by Estelle Hoffman



This may well be the most enlightening reading you've ever done about religions, especially those which originated in Asia. It is for me the first comprehensible description of Hinduism, Buddhism and other religions, which are usually presented to us in all the mystic and exotic aspects which they have accrued since their origins.

Instead, Huston Smith has written about ideas, not superstitions and strange ceremonies. This work, which is not a history of religions, is a revised and updated edition of the work first published in 1958 under the title *The Religions of Man.* The change of title is obvious. I am embarrassed to say I was unaware of its existence, since everyone to whom I have talked about it seems to have read it—those interested in the subject. More people are now motivated by religions than ever.

Not all subdivisions are included, but it is relevant to readers with the modern mind. The book is about values, the best wisdom of each religion. There is no attempt to judge whether religion has been a blessing or curse.

The value of *The World's Religions* is that the truths of each are inspired. Religious institutions are another matter, things created by imperfect humans. In other words, this book is concerned with truths the institutions preserve and by which they are empowered and their meaning for today's human problems.

This is not about comparisons, though it seeks to encompass the world. It is important that is it written for Western minds and from that viewpoint of the author. In many sections of the world, people for the first time are beginning to take each other seriously. We all now need to strive to become citizens of the world. Understanding each other gives a wider angle of vision, as seeing with two eyes gives depth. Extended vision is always good, enlarging one's understanding of the nature of the world.

What appeals to me most is that the author takes religion seriously, not dealing with curiosities or sensational rites. Since we are all human, we can learn from other's wisdom. It is not about a religion's contributions to the world, but about live religion.

In spite of Toynbee's unpopularity because of his statement about the Jews, I will quote that he said, "Who are the greatest benefactors of the living generation of mankind? I should say: Confucius and Laotze, the Buddha, the Prophets of Israel and Judah, Zoroaster, Jesus, Mohammed and Socrates." After all, it's been claimed that religion is the only real motive force, though science may be another.

We fail to quite understand religions not our own, but we need to see their adherents as much like us. The author asks us to lay aside our preconceptions and prejudices. They seek meanings in life just as we do.

It is a temptation to quote from the chapter on Hinduism the thoughts on maturing, aging and retirement, but read for yourself pages 52 and 53.

I will quote a paragraph from a quotation of the Hindu Ramakrishna. "God has made different religions to suite different aspirations, times, and countries. All doctrines are only so many paths; but a path is by no means God Himself. Indeed, one can reach God if one follows any of the paths with wholehearted devotion. One may eat a cake with icing either straight or sidewise. It will taste sweet either way." That is admirable ecumenism. The remainder of the page and one-half following is encouragement for each to follow the religion that is his own.

Six aspects of religion are especially noted in the chapter on Buddhism. These suggest that they are found in the makeup of humanity, because they are common. They are: authority, ritual; speculation as to whence we come, where we go, and why we are here; tradition; grace, which is belief; and mystery. Huston Smith has something to say about each of these, making definitive statements which are quite sensible.

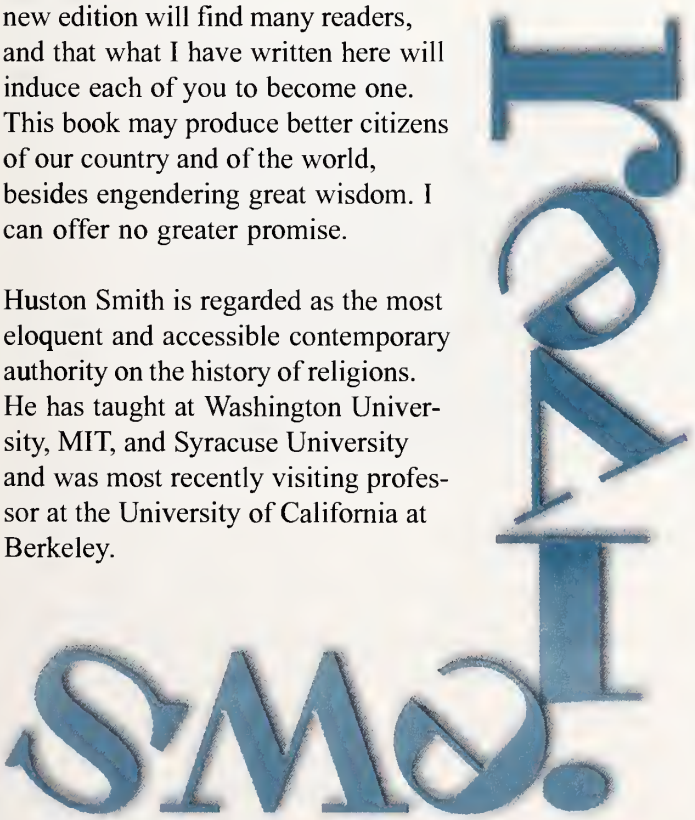
It is interesting to learn that Darwin concluded that a creed gives the best practical hope that man can have for really controlling his future fate—this from the chapter on Confucianism. Even more impressive is what the author has to say about China. "The Chi

nese Empire lasted under a succession of dynasties for over two thousand years, a stretch of time that makes the empires of Alexander, Caesar, and Napoleon look ephemeral. If we multiply the number of years that empire lasted by the number of people it embraced in an average year, it emerges quantitatively as the most impressive social institution human beings have devised." No wonder we used to say, "Clever people, these Chinese." That was before China turned Communist.

More about China: It has halved its birthrate in ten years, and from 1949 to 1979, put famine, flood, and epidemic disease behind a quarter of the world's population. The *Scientific American* pointed out in 1980, "this is a great event in history." So much for China's greatness. What came later with Western interference resulting in desperation and Marxism caused havoc in the constructive influence of Confucianism. But the chapter ends with this hope: "On the other hand, prophets have a way of outlasting politicians. Gandhi has outlasted Nehru, and it appears that Confucius will outlast Mao Tse-Tung."

I will not go into the chapters on Taoism, Islam, Judaism, Christianity and The Primal Religions, but each is exciting, and I hope that this new edition will find many readers, and that what I have written here will induce each of you to become one. This book may produce better citizens of our country and of the world, besides engendering great wisdom. I can offer no greater promise.

Huston Smith is regarded as the most eloquent and accessible contemporary authority on the history of religions. He has taught at Washington University, MIT, and Syracuse University and was most recently visiting professor at the University of California at Berkeley.



Are You a writer?

Do you wish to be published?

Have you a story that is waiting to be told or a poem you would like to write?

For more information look for upcoming news in next months

Times Outlook

UNFPA Report Finds Incidences of Rape and Abduction Among Kosovo Refugees—Women Want to Speak Out

A report prepared for the United Nations Population Fund (UNFPA) by an expert in sexual violence found alarming accounts of rape and abduction among Kosovar women refugees. The report is the first attempt by a United Nations organization to verify the accounts and nature of sexual violence suffered by the refugees.

The report was prepared by Ms. Dominique Serrano-Fitamant; a psychologist specialized in sexual violence and trauma counseling. It was based on her interviews with women refugees and health providers in camps around Tirana and Kukes, Albania, in the first week of May 1999.

The women, who spoke on condition of anonymity, told Ms. Serrano-Fitamant of rape, abductions, detentions and torture in a number of different sites.

"The villages of Gjakova, Pec and Drenitzn in Kosovo were often indicated as places where kidnapping and collective rapes took place," Ms. Serrano-Fitamant said. "The women reported being individually raped by many men, during a few hours but sometimes even for days. Women who were released had lacerations on their chests and evidence of beating on their arms and legs.

"Some of the kidnapped women who were taken to unknown places have not yet reappeared, according to their families and neighbors," she said. "It is primarily the young women who are rounded up in villages and small cities. The soldiers take groups of 5 to 30 women to unknown places in trucks or they are locked up in houses where the soldiers live. Any resistance is met with threats of being burned alive."

Ms. Serrano-Fitamant was also told that at control points soldiers would demand money, then jewelry, then tell the women to undress in order to verify that they were not hiding anything. When they had nothing left the soldiers would take their "payment" by raping the most attractive women. Often they were between the ages of 15 and 25. In general, 1 to 5 men committed the rapes and the women were immediately released after the violation.

Ms. Serrano-Fitamant found that contrary to previous reports, many women did want to talk about what had happened to them but needed appropriate circumstances to do so.

"I was surprised at their willingness to speak, as so many people had told me that they would be unwilling to talk about experiences which their communities regard as shameful. However I found the women did very much want to talk and had not been able to because there had been no-one appropriate for them to talk to," she said.

"Some of the kidnapped women who were taken to unknown places have not yet reappeared, according to their families and neighbors," she said.

She cited one example of a woman who had been abducted for three days and repeatedly raped. The woman had been in a Tirana refugee camp when a male humanitarian worker had used a loud speaker to invite women who had been raped to come forward and complete a questionnaire.

"How can you expect me to walk up to that man just like that. We have our pride," the woman told Ms. Serrano-Fitamant. "Speaking with you like this, the two of us, is not the same, it is between us."

The interviews were conducted anonymously and among women, using an Albanian woman interpreter. All the women approached by Ms. Serrano-Fitamant agreed to be interviewed as long as there were no men and no journalists present.

She spoke with around 35 women over a period of ten days.

"It is of the utmost importance that the international community offer support to those women and their families after their horrific ordeals. We must help the victims regain their dignity as human beings, in spite of the violence they have been subjected to," said Dr. Nafis Sadik, Executive Director of UNFPA.

The trauma of the rapes and abductions led some of the women to describe themselves as being forever "dead" to their families for having suffered a violation, which carries tremendous stigma in their society. Many feel that they risk being divorced or excluded from their community or family, or that a husband will try to take revenge for the rape.

Ms. Serrano-Fitamant noted that many of the women will never discuss what has happened to them in order to protect themselves and their families and that many of the cases of rape will only be revealed in a few months time when women begin giving birth.

Ms. Serrano-Fitamant even found reluctance among medical personnel to discuss incidences of rape among the Kosovar refugees. She described an incident she witnessed at a camp where a doctor said he had not heard any reports of rape from the refugees in his care. A female nurse at his side said that was not true, there were many cases. The doctor told the nurse to be quiet.

One of the recommendations of Ms. Serrano-Fitamant's report was for consideration to be given to the reintegration of sexually violated women into the community, and to their physical and psychological needs. In particular, the women would need support to reduce feelings of guilt and shame about what had happened to them. Equally, the rest of the community, the women's husbands and families, would need support in dealing with what had happened and how to deal with feelings of shame and revenge.

Dr. Sadik called for sensitivity and respect to be shown to the women: "We need to be sensitive and compassionate when listening to these women in order to understand what support they need. We must make available trained psychologists and personnel who can offer appropriate support," she said.

In response to the report, UNFPA is providing training in counseling and psychological support to health professionals to enable them to offer help to victims of sexual violence. Additionally, local Albanian women's groups will receive training in counseling. The training will be done in coordination with other United Nations agencies including UNHCR and UNICEF, as well as local and international non-governmental organizations.

UNFPA sent emergency reproductive health supplies to Kosovar refugees in Albania in April. The Fund is working with the Albanian ministry of health, other United Nations agencies and non-governmental agencies to distribute the supplies to the refugees. The Fund estimates that approximately 70,000 Kosovar women are either pregnant or breastfeeding and in need of pre-natal or post-natal care.

There are still no accurate estimates for the number of Kosovar women who have been raped. However, reports like this one indicate widespread sexual violence and raise the alarm that the women remaining in Kosovo are under great threat.

"The weight of evidence collected from interviews with the most recent refugees leave room for the most somber perspectives concerning the risks facing the Kosovar women still inside Kosovo," said Ms. Serrano-Fitamant.

UNFPA's activities with Kosovar refugees have been assisted by recent funding from the Danish, Japanese and Luxembourg Governments and from the Planned Parenthood Federation of America and Ted Turner's United Nations Foundation. The Belgian Government and United Nations Foundation have also recently committed funding to provide reproductive health services for refugees in other countries.

medical

Rheumatoid arthritis, juvenile diabetes and psoriasis are all examples of autoimmunity, a condition in which the body attacks its own tissues. One way to treat such conditions is to use drugs that suppress the immune system across the board, but this is a drastic and potentially dangerous measure. Therefore, researchers are searching for selective autoimmunity drugs, which can bring the immune system under control by targeting specific mechanisms.

Weizmann Institute scientists have now identified a protein that controls an important immune mechanism — the chain of reactions triggered by interleukin 18, a molecule that belongs to the vast category of immune messengers called cytokines. Interleukin 18 plays a role in the very early stages of the immune response, by delivering the molecular commands that determine T cells' mode of action.

The researchers called their newly-isolated molecule IL-18BP, for interleukin-18 binding protein. When IL-18BP was injected into experimental mice, the production of interferon-gamma, one of the major substances released by T cells under the influence of interleukin 18, stopped almost completely. Since excessive release of interferon-gamma by T cells can cause autoimmunity, these results suggest that IL-18BP may one day serve as a basis for medications that will treat autoimmune diseases. No clinical studies to support this suggestion have yet been performed.

Blocking Autoimmunity Naturally

IL-18BP may also make it possible to develop a new drug for suppressing the immune system during organ transplants. Because it is a natural protein, IL-18BP may cause fewer side effects than the currently available medications used for this purpose.

'Plugs' For Drugs Promise Mightier Medicines

Whether it's one pill several times a day or a self-administered injection, taking medicine frequently can be a major nuisance. Now Weizmann Institute scientists have developed a new approach that may prolong the action of many drugs, making it possible to administer them at much greater intervals without jeopardizing their effectiveness.

Immediately after it's taken, the medication's levels in the blood normally surge — sometimes up to 100 times more than what is needed. Such high levels often produce damaging side effects, but they are necessary to keep the drug in the blood long enough to do its job. Then, within minutes to several hours, the drug is cleared from the circulation, creating the need for a new dose. For several decades, scientists have exerted major efforts to invent a way of releasing drugs into the blood in a more balanced manner while prolonging the time a medication actively circulates in the body. Unfortunately, this goal has been achieved for only a very limited number of drugs.

Prof. Mati Fridkin of the Organic Chemistry Department and Prof. Yoram Shechter of the Biological Chemistry Department have designed a new technique that can affect how numerous categories of drugs, including antibiotics and cancer medications, are released into the body. The technique is based on a molecular "plug" that attaches to and temporarily blocks the action of the drug. Once the medication enters the circulation, the "plug" is gradually disconnected. This, the scientists believe, releases relatively low but steady quantities of the drug into the patient's blood over a long period of time.

Continued on page 29

Continued from page 28 - "Plugs for Drugs"

This approach may make it possible to administer a drug less frequently in significantly larger doses than usual without causing side effects. Contributing to the drug's prolonged action is the fact that medications modified with the "plug" are less susceptible to breakdown by enzymes than their unmodified counterparts.
In an animal study to be published in Diabetes, the researchers, working with graduate student Eytan Gershonov, demonstrated that their approach works well for insulin, a drug used by diabetics to normalize their blood glucose levels. When diabetic rats were given insulin modified with the molecular "plug," a single injection kept glucose levels at a normal level for two days. In contrast, a single injection of unmodified insulin produced the same effect for only 6-12 hours.

The new "plug" is a small organic molecule widely used in the production of organic compounds. In the test tube, it slowly disconnects from the drug under the temperature and pH conditions equivalent to those prevalent in human blood. The scientists can create different versions of the molecular plug that can be disconnected at different rates, so that the speed of the drug release into circulation can be precisely controlled. Currently, the Institute scientists are exploring an additional potential advantage of this technology. Test-tube experiments suggest that the organic plug may improve drug absorption by the intestines. If these findings are supported by further studies, the plug technology, which is covered by a patent, may be used to convert injected drugs into oral medications.

To commercialize the new method, a start-up company, LAPID Pharmaceuticals Ltd., has recently been formed by Pamot Venture Capital Fund and Yeda Research and Development Co. Ltd, the Weizmann Institute's technology transfer arm.

Heat-Shock Vaccine Stops Bacteria Dead

Autoimmunity, in which the body attacks its own tissues, has traditionally been viewed as spelling nothing but trouble. But now Weizmann Institute scientists have shown that it's possible to "enlist" an autoimmune mechanism for a beneficial cause — fighting outside intruders such as bacteria. This new approach may lead to the development of improved vaccines for preventing various infectious diseases and possibly for treating cancerous tumors.

The emergence of drug-resistant bacteria and the growing concern over the appearance of intractable infections have recently brought new urgency to the search for improved vaccines. A vaccine's job is to trigger the production of antibodies against an infectious agent. Ideally, the antibodies should be high-performance, that is, quick to appear, long-lasting and capable of improving themselves with time. Such antibodies can only be created if they are produced with the assistance of the immune system's T-helper cells, which provide their help once they spot the infectious agent. Unfortunately, many infectious organisms camouflage themselves in a sugary coat so that the T cells can't see them. In such cases, the antibodies that are produced are of lower quality and less effective fighters against disease.

To outwit the camouflaged bacteria, scientists have begun to resort to a sophisticated approach: when designing improved vaccines, they attach vaccine molecules to "carrier" proteins that stimulate T cells and enlist them in the antibody production process. However, until now these carrier proteins have had a major drawback: in most cases, they came from diphtheria and tetanus bacteria and, as a result, they tended to trigger the production of antibodies against themselves, a process which interferes with the creation of the antibodies needed to prevent the disease.

This is where the Weizmann Institute's new concept comes in. Prof. Irun Cohen of the Immunology Department had the clever idea of replacing the diphtheria- and tetanus-derived carriers with heat-shock proteins, so called because they are produced by the body in response to stress situations. People are born with a natural immunity to these proteins, which are known to stimulate T-helper cells.
"Heat-shock proteins are perfect enhancers of the T-helper cell response, but because they are part of autoimmunity — the body's reaction against its own components — no one thought of redirecting their activity to fight an external threat such as infection," Cohen says. He conducted the study, reported in February in the Journal of Infectious Diseases, with Prof. Mati Fridkin and with Drs. Stephanie Konen-Waisman and Avi Cohen.

Continued on page 31

Mechanism Involved in Causing Colon Cancer Discovered at the Weizmann Institute

Weizmann Institute researchers have discovered a molecular mechanism that may be involved in causing colon cancer, according to a study reported in the May 11 issue of the Proceedings of the National Academy of Sciences.

This research may one day contribute to the development of potential therapies for this type of malignancy and possibly for other types of cancer as well. The discovery of the new mechanism has solved two seemingly unrelated molecular mysteries.

One concerned an important finding made some two years ago: the fact that colon cancer cells often have abnormally large quantities of a protein called beta-catenin, one of today's "hottest" research molecules. Beta-catenin has been dubbed a "moonlighter" because it holds down two distinct cellular jobs. In its better-known task, beta-catenin binds to adhesion molecules — those molecules that sit in the cellular membrane and allow cells to stick together. In its other role, beta-catenin is known to regulate the performance of genes in the nucleus. However, how exactly beta-catenin does this — and which genes it controls — remained unclear.

The second molecular mystery centered around the gene cyclin D1 — a major regulator of cell growth which, when mutated, can act as an oncogene, or gene that causes cancer. The levels of the protein produced by this gene are abnormally high in about 30 percent of colon cancers, indicating that cyclin D1 may be involved in malignant transformation. However, the cyclin D1 gene found in colon cancer cells is perfectly normal. This baffled researchers because usually oncogenes cause cancer only when they appear in mutated form.

A team of researchers led by Prof. Avri Ben-Ze'ev of the Weizmann Institute's Molecular Cell Biology Department, in collaboration with the group of Dr. Richard Pestell from the Albert Einstein College of Medicine in New York, has now put these two mysterious puzzle pieces together.

In a test-tube study, the scientists discovered how both beta-catenin and cyclin D1 are involved in causing colon cancer.

First, the levels of beta-catenin increase to excessively high levels in one of two different scenarios. In one case, the beta-catenin gene itself is mutated. In the second case, a mutation is found in adenomatous polyposis coli (APC), a well-known tumor-suppressor gene that is mutated in about 90% of colon cancers. APC's major role in the cell is to reduce the level of beta-catenin. When the APC gene is mutated, beta-catenin accumulates to high levels and enters the nucleus.

Upon entering the nucleus, beta-catenin can directly activate the cyclin D1 gene, leading to an abnormal surge in the production of the cyclin D1 protein. Since cyclin D1 is a major regulator of cell growth, the result is uncontrolled cell proliferation. This contributes to abnormal tissue growth and the creation of a tumor.

"In most cases, tumor formation is triggered by mutated genes. Therefore, it was unclear how completely normal copies of the cyclin D1 gene could be involved in colon cancer," Ben-Ze'ev says. "Now we have shown that the 'guilty' mutation doesn't have to appear in cyclin D1 itself, but may be found in other molecules by which it is affected.

"As for beta-catenin, we and other researchers have long wanted to know what kind of signals it conveys to the nuclei of cancer cells. Our study has made it possible to 'eavesdrop' on one of these signals, and to show how certain colon cancers may develop."

Ben-Ze'ev and his colleagues have also demonstrated how this signaling mechanism can be blocked, a finding that may some day be of use in the development

Continued from page 30-Cancer

of cancer therapy. In one approach, cyclin D1 activity was diminished by introducing a nonmutated copy of the tumor-suppressor APC gene into colon cancer cells. The "good" APC lowered beta-catenin levels, stopping the abnormal stimulation of the cyclin D1 gene.

In another experiment, the scientists introduced an adhesion molecule called cadherin into colon cancer cells. Cadherin is known to bind with beta-catenin at the outer periphery of the cell. Through this binding action, the cadherin "trapped" beta-catenin, preventing it from traveling to the nucleus and excessively stimulating the production of the cyclin D1 protein. A patent application for this method has been filed by Yeda Research and Development Co., the Weizmann Institute's technology transfer arm.

These types of intervention may provide the basis for developing future therapies for colon cancer, as well as for melanoma and other types of cancer in which the levels of beta-catenin are abnormally elevated.

Ben-Ze'ev's research team consisted of Weizmann Institute postdoctoral fellow Michael Shtutman, graduate student Jacob Zhurinsky and technical assistant Inbal Simcha. The group headed by Dr. Richard Pestell at the Albert Einstein College of Medicine included Dr. Chris Albanese and graduate student Mark D'Amico.

At the time this study was conducted, another research team, headed by Dr. Frank McCormick of the University of California at San Francisco, independently achieved similar results, pointing to the role of beta-catenin and cyclin D1 in colon cancer.

Prof. Ben-Ze'ev holds the Lunenfeld-Kunin Chair in Cell Biology and Genetics. This study was supported by the US-Israel Binational Science Foundation, the German-Israeli Foundation for Scientific Research and Development (GIF), the Cooperation Program in Cancer Research sponsored by the German Cancer Research Center (DKFZ) and the Israel Ministry of Science, and the Susan G. Komen Breast Cancer Foundation. ✡

Continued from page 29 - Bacteria Dead

The scientists immunized mice with a vaccine composed of a heat-shock protein carrier attached to the sugar-coat molecule of a dangerous pneumococcal bacterium. The immunized mice were then infected with lethal doses of the bacteria. Ordinarily, 2-3 bacteria of this type suffice to kill an unprotected mouse within a day or two. In the study, the heat-shock-protein vaccine offered nearly complete protection against a bacterial army of several million. This protection was a thousand times greater than that provided by a commercial pneumococcal vaccine, which only succeeded in partially fighting off an infection of 1,000 pneumococcal bacteria.

The Weizmann team now plans to test the effectiveness of the new approach — patented through Yeda Research and Development Co., the Institute's technology transfer arm — for vaccinations against tuberculosis and viral infections. The scientists are also considering a vaccine for use in cancer therapy, in which the immune system would be activated to attack tumor cells, thus preventing their spread. ✡



TEMPLE news

Temple Beth haTephila
Asheville NC
By Marjorie Schachter

THE SATURDAY MORNING FRIENDSHIP CIRCLE observed Women's History Month with a discussion on "How Jewish Feminism Differs from the American Women's Movement."

Ann Feldstein talked about Ann Roiphe, novelist, and author of "The Sandbox." Rene Wolf's subject was Paula Heyman, author, and teacher at Yale and historian of Jewish Feminism. Sylvia Meyer read from the work of Esther Bronen, novelist. Phyllis Eisnitz focused on Adrienne Rich, critic, teacher and award-winning poet. Phyllis Eisnitz and Les and Marjorie Schachter supplied the refreshments.

DON'T BLINK, OR IT'LL BE GONE. So much is happening all the time at the Temple that you really have to be on the qui vive to keep up with it. On five Thursdays, from March 18 through April 22, Clogging Classes with Rodney Sutton were held in Unger Hall. If you were lucky enough to enroll, now you have a skill that others will envy and you will enjoy from now on; you can *clog!* There's more than religion at Beth HaTephila; there's plenty of serious, nourishing learning, but besides that, plenty of *Fun!*

SISTERHOOD has announced that because so much is going on at the Temple, there wasn't a single open weekend before summer, so the famous annual rummage sale has had to be postponed to late August. With more time to prepare for it, this one is sure to be a whopper.

BROTHERHOOD'S quarterly Famous Brunch, scheduled for March, had to be postponed to April 15, when the popular Professor Bill Sabo from UNCA's Political Science Department spoke. His topic was "Elections 2000."

MANY THANKS to Robin Baskin, Melissa Maurer and everyone else who helped the Religious School prepare and clean up their Israeli meal; to Edward Wylie for setting up and cleaning up the School's "Café Tel Aviv," and to Sonja Shulimson, Barbara Pasternack and many others for putting on a wonderful Membership Committee wine and cheese social for new and prospective members. And thanks from Brenda Abrams, chair of the committee to clean up the Temple's prayer books, to Shirley Berdie, Shirley Cohen, Marjorie and Harold Hankin, Dionne and Gil Kempenich, Sunny and Marvin Newmark, Marjorie and Les Schachter, Lulla Shermis, Jan Till and Brenda and Allan Abrams for their work. And thanks from Rabbi Ratner to everyone who contributed to the Temple's project to help our local Helpmate shelter to purchase a security system. "We raised $7,000 as needed. I am very proud of us," said the Rabbi.

HI, NEW MEMBERS! The latest members are Ms. Caren Amy Rowell, and Jack and Kirsty Kline. We're glad you're with us!

MAZEL TOV to Michael and Carolyn Cornblum on the Bris of son Jackson Andrew.

THE SHABBAT SEDER held on Friday, March 12, was catered by the Temple's own versatile and talented Pitter the Potter, whose cooking tastes as good as his artwork looks, which is very.

NEW COORDINATOR APPOINTED, Ed Fidelman, Temple president, has appointed Lulla Shermis Interfaith Outreach Coordinator. "Lulla will be working with the Rabbi and will take responsibility for arranging visits to our Congregation from church groups who often desire to attend services and get some explanation of Judaism," he said.

THE RELIGIOUS SCHOOL appreciates the work of the Curriculum Committee composed of Rabbi Bob and Susan Ratner and Mary Ann Jaben who created the program "A Walk through History," which traced the lives of the Jewish

immigrants from Eastern Europe, and those who choose to stay in Eastern Europe. Others cited for their help were Rubin Feldstein, Mark Jaben, Ed Fidelman, Yosefa Briant, Marty Lee, Brenda Abrams, Allan Abrams, Lulla Shermis and Shirley Cohen. Also Emma Berkey, Ellen Cohen, all the Religious School teachers' aids, Edward Wiley and Susan Cramer.

THE PASSOVER SEDER, held on the second night of Passover, April 1st, was created by Kimberly Linnville Catering, and included all the traditional elements plus Bob Janowitz's justly famous Matzo Ball Soup. Wonderful stuff!

THE PURIM SERVICE on March 5 offered a special treat: Cantor Neil Newman read short selections from the Megillah with the traditional chant and sang several spoof songs. A special guest was Sharon Robbins, Executive Director of Helpmate, and the refuge for battered women, to receive the check for the shelter's security system.

SHALOM!



Temple B'nai Sholem

New Bern NC

By Marilyn Stern

Our big event of 1998 was a celebration of the 90th anniversary of ourTemple. A special worship service was held September 11, a bagel brunch and Torah study September 12, and a catered dinner dance on September 13. Now we are busy preparing and looking forward to some special activities in 1999. On January 12, our Torah study group will come back from a winter break and begin the week-by-week, portion-by portion study of the book of Exodus. Our Religious School students have rounded up talent from the congregation to present a Jewish Folksong Concert for us on February 19. We are working with the Bank of the Arts of New Bern to bring in a Klezmer band on March 13. Our Sisterhood is making arrangements for holding a community Passover Seder on March 31 and is working with the Sheraton Grand of New Bern to hold a fashion show on April 17.

If you have never visited New Bern for its Spring Homes Tour, you have missed a real treat. Our Temple is located at 505 Middle Street,in the city's beautiful historic district, and always participates in this fundraiser for the local Historical Society. The historic houses of worship and ten (or so) private homes open their doors for two days and the local Garden Club creates unique floral designs to place in each of the private homes. New Bern's Bradford pear trees are usually in bloom along the walking path at the waterfront. For those who find it too tiring to walk, there is a special trolley. There are many fine restaurants and marinas in town, so visitors may come to New Bern by highway or waterway. New Bern's Spring 1999 Homes Tour will be held April 9-10.

Our Temple members come from five counties on the eastern seaboard and our worship services are held the 2nd and 4th Friday of every month at 7:30 p.m. Lay leaders from our congregation take turns conducting our services.
Visitors are always welcome-even for High Holy Days! If you would like to see a schedule of our activities for each month, we invite you to visit our home page at www.uahc.org/congs/nc007.



Beth Israel Synagogue

Asheville NC

By Lillian R.Wellisch

ADULT EDUCATION, APRIL 14
Beth Israel's Reading Circle discussed.

THE FAR EUPHRATES by Aryeh Lev Stollman.

A ruminative and wonderfully moving first novel about a sheltered boyhood and adolescence, tracing the confusions and pains visited on its sensitive protagonist by approaching maturity. At the heart of *The Far Euphrates* lie the vexed questions raised by the Holocaust and its legacy: how we must try to solve for ourselves the riddle of God's existence and cultivate a sense of mercy in an unforgiving age.

KABBALAH/JEWISH MEDITATION SERIES with RABBI SHMUEL BIRNHAM
The second of a three session series on Jewish Mysticism and meditation was offered at Beth Israel on April 20. The first hour of class was a lecture/discussion covering a specific area of the Jewish mystical tradition, e.g. the Four Worlds, the Ten Sefirot, the mystical study of Hebrew letters, among other topics.

The last half-hour offered an opportunity to discuss and practice specific forms of Jewish meditation.

HOW WE GOT OUR BIBLE WITH DR. WALTER ZIFFER, April 27

This was the first session in a two part series. We heard more answers that were discussed in the study to following questions: What are its origins? How did it come together? How was its text preserved and transmitted for almost three millennia?

The second session was held on Tuesday, May 11, entitled Mary, Mary, Views Contrary. It examines how Christians altered some of the original text when they quoted from the Bible.

HADASSAH—GETTING OVER GETTING OLDER

Hadassah's discussion and support group on menopause and aging meets on the third Thursday of the Month. Robin Baskin, president of the Asheville/ Hendersonville Chapter of Hadassah, facilitates the group. The group will occasionally host guest speakers to share information on topics from hormone replacement therapy to Chinese herbs.

CENTENNIAL EVENTS FOR APRIL AND MAY

Saturday, April 3, Centennial Moment by House Committee
Friday, April 9, an article on Beth Israel appeared in this *This Week.*
Saturday, April 10, Centennial Moment by Men's Club
Tuesday, April 12, Historical Exhibit at JCC begins Saturday, April 24, Centennial Moment by Cemetery and Grounds Committees Saturday, May 1, Centennial Moment by Teens Dance for Teens Sunday, May 2, Men's Club Lunch/ Lecture with Dr. Joseph Lepelstat on "The Art, Law, and Economics of the Ketubah." Sunday, May 9, Gala Final Event—Dinner/Dance at the JCC; Celebration; Journals available

BET SEFER

Sara Birnham reported that in April, they would focus on Tikkun Olam and Mitzvot in addition to the regular curriculum to lead up to our Tikkun Olam Day with Temple Beth Ha-Tephila on April 25. Thanks to Debi Miles for coordinating the latter.

IMAGES OF EXODUS

Ruth Gruber, writer eloquent speaker, humanitarian, and rescuer of Jews will be here in Asheville, May 4-6. 1999. Her stirring photographic record of World War II refugees will be on display at the Jewish Community Center from late March through May.

On May 5, we will have an opportunity to meet and hear this dynamic humanitarian and rescuer of Jews.

WNC COUNCIL ON AGING

The following programs took place in April. Passover Meal Deliveries by volunteers to elders in nursing homes or confined at home, April 2. Senior Passover Lunch, April 6. Parkinson's Disease Program, April 27.

BETH ISRAEL SISTERHOOD

Toby Cohen, Natalie Kramer and Lillian Wellisch attended the meeting of the Southern Branch of the Women's League for Conservative Judaism in Nashville, Tennessee from April 25 through April 27.

ASHEVILLE'S ANNUAL YOM HASHOAH COMMEMORATION ON APRIL 13

We "performed" a reading play for 36 parts. We performed this in 1991 too wide acclaim. Eighteen members from the Shul and eighteen members from the Temple read David Roskies' *Nightwords.* It is a powerful midrash play culled from ancient Jewish sources all the way to modern poetry. Beth Israel was quite full for this powerful experience.

HEBREW HIGH SCHOOL in the month of April met April 25 at the Jewish Community Center to work with both synagogues' Sunday Schools on their Tikkun Olam Day. They then joined the community at UNCA for programs on Jewish healing.



COMMUNITY NEWS

26 Jewish Teenagers in U.S. and Canada Named Bronfman Youth Fellows

For the thirteenth consecutive year, twenty-six teenagers from the United States and Canada have been named Bronfman Youth Fellows under a program designed by The Samuel Bronfman Foundation, Inc. to develop future community leaders committed to Jewish unity.

The young people—13 girls and 13 boys chosen from over 320 applicants—will spend five weeks of intensive study in Israel this summer to gain a closer understanding of the history and traditions that bind Jews together throughout the world.

The group will fly to Israel on June 29, following an orientation seminar in New York City, and will return to the United States on August 4. All expenses are covered by the program, including international transportation, room and board, travel in Israel and incidentals.

While in Israel, the Fellows will participate in seminars and dialogue with members of the educational staff of the Bronfman Fellowship program, as well as with prominent political and literary figures, representing a broad spectrum of views on key political, social and religious issues facing world Jewry.

This summer, for the second year running, The Samuel Bronfman Foundation has created a parallel group of outstanding young Israeli High School students called Amitei Bronfman. This was conceived in cooperation with *Mifgashim,* a program of Charles R. Bronfman's CRB Foundation which for the past five years has been creating joint educational programming for Israeli and Diaspora youth. The Israeli Fellows, who like their American counterparts, were chosen after a rigorous selection process and represent a cross section of contemporary Israeli society, will have their own educational programming as well as a week-long encounter with the American Fellows. Their program will conclude with a two-week trip to the United States, where they will learn first-hand about the American-Jewish community and meet again with the American Fellows for a four-day retreat.

"A serious interaction with a group of Israeli youngsters who are as committed and intellectually curious as our American Fellows will hopefully open a new chapter in Israeli-Diaspora relations," said our Israel Director, Rabbi Shimon Felix.

A 'Common Agenda That Transcends Differences'

In explaining the purpose of the Fellowships, Edgar M. Bronfman, Chair of The Samuel Bronfman Foundation, said: "We open lines of communication among a group of outstanding young people on the major issues confronting the Jewish people in all its diversity. In the process, they will discover that there is a common Jewish agenda that transcends the differences among them."

A principal reason for launching the program in 1987, Edgar Bronfman said, was his concern about the "dearth of young men and women with the training, commitment and knowledge necessary to hold leadership roles on behalf of a unified Jewish community and not merely in support of a single Jewish cause or organization, however worthy."

"By acknowledging what divides us and by concentrating on our common agenda, we can become a stronger and more unified people," he said.

The experience of the program thus far has demonstrated that it is possible to provide the Fellows with "in-depth exposure to the opinions of others without requiring personal compromise of their own views," Edgar Bronfman observed. The results, he added, have proven that the Fellowships are providing "a significant contribution to the well-being and strength of our people."

The Fellowship program continues long after the summer; Fellows take part in organized alumni activities, including periodic reunions and follow-up seminars throughout their college years, and are eligible for selected internships when they graduate. "The Fellowship views the summer as a gateway to a lifelong association from which the Fellows and the Jewish people will benefit," said Rabbi Avi Weinstein, Executive Director of the Fellowship. "Enriched and undaunted by the complexity of Jewish life, they will become leaders who will have more understanding of the sensitivities of those who practice and believe differently than themselves."

Many Talents, Varied Interests

The Bronfman Fellows, all of whom will enter their twelfth grade of school next fall, come from a variety of Jewish backgrounds—Orthodox, Conservative, Reform, Reconstructionist and unaffiliated. They hail from 14 states and the Canadian province of Ontario.

The 26 Fellows were selected on the basis of character, intellectual interests, special talents and leadership qualities. Merit, not financial need, is the standard of selection for this fully funded Fellowship award.

Pluralistic Faculty

"The program's challenge was to assemble a staff of educators who can serve as role models for what we hope are future leaders of the Jewish community," said Executive Director Weinstein, who also is the Director of Hillel's Joseph Meyerhoff Center for Jewish Learning. "Although Israel provides an inspirational setting, dialogue between the faculty and the Fellows is the heart of the program," Rabbi Weinstein explained. "The intensely competitive selection process has ensured an outstanding group of Fellows, and the focus is on their internal growth."

A team of rabbis and professors from various branches of Judaism will serve as the educational faculty. The 1999 faculty includes: Israel Director, Rabbi Shimon Felix, who is presently also serving as the Assistant to the Chief Rabbi of Great Britain and the Commonwealth; North American Director, Rabbi Dianne Cohler-Esses, Associate Faculty, the National Jewish Center for Learning and Leadership, PhD candidate in *Midrash* at The Jewish Theological Seminary; Dr. David Gerwin, PhD History, Asst. Professor, Secondary Education, Queens College/CUNY; and Rabbi Sharon Cohen Anisfeld, Associate Rabbi at Yale Hillel.

Ned Foss serves as Managing Director and liaison between The Samuel Bronfman Foundation and the educational staff of the program. He is a specialist in the organization and implementation of youth educational programs. Ava Charne is the year-round Administrative Director and liaison to all applicants, Fellows, parents and alumni.

The Bronfman Youth Fellowships in Israel 1999 Fellows

Joseph Berman, Overland Park, KS; Rachel Burstein, Winchester, MA; Elizabeth Cate, Englewood, NJ; Joseph Fishman, Newton, MA; Joshua Foer, Washington, DC; Terri Ginsberg, Durham, NC; Matthew Goldberg, Tucson, AZ; Rebecca Hart; Toronto, ON, Canada; Judd Kessler, New York, NY; Elizabeth Kilstein, Paramus, NJ; Brett Lockspeiser, Denver, CO; Ezra Lyon, Galesburg, IL; David Mahfouda, Hewlett, NY; Lev Nelson, Teaneck, NJ; Aaron Orkin, Hamilton, ON, Canada; Joshua Platt, Greenfield, MA; David Plunkett, Ann Arbor, MI, Susan Pultman, St. Louis, MO; Anne Rosenzweig, Chestnut Hill, MA; Hannah Sarvasy, Berkeley, CA; Erin Scharff, Phoenix, AZ, David Schlitt, Brookline, MA, Elina Segal, Santa Monica, CA, Shira Simon, West Des Moines, IA; Raya Terry, New York, NY; Rachael Wagner, Virginia Beach, VA.

For Those Born Prior to 1945

WE ARE SURVIVORS!!! Consider the changes we have witnessed:

We were born before television, before penicillin, before polio shots, frozen foods, Xerox, contact lenses, Frisbees and the PILL.

We were before radar, credit cards, split atoms, laser beams and ballpoint pens, before pantyhose, dishwashers, clothes dryers, electric blankets, air conditioners, drip-dry clothing-AND-before Man walked on the moon.

We got married first and THEN lived together. How quaint can you be?

In our times, closets were for clothes, not for "coming out of." Bunnies were small rabbits—and rabbits were not 'Volkswagens.' Designer jeans were scheming girls named Jean or Jeanne, and having a meaningful relationship meant getting along well with our cousins.

We thought fast food was what you ate during Lent, and Outer Space was the back of the local theater!

We were before house-husbands, gay rights, computer dating, dual careers and commuter marriages. We were before day-care centers, group therapy and nursing homes. We never heard of FM radio, tape decks, electric typewriters, artificial hearts, word processors, yogurt, and guys wearing earrings. For us, time-sharing meant togetherness—not computers or condominiums, a "chip" meant a piece of wood; hardware meant *hardware*, and software wasn't even a word!



In 1940, "Made in Japan" meant junk and the term "making out" referred to how you did on an exam. Pizzas, "McDonalds" and instant coffee were unheard of.

We hit the scene when there was 5 and 10 stores where you bought things for five and ten cents. The corner drug store sold ice cream cones for a nickel or a dime. For one nickel you could ride a street car, make a phone call, buy a Pepsi or enough stamps to mail one letter, and two postcards. You could buy a new Chevy Coupe for $600, but who could afford one; a pity, too, because gas was only 11 cents a gallon!

In our day, cigarette smoking was fashionable, GRASS was mowed, COKE was a cold drink, and POT was something you cooked in. ROCK MUSIC was a Grandma's lullaby and AIDS were helpers in the Principal's office.

We were certainly not before the difference between the sexes was discovered; but we were surely before the SEX CHANGE; we made do with what we had. And we were the last generation that was so dumb as to think you needed a husband to have a baby!

No wonder we are so confused and there is such a generation gap!

BUT WE SURVIVED!!! What better reason to celebrate.

—Anonymous

A Blast from the Past

BBYO Forever

The first BBYO Alumni Reunion was held on Saturday night April 17 at Temple Israel. "It was exciting seeing friends that I had not seen in 25 years," said David Rousso, a member of the Alumni Reunion committee.

About 100 people gathered together to reminisce and celebrate their memories of being a member of BBYO. There were scrapbooks and pictures from council and regional conventions, chapter meetings and sweetheart beau dances. A DJ played songs of yesterday and today and elaborate desserts were served.

People attended the reunion from Philadelphia, Raleigh, Greensboro, Atlanta and Charlotte. The common thread among the attendees was the strong bonds and wonderful memories that were made in BBYO. Lynn Firestone Greenfield, from Atlanta, said "I felt like I had stepped back in time, it was just like being at a BBYO convention. I felt like I was 17 again." Honey and Arnold Kridel, the Charlotte BBYO advisors in the 60's attended to the delight of many alumni.

The Adult Board of Charlotte BBYO would like to thank the following people who served on the Alumni Reunion Committee: *David Rousso, Maxine and Gary Silverstein, Lisa Platock, Phil Levine, Susan Jacobs, Carol Shafranek, Morris Spil, Alan Mann, and Dorothy Shapiro. They were instrumental in our great turnout. If you would like to join the BBYO Alumni Association, or attend future events, please call Ellen Goldstein at 944-6734.*



Linda and Ellie Vallenstein and Ellen Roberts are happy to be sharing BBYO memories.



Above: Meg Goldstein and Susan Jacobs look through an old scrapbook from BBYO.



The Madens and the Gullers are glad to see each other after many years.



Rick and Laurie Bober and Liz Naunoff thought the reunion was a success!



Expect the unusual, discover the extraordinary

Why settle for gifts you can find everywhere! First Light Gallery is filled with Select Judaic, exquisite Jewelry, Ceramics and other meticulously selected gifts. Each of our American handcrafted treasures has their own distinctive charm and personality. Their beauty will brighten every day; their value to the heart will endure for a lifetime.

We offer: Bar-Mitzvah & Bat-Mitzvah registries
Bridal & Gift Registries
Gift-certificates & Layaway



First Light Gallery
Contemporary
Fine Craft & Gift

The Arboretum
8140 Providence Rd
Charlotte NC 2827
704.542.9449

Hours: Mon. - Sat. 10 A.M. -> 6 P.M.



The American Jewish
TimesOutlook
P.O. Box 33218
Charlotte, NC 28233-3218

Nonprofit Organgization
U.S. Postage Paid
Charlotte NC
Permit Number 609

SERIALS DEPARTMENT
CB #3938,DAVIS LIBRARY
UNVERSITY OF NC AT CHAPEL HILL
CHAPEL HILL N C 27514-8890



FC96
.A51

TimesOutlook

The American Jewish

L'Shana Tova



Fall 1999

editorial

Anti-Semitism: A Persistent Drumbeat in Egyptian Media

By Abraham H. Foxman

During his recent visit to Washington, Egyptian President Hosni Mubarak met with many officials, opinion molders and media. One question he was often asked is why anti-Semitism is a persistent drumbeat in the Egyptian media. "Why has the Government yet to make clear to the Egyptian public that it does not condone anti-Semitism and hatred?" It was the question I posed to him at a meeting with American Jewish leaders.

Derogatory images and harsh accusations against Jews and Judaism are rife in Egyptian media and have persevered through bad and good times—wars with Israel, periods of tension and even the 1979 declaration of peace between the two nations. Through news stories, editorials, political cartoons and caricatures, Egyptian newspapers promote anti-Semitism by invoking the age-old charge of blood libel, by depicting Jews as a "satanic" force trying to undermine Islam, seeking world domination, and control of the American government. Jews and Israelis are equated with Nazis and presented as dirty, hook-nosed, money hungry Arab killers.

How ironic and disappointing it is that Egypt, the first Arab nation to make peace with Israel over two decades ago, continues to glaringly misrepresent Jews, Jewish interests and Israel in its mainstream media. One need only review the government backed press, including the largest Egyptian daily *Al-Ahram,* the daily *Al-Goumhuriyya* and the popular magazine *October,* to find some of the most offensive anti-Semitic pieces. Because freedom of expression is protected in Egypt, we know that government supported newspapers have a choice—to print or not to print bigotry and anti-Semitism.

This important issue has been raised repeatedly with Egyptian diplomats and government officials. Over the years, in Washington and Cairo, President Mubarak has been urged to denounce the promotion of such offensive anti-Semitic ideas in his nation's press.

A slight decrease in the quantity of attacks against Jews and Judaism in recent months has demonstrated what we have always known, that the nation's leadership can generate a change for the better when willing. However, this minor shift is overshadowed by the increased "quality" or severity of anti-Semitism over time. While fewer cartoons depicting Jews as money hungry may appear, more intellectual articles with harder hitting anti-Semitic accusations seem to be becoming more common. The latest trend has been the publication of articles promoting historical revisionism and Holocaust denial.

The repercussions of these images are obvious. If a Jew is the same as a Nazi, if a Jew seeks only to undermine Islam and Egypt, if Jews invented the myth of the Holocaust to justify the existence of their state, how can Egypt have normalized relations with Israel, the Jewish State? Indeed, for the propagators of these images, anti-Semitism often serves as a political device intended to undermine any move towards normalization with Israel. The result is to dehumanize and therefore de-legitimize the presence of Jews as a national entity in the Middle East.

For the younger generation of Egyptians, the impact of these images is obvious. Despite the peace treaty, they have come of age exposed to the same negative stereotypes of Jews and Israelis as their parents' generation. As they become adults their vision of Jews is one of demons and murderers, people to be feared and

avoided; certainly not to be allowed to enter into normal discourse and relations.

The prevalence and effect of these images of Jews reach far beyond the borders of Egypt to infect the entire region. Egypt is the Arab world's political and cultural arbiter. As the intellectual hub of the Arab world, Egyptian newspapers, magazines and books are exported throughout the Middle East. When Egypt led the Arab world in reconciling with Israel, it was expected to lead its population and the rest of the Arab world toward changing public attitudes toward Israel.

While Egypt and Israel have enjoyed benefits from their two decades of peace, there remains within Egyptian society a severe hostility toward Judaism, Jews and Israel, reinforced by media. As he traveled around Washington, President Mubarak heard from many quarters that until the deep-rooted anti-Semitic images and perceptions are corrected, there can be little hope that Israel and Egypt will move beyond their "cold peace." Unfortunately, his response, to others, and me is to say that Egypt has freedom of the press and therefore he has no recourse. We think otherwise and have told him so. It is leadership. President Mubarak needs to denounce and reject the anti-Semitism thereby setting a standard for his nation that is accepted and encouraged by Egyptian society and hopefully, and the entire Arab world.

Abraham H. Foxman is the National Director of the Anti-Defamation League.



As the New Year
brings its promise
Of hope and joy
anew,

May all its richest
blessings
be granted unto you.

L' Shana Tova

Geri Zhiss
&
Estelle Hoffman
&
The Times Outlook Team!

Contents

Teshuvah
I Return to What?
The Meaning of the High Holidays **5**

By Byron L. Sherwin

BEE WELL WITH HONEY AT ROSH HASHANA **10**

by Sharon Kanon

14

World-Renowned Glass Artist
to Mount Major Exhibit in Jerusalem

Haym Salomon
Henrietta Szold
Uriah Levy
Levi Strauss **19**

What do these people have in common?

BY MYRNA GOLDBERGER

DEPARTMENTS

Reviews 22
Medical 28
Temple News 32
Community News 35

The American Jewish Times Outlook

VOLUME LXVI NUMBER 5
Tishrei 5760

FALL 1999

Publisher
The Blumenthal Foundation

Editor
Geri Zhiss

Associate Editor
Estelle Hoffman

Art Department
Shirley Beatty—Typographer
Layout & Paste-up
Lelia Payton
Lydia Widenhouse

Production Manager
Gene McLeod

Production Assistants
Mary Aery
Bernice Coleman
Bobby Cook
Mickey Ennis
Clarendaelease Mounkassa

Contributing Correspondents
Marjorie Schachter
Lillian R. Wellisch

The American Jewish Times Outlook is published by the Blumenthal Foundation a non-profit organization.

1900 Wilkinson Blvd.
Charlotte, NC 28208-5670
704-372-3296 Fax: 704-334-9425

Internet address:
geri@vnet.net

Mail change of address, with label, to The American Jewish Times Outlook, PO Box 33218, Charlotte, NC 28233-3218. Letters to the editor are welcome. They should be kept as short as possible and are subject to condensation. Because of the volume of mail, not all mail can be published.

DEADLINE FOR FUTURE ISSUES:

The first of the previous month. Please contact the editor with deadline questions.

Teshuvah
A Return to What?
The Meaning of the High Holidays

By Byron L. Sherwin

It is told of the hasidic master known as The Seer of Lublin, that each morning he would recite this prayer to God. It is a prayer that any of us might have composed. He would say: "Good morning *Ribbono shel Olom*, Master of Worlds. Today I promise you, that from this day onward, I promise to be good. Now, I know that I made the same promise yesterday—but today, I really mean it."

And, of his teacher, Levi Yitzhak of Berditchev, it is told that each night, before he went to sleep, he would take a blank piece of paper, and on this sheet of paper, he would write out the sins he had committed that day.

He would write.

Today Levi Yitzhak committed this sin. Tomorrow Levi Yitzhak will not commit this sin again.

And, after he had completed his list, he would read it, and he would become so distraught, that he would begin to cry, until his tears fell on the sheet of paper. Only when his tears washed away all of the ink on the paper, so that the sheet of paper was blank once again, would Levi Yitzhak be able to fall asleep.

This story tells us something about the meaning of the High Holidays. It tells us how the High Holidays are different from all other Jewish holidays. It tells us that unlike all other holidays, which represent a confrontation with our history, the High Holidays represent instead a confrontation with our own selves.

All other holidays, but the High Holidays, reflect back upon Jewish history and experience: For example:

At Passover, we remember the Exodus from Egyptian bondage.

At Shavuot, we remember the giving of the Torah at Sinai.

At Purim, we remember our being saved from annihilation in Persia.

At Hanukkah, we remember the war of the Maccabbees and the rededication of the Temple.

At Tisha B'Av, we recall the destruction of the two temples, and the other tragedies that tradition tells us occurred on that day in ages past.

All of our *other* holidays dwell on our memory of events in

the history of our people, but the High Holidays, Rosh Hashanah and Yom Kippur, do *not* celebrate events in our past, in our history. Rather, the High Holidays refer us back to ourselves, and back into ourselves.

According to the Bible, Judaism began with God saying to Abraham—*Lech L'cha*—"You, go out of your father's home, and go to the land that I will show you." In other words, religion means going out into the world, venturing forth into the world to change it through the power of an idea. But, there is another interpretation.

Rabbi Judah Aryieh Leib of Ger, interpreted God's statement to Abraham in a totally new way. He said—Take those two words—*Lech L'kha*—literally, very literally—*Lech*—Go; *L-kha*—into yourself. For this Hasidic master, religion means an encounter with the world, *but* religion *first* means an encounter with the self. Religion *begins* with a confrontation with the self, with introspection, with self-examination. In this view, before an individual should venture forth to change the world, an individual should first move into inner space to examine and to improve the self.

And in this regard, there used to be a story in old Hebrew textbooks that went like this:

There was a schoolboy who, like many of us, could not find his things when he awoke in the morning, and when he began to get dressed for school. And so, one day, he came upon a solution to his problem. Before he went to sleep, he made a list of where everything was. He took a pencil and paper and he wrote: "My books are on the desk, my pants are on the chair, my shirt is in the second drawer of the dresser, my socks are in the top drawer of the dresser, my shoes are under the bed, and I am in the bed."

Every year, many of us come to the synagogue on the High Holidays to pray and to do teshuvah.

The next morning he was amazed. He went down his list, and he found everything he was looking for, but when he came to the last item on his list, he went to find himself in the bed, but he could not find himself because he wasn't there.

The High Holidays is the time for us to find ourselves, to encounter ourselves, to examine ourselves, to return to ourselves, and this process of return is called *Teshuvah*, usually translated "repentance," but which comes from the Hebrew root-word *shuv*, meaning *return*. *Teshuvah* means *return*, and *teshuvah* is what we do during this season.

Every year, many of us come to the synagogue on the High Holidays to pray and to do *teshuvah*. Every year we recite the confessional prayers, and we do *teshuvah*. Every year, we observe the ten days of *teshuvah* between Rosh Hashanah and Yom Kippur during which we do *teshuvah*, and every day, throughout the year—three times a day in the *Amidah*—we refer to God as *Ha-Rozeh b'Teshuvah*, as the God who desires our *teshuvah*.

But, how many of us have asked ourselves—What is *teshuvah?* What are we doing when we do *teshuvah?* What are the features of this remarkable process that begins with our sins and which, we hope, culminates with God's grace, with the grace of our God who, as the prayerbook says, wants our *teshuvah?* And how is *teshuvah* a way of finding ourselves, of encountering ourselves, of recognizing our faults, of improving ourselves, of making ourselves better for the coming year than we were over the preceding year? Put simply—what is *teshuvah*? Or, put another way, what are the High Holidays all about? How does our tradition understand this process of self-encounter in which we are all engaged, this process of *teshuvah?*

According to our sages—how we sin relates to how we should do *teshuvah* for our sins. The major varieties of sins relate to the major expressions of repentance. But, what are the major varieties of sin? How can we place all

of our sins we might commit into a few categories?

In the late middle ages both the Jewish philosophers and the Jewish mystics agreed that all of the sins a person could commit, may be considered to be one of three varieties:

1. A person may sin with his or her thoughts.
2. A person may sin with his or her speech.
3. A person may sin with his or her deeds, with his or her actions.

And so, they taught, that repentance, too, must reflect these three elements: *teshuvah* must include what they called:

1. correction of thought
2. correction of speech
3. correction of deeds

"Why do we sin?," asked the 16th century Italian Jewish scholar, Rabbi Moses of Trani. Because, he said, because we *decide* to sin. Sin, in his view, begins with the mind, with thoughts, with will, with intention, with deliberation. Consequently, he taught, repentance, too, must begin with the mind, with the intellect, with thoughts. But, what kind of thoughts should constitute this first crucial step in the process of *teshuvah?*

According to Rabbi Moses of Trani there are two kinds of such thoughts: *remorse* and *resolve*. Remorse means realizing that we have done something wrong. It means recognizing our faults, our mistakes, and our misdeeds. Resolve means making up one's mind to correct the mistake, to not repeat the misdeed. And, both are needed, because it is not enough to be sorry, to feel sorry for what we've done wrong. We also have to make a resolution, a commitment, not to repeat the mistakes of the past. Therefore, correction of thought, remorse and resolve, is the first step in the process of *teshuvah*, in the process of moral recovery and spiritual rehabilitation from the spiritual malady that we call—sin.

The second variety of sin, we commit with speech. We hurt ourselves and we hurt others by what we say to them. Words are weapons that can injure. Words have power that can destroy people, especially people whom we care about. Not by chance does the Bible say that even life and death are in the power of the tongue.

Bad words can shatter good relationships. Gossip can destroy a good reputation. In the Talmud, it is asked why human beings have earlobes. The answer is, so that when we hear *Lashon Ha-Ra*, evil gossip, we can put the earlobe over our ear so as not to hear it.

The medieval Jewish moralists considered the gossiper to be a person who might not be able to repent. They warned that gossip could become a habit, hard to break. In one medieval Hebrew text, *The Ways of the Righteous*, we read:

A gossiper finds it difficult to repent because he is used to his habit, and his tongue is accustomed to speak evil. His sin seems light in his eyes, for he says, "I didn't do anything—I just talk." Such a person is oblivious to the great damage he or she does. . .for the gossiper delivers a blow in secret to another and smites another person with his tongue.

About such a person the Talmud says:

A gossiper is like a murdered, except a murderer kills one person, but a gossiper destroys three people—the one who speaks gossip, the one who hears gossip, and the one about whom the gossip is said.

Bad words can shatter good relationships. Gossip can destroy a good reputation. In the Talmud, it is asked why human beings have earlobes.



Because bad words hurt good people, because bad words hurt good relationships, because our own speech can harm both ourselves and others, correction of speech, repentance for speech, was considered the second feature, the second step in the process of *teshuvah*.

Correction of speech is called *vidui* or confession. Long before psychoanalysis, our ancestors realized that confession can be therapeutic: it can make us feel better by "getting it out," by making us listen to what we are saying and thereby becoming aware of what we have done. The first thing an alcoholic who joins Alcoholics Anonymous must do is to repeat out loud—"I am an alcoholic." As for the alcoholic, so for us all—confession is a crucial step toward recovery, to the rehabilitation of our faults. We are obliged by tradition to confess our faults and to ask forgiveness not only of God, but of other people whom we have wronged. Furthermore, we are obliged to admit our mistakes to ourselves, and to resolve to do something to correct them.

Finally, there is the third step in the process of *teshuvah*, correction of deed. This third step has two parts, as is indicated in a verse in Psalms that we recite in our prayers: *Sur me-ra, v'asei tov*—"Flee evil and do good."

Fleeing from evil means not repeating the misdeeds of the past. But, correction of deeds also means counteracting our previous misdeeds by performing bundles of virtuous deeds in the present and in the future. This applies to the sins we commit against other people, and not only those we have committed against God. For example, if we have hurt another person, we must not only seek their forgiveness, but we must make a special effort to be kind to him or her in the future.

The process of *teshuvah*, then, is a confrontation with who we were, with who we are, with who we can yet become: a confrontation with the mistakes of the past, the attempt at rehabilitation in the present, and the hope and desire for future self-improvement.

I conclude with a story, a true story that occurred some time ago, when my son was about a year and a half old.

I had been spending many weeks writing a scholarly monograph in *Teshuvah*, and on my desk were hundreds of pieces of paper with notes. All over the floor, the desk, the chairs and the couches of my study were books, scores of books I was using in my research.

As I was writing, my then 18-month-old son came into my study, having escaped from his babysitter, and he began throwing all of my papers, my notes and my books all around—even though, even then, he knew he shouldn't do those things.

I made clear to him in a very direct way that he had done the wrong thing. At first, he was startled, and then he sat down and he began to cry. Still crying, he got up and in his own way, he tried to return the books and the papers to where they had been. Then, he came over to me, and he lifted up his arms indicating that I should pick him up, show him I'm not angry, and that I still loved him. Who could refuse? And so, I picked him up and held him, and he stopped crying, and later I returned to my writing.

Only some time later did I realize that all of the difficult texts I had

The process of teshuvah, then, is a confrontation with who we were, with who we are, with who we can yet become; a confrontation with the mistakes of the past, the attempt at rehabilitation in the present, and the hope and desire for future self-improvement.

been studying could be summed up by this little episode with my son. Only then did I realize that confronting the High Holidays, that doing *teshuvah*, means being aware that we have transgressed the will of our Divine Parent, that we have messed up God's world, God's plans, and that we need to express remorse and resolve for what we have done, that we must communicate to God by words or by tears, by words or by a cry, that we are sorry for what we have done, and that we must try to restore the damage we have done, and to help God in God's work for our world.

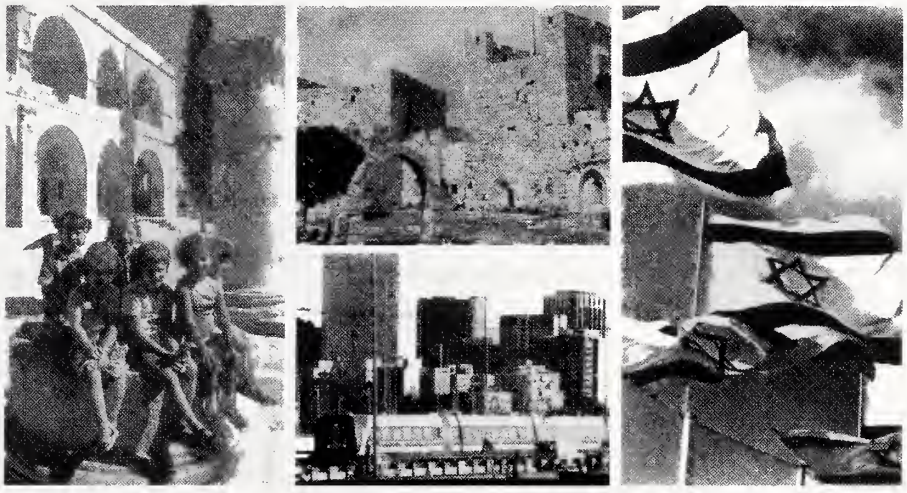
Finally, it means that with outstretched arms we must seek God's forgiveness while ever being assured of that forgiveness, and of God's graciousness. A midrash puts it in the form of a parable:

Once there was a prince who was far away from his father, the king. The prince's friends said to him: Return to your father. The prince replied: I haven't the strength to return, for I have sinned against my father. Thereupon, his father sent word to him, saying: Come back as far as you are able, and I will go the rest of the way to meet you.

In this season of *teshuvah*, of return, God who is *Ha-Rozeh B'Teshuvah*, the God who desires return, reconciliation and forgiveness, says, in the words of the prophet, "Return unto Me, and I shall return unto you."

**Rabbi Dr. Byron L. Sherwin is vice-president of Academic Affairs and Distinguished Service Professor of Jewish Philosophy and Mysticism at Spertus Institute of Jewish Studies, Chicago, Illinois. He is the author of 21 books and over 100 articles and monographs, including Why Be Good? (Rodale) and Crafting the Soul (Inner Traditions). The present essay is based upon an article published in JUF News, a publication of The Jewish United Fund—The Jewish Federation of Metropolitan Chicago.* *©Byron L. Sherwin, 1999.*

Israel and You



This High Holy Day season, reaffirm your Jewish identity with a commitment to Israel.

Floating Rate Issue (FRI) Bond **6.00%**
Current annual interest rate for bonds purchased through October 1999. Bonds purchased in November will receive the December 1 rate. Matures 10 years from issue date. Minimum Subscription $5,000 ($2,500 or $2,000 for IRAs only).

Jubilee (Series A) Issue Bond **6.50%**
Fixed annual interest rate for bonds purchased through September 7, 1999. Matures 5 years from issue date. Minimum Subscription $25,000.

Jubilee (Series B) Issue Bond **7.00%**
Fixed annual interest rate for bonds purchased through September 7, 1999. Matures 10 years from issue date. Minimum Subscription $25,000.

Zero Coupon Bond **7.10%**
Effective yield to maturity and current purchase price of $2,959 for bonds purchased through September 7, 1999. Matures at $6,000 10 years from issue date (last day of Sales Period in which subscription is accepted by Fiscal Agent).

Development Issue Current Income Bond
4.00% annual interest rate. $500 and increments of $500. Matures 15 years from issue date.

Development Issue Savings Bond
$500 and increments of $500. Matures 15 years from issue date at 180% of issue amount, resulting in an effective yield to maturity of approximately 4.00%.

Chai Bond
Purchase price of $136. Matures 5 years from issue date at $180.

This is not an offering, which can be made only by prospectus. Read it carefully before investing. Member NASD, SIPC
Development Corporation for Israel / State of Israel Bonds
1100 Spring St., Suite 720 • Atlanta, GA 30309
404-817-3500 • 800-752-5649
www.israelbonds.com

BEE WELL WITH HONEY AT ROSH HASHANA

by Sharon Kanon

Moshav Bilu, near Rehovot, has the largest family bee farm in Israel, with 1,000 hives containing 50 to 80 million bees.

With Rosh Hashana just around the corner, the time when demand for honey is highest, WZPS correspondent Sharon Kanon visited the Lin family bee farm, where she discovered a wide variety of honey-based products - such as honey with nuts, eucalyptus and ginger, as well as a whole line of healing and health-enhancing products - and learned, among other fascinating bee and health-related facts, how much bee power is needed to make a jar of honey.



Yuval Lin at the Lin Bee Farm in Moshav Bilu, is undeterred by the hundreds of bees buzzing around him and cheerfully displays a number of his honey-based products.

WZPS PHOTO BY SAMMY AVNISAN

Did you ever think how many bees worked to produce a 100 gram jar of honey and how much time it took them?

Thinking about the demand for honey on Rosh Hashana, when every traditional Jewish family dips apples and bread in honey and makes a special blessing for a sweet year, I decided to visit the Lin Bee Farm in Moshav Bilu near Rehovot, the largest family bee farm in Israel, to get some answers to my questions.

Bees, it turns out, deserve more credit than merely that of 'supporting cast' in the honey story. Foraging bees suck nectar from flower blossoms, and carry it in a honey sac (an expandable part of the esophagus) back to the hive. Nonforaging bees in the hive convert it to honey by manipulating the nectar on their tongue, adding enzymes to invert sucrose sugar to fructose and glucose and removing excess water.

"The number of bees in a colony varies with the availability of blossoms," says Netta Lin Cohen, marketing manager of the Lin Bee Farm. "When the queen bee gets a report (via a bee dance) that flowers outside are plentiful, she lays more eggs to increase the team of workers. We add a third floor to the hive for them."

Bees forage either for pollen grains in the male portion (stamen) of flowers, or for nectar. Pollen is packed into pellets and carried on their hind legs back to the hive. In Israel, during an orange blossom season with plenty of rain, a hive with 50,000-80,000 bees can produce 30 to 40 kilograms of honey in two to three weeks.

"Every bee goes in and out of the hive 20 to 50 times a day," says Netta's brother Yuval Lin, 42, who has primary responsibility for the family's 1,000 hives. "That's 50 to 80 million bees," he estimates. And what about the amount of bee power needed to make a jar of honey? "One thousand bee days are needed to make 100 grams of honey," he observes.

Fascinated by bees since the age of 14 when his father brought home some hives to literally keep his sons on the farm, Yuval kept his small-scale apiary going while serving in the Israel Air Force, and during college studies. It is now an enterprising family business.

Netta, an architect who studied at Bezalel and the Technion, took over the job of marketing director when her father, Uriel, became ill and died some two years ago. A manager in Koor Industries, he was the creative force behind the development of the bee farm, and the Visitor's Center, where more than 20,000 people visit each year.

"I like being out in nature, working with the bees," says Yuval who, like other Israeli beekkeepers, moves his hives around the country to take advantage of blossoming plants and trees in different areas. Sometimes he moves the hives to the sunflower fields in the Negev, or to the flowering watermelon, cucumber and pepper plants in the Arava; or to the Golan when apple and cherry trees bloom.

"Bees are needed for pollination," Yuval says. "You can import honey but you can't import pollination," which is another source of income for the beekeeper.

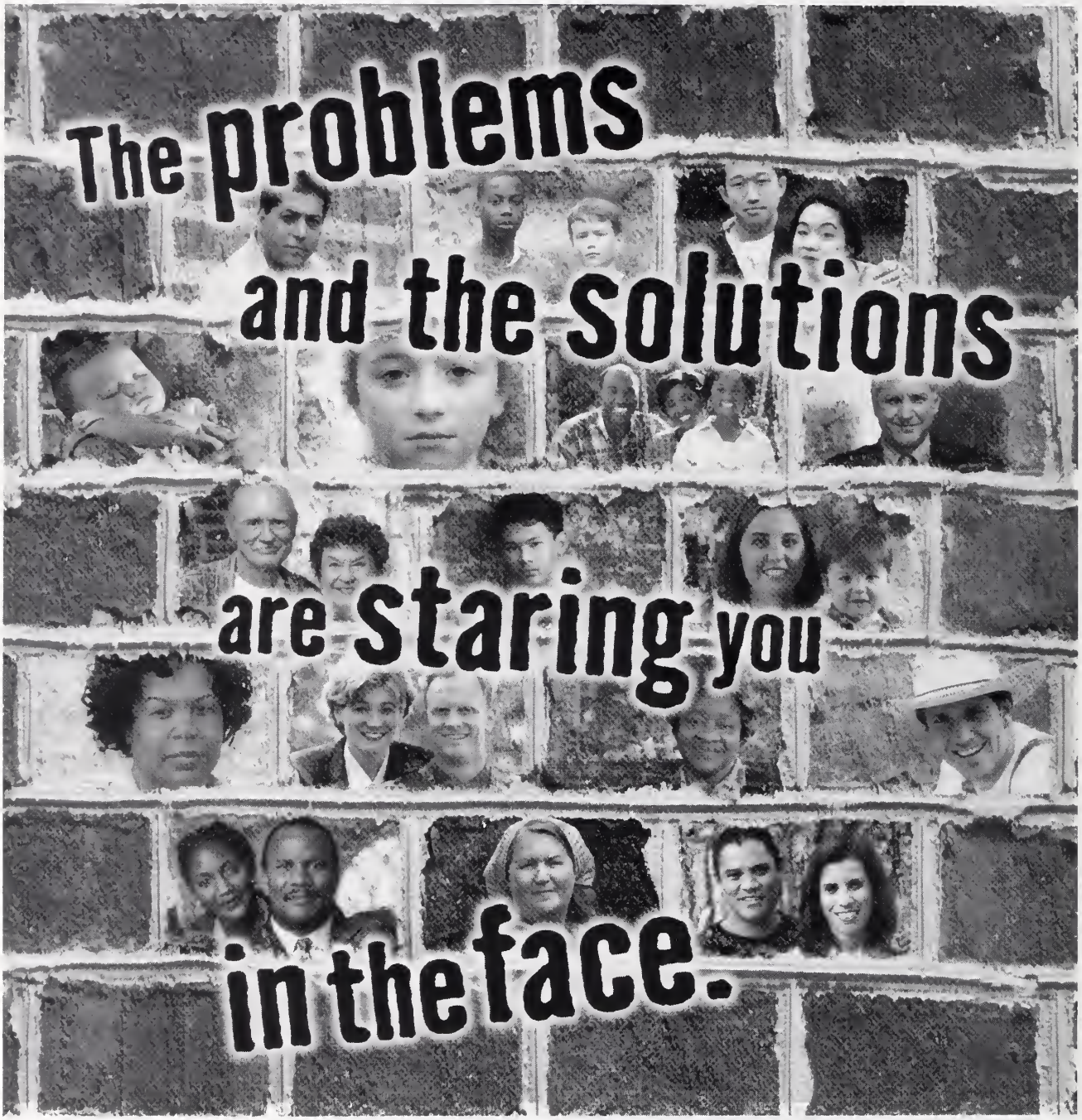
"I look for the best conditions for the hives - not just the right food or the right place, but the right position in that place," says Lin.

Fifty to eighty thousand bees packed closely in a hive are able to avoid most illnesses because of the antibiotic and other

cont. on pg. 13

"Bees are needed for pollination," Yuval says "You can import honey but you can't import pollination," which is another source of income for the beekeeper.





Poverty. Homelessness. Hunger. Despair. You can ignore the problems for just so long. Or you can be part of the solution. For more than 100 years, Volunteers of America has reached out to the nation's most vulnerable individuals, offering them the help they need to rebuild their lives. Our programs serve children, families, the elderly, and those who have lost their way through addiction, crime or illness. Find out what you can do. Call 1 (800) 899-0089 or visit us at www.voa.org.

Volunteers of America®

There are no limits to caring.

medicinal benefits of honey, propolis and pollen. "But I can tell from the bees' smell and appearance, and from the noise they make, if they are well or if they are ill," says Lin.

Honey has been used for treating burns and lacerations since ancient times, and the Rambam was known to mix honey with various substances to treat medical problems.

In fact, honey was the main source of sugar in those days. When the Bible refers to the "land flowing with milk and honey," (Ex. 3:8, 17), it uses the same Hebrew word, *dvash*, used today to refer to the sweet produce of the fruits of the land - a thick syrup from dates or grapes. "Manna," eaten by the Israelites during their 40 years in the desert, tasted like "honey cakes," according to the Bible (Ex. 16:31.)

Wild bees' honey was also available in Samson's day. He and his parents *fressed* on it and it was the answer to his famous riddle: "Out of the eater came something to eat, out of the strong came something sweet." The answer, wheedled out of him by his Philistine wife: "What is sweeter than honey, and what is stronger than a lion."

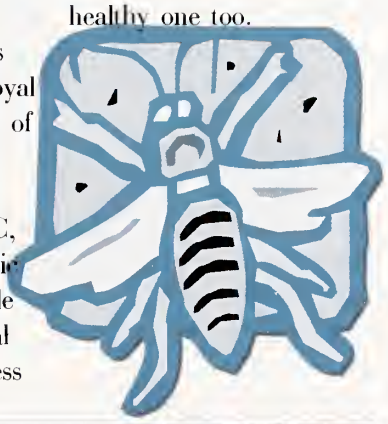
The Lin Bee Farm offers a wide variety of bee products - honey with nuts, sesame, eucalyptus, almonds, ginger, as well as a whole line of healing and health-enhancing products such as Fresh Royal Jelly, with either propolis, ginseng or pollen.

Three new Lin products this year are aimed at preventing the flu and winter viruses: pollen powder, honey, Royal Jelly and vitamin C in one combo; a potent syrup with propolis, cat's claw, vitamin C, honey, black sambuck and astrologus to bolster the immune system (better than a flu shot that only inhibits one kind of flu); and honey, Royal Jelly and vitamin C for basic wellbeing.

Research indicates that honey is good for the liver, the heart, reduces high blood pressure and aids general circulation. Royal Jelly, the exclusive food of the queen bee, is a rich source of B-complex vitamins, as well as A,C, D and E, biotin and folic acid. It is also the single richest source of natural pantothenic acid, a stress reducer, and acetycholine, the key to brain and nerve development and memory. It also has gamma globulin, natural antibiotics, and gelatin to prevent aging of the skin.

When you sit down for your Rosh Hashana meal this year, and see the honey on the table, consider the bees who worked so hard to enable us to enjoy not only a sweet New Year, but a healthy one too.

Honey has been used for treating burns and lacerations since ancient times, and the Rambam was known to mix honey with various substances to treat medical problems.



THE FAMOUS MART
Famous Brands for Less

3870 E. IND. BLVD.
AMITY GARDENS
(704) 568-8723
M-W: 10-6 Th-Fr: 10-9
Sat: 10-6, Sun: 1-6

6600 N. TRYON ST.
(704) 596-3132
M-W: 10-6,
Th.- Fri: 10-9
Sat: 10-6, Sun: 1-6

FEEDOM MALL
(704) 392-3101
M-W: 10-7,
TH-FR: 10-9
SAT: 10-7, Sun: 1-6

"Chihuly in the Light of Jerusalem" to mark the Millennium



World-Renowned Glass Artist

to Mount Major Exhibit in Jerusalem

In one of the most momentous art exhibits ever mounted in Israel, the world-renowned American glass artist, Dale Chihuly, is on display at the Tower of David Museum of History of Jerusalem. The year-long exhibit, largest ever for this museum, will play a pivotal role in Israel's celebrations of the millennium for it was 2,000 years ago that the art of glass blowing was first developed in the eastern Mediterranean.

The exhibition of Chihuly's monumental glass works will provide extraordinary vistas for Jerusalemites and tourists. Some sculptures will hang from the city's 16th century ramparts and from the giant towers that were constructed by King Herod two millennia ago. "Their bold colors and fantastic shapes will complement the ancient stones of the fortress," says Chihuly. Centerpiece of the exhibit will be a 40-foot high sculpture, fashioned from two thousand pieces of glass. Another highlight will be a 30-foot tall crystal mountain. A blue globe, 10-feet in diameter and made of 500 pieces of glass, will hang from the Tower of David and be visible from main places outside the Old City of Jerusalem. Additional sculptures will be displayed in the Citadel's Crusader Hall.

Chihuly is described as the one American artist whose glass art is as revolutionary today, at the close of the 20th century, as was Louise C. Tiffany's at the end of the 19th century. His last major overseas project was mounted in Venice in 1996. Fourteen outsize sculptures were cantilevered over the city's canals. . .and their creation became the subject of an award-winning PBS-television documentary. "The Jerusalem exhibit will be dramatically larger than the one in Venice," says Deborah Lipson of the Tower of David Museum.

Chihuly's work has been the centerpiece of exhibits at New York's Metropolitan Museum of Art, London's Victoria & Albert Museum, the Musee des Arts Decoratifs in the Palais du Louvre in Paris. It is part of the White House collection, Buckingham Palace, and in the homes of private collectors as diverse as Elton John and Bill Gates.

Born in Tacoma, WA in 1941, Chihuly is largely responsible for popularizing glass as an important art form, and has transformed the scope and reputation of glass as an artistic medium. Taking his inspiration from nature, Chihuly has expanded the boundaries of glass blowing, from an ancient medium for decorative vessels to imaginative contemporary sculpture of almost unlimited possibilities. Chihuly and a team of thirty artisans from all over the world will spend much of June installing the Jerusalem exhibit, opened July 1, 1999 and will remain on exhibit through July 2000.

Visit the Mint Museum of Craft and Design in Charlotte, North Carolina and discover why Dale Chihuly: Installations has drawn record-breaking crowds. For further information on the Chihuly exhibits call 704-377-2000 or visit **www.chihuly.com/jerusalem.** For details on tourism to Israel, contact the Israel Ministry of Tourism InfoCenter at **1-888-77-Israel,** or visit the Ministry of Tourism's North American website: www.goisrael.com.



LOOK WHAT'S ON BOARD EL AL FOR THE NEW YEAR

With 50 years under our wing, EL AL is reaching new heights by offering state-of-the-art aircraft and the most nonstop flights to Israel.

As you travel throughout the new year, you can earn free tickets and upgrades with EL AL's frequent traveler clubs, the only mileage programs to Israel with no black-out dates or seating restrictions. Also, you can earn additional points with one of EL AL's many partners, including American Airlines® and American Express Membership Rewards.℠

EL AL. Serving you above and beyond.

HAPPY 5760. SHANA TOVA.

50 EL AL 1949 1999

It's not just an airline. It's Israel.

www.elal.com

Haym Salomon
Henrietta Szold
Uriah Levy
Levi Strauss
What do these people have in common?

BY MYRNA GOLDBERGER

Each was an American Jew from the 18th or 19th century who made a difference in history. . .who changed society politically or culturally. . .whose deeds helped to answer the question posed by Mark Twain in a magazine article in 1897—"The Jew—What is the secret of his immortality?"

Haym Salomon was born in Poland, became skilled in many languages, left his native land when it was being divided up by Russia, Prussia, and Austria, and came to America in the 1700's. He amassed a fortune as a broker and became a zealous supporter of the revolutionary fervor in the colonies. Sentenced to prison by the British, he was able to escape hanging by "having a few extra gold guineas." He used his knowledge of German to convince the Hessians (German mercenaries fighting for the British) to desert and after recouping his fortune a second time became the chief financial backer of the growing nation. Salomon lent the new government over $96,000, which was never repaid. When he died, there was not even enough money to pay for his funeral. Haym Salomon made a difference—"a patriot, a scholar, a banker whose only interest was the interest of his country."

Henrietta Szold was one of five children of a rabbi father who had emigrated from Germany to head a new synagogue in Baltimore. Dominated by her father, Henrietta became his helpmate—researching, organizing, and transcribing. Unlike her sisters, she was not expected to leave home or to reach out beyond the confines of her father. When her father died, she was without purpose and her mother suggested she audit courses at the Jewish Theological Seminary in New York. (Women could not enroll in credit courses.)

There she met and fell in love with Louis Ginzberg. He, too, used her as a helpmate in writing his scholarly works and when he married someone else, Henrietta's world once more fell apart. Vowing never to be dominated by a man again, she experienced a raging emotional catharsis. This time her mother suggested a trip to Palestine.

It was there that Henrietta, beyond youth, found her purpose in her life. She returned to the United States, founded Hadassah, brought nurses to Palestine and in the 1930's became involved in the movement to save children from the horrors of Hitler—Youth Aliyah. The remainder of her life was spent helping those who came to Palestine and in her senior years becoming a powerful force in the 20th century. Her most poignant statement, "I would give it all up for one child of my own", reflects the sadness that permeated her life.

Levi Strauss traveled to California to sell material to the miners to build tents. He arrived with only one bolt of material left after selling his supply to those on board ship. A prospector noticed him and convinced him to sell the remaining fabric to make a pair of pants that would endure the rigors of digging. The prospector's pants lasted and after adding the idea of riveting the pockets, Levi Strauss formed his company. Made from material called denim (mined spelled backwards), jeans became the American style of dress—first used by miners and cowboys and today even as designer clothing.

Levi Strauss never married. His fortune

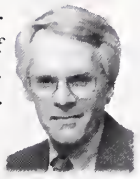
went to numerous philanthropies and even though the history of his company was destroyed in the San Francisco earthquake, his name became a household word around the world.

Uriah Levy ran away from home at age 12 to answer the lure of the sea. He returned briefly for his Bar Mitzvah and then became a commissioned officer in the United States Navy—eventually becoming the first Jewish Commodore. Experiencing much anti-Semitism and tried in six court martials, he, nevertheless, was able to get the Navy to do away with flogging as a punishment.

The Levy family has also made a difference in history by financially helping to save Monticello, the bankrupt estate of Thomas Jefferson. Uriah Levy purchased the land; his mother Rachel lived on it and is buried there. It wasn't until 1923 that Monticello was sold to a foundation which took over its maintenance. However, it was Uriah Levy, the fiery, hot-tempered sailor, whose adoration of Jefferson led to his efforts to ensure that Monticello would endure.

A Time to Laugh

Rabbi Bob Alper
is a stand-up comic and author of
Life Doesn't Get any Better Than This.
Visit him at www.bobalper.com.



The Work Schedule of a Major American Jewish Organization

To: All Associates, Northeast Regional Office, American Friends of Israel RollerDerby, Inc.
From: Dr. Harriet Feinberg-Fineberg, Executive Director.
Subject: Holiday closings.

Below is a revised listing of office closings, to replace Document # 273 in your Procedures Manual.

1. The Office will be closed on all major Jewish holidays, all minor Jewish holidays, and all really, really minor Jewish holidays.

2. The Office will close at 2:00 p.m. on days preceding all major Jewish holidays, all minor Jewish holidays, and all really, really minor Jewish holidays. In the event that a major, minor, or really, really minor Jewish holiday falls on a Sunday or Monday, the Office will close at 1:00 p.m. on the preceding Friday.

3. The Office will remain closed during the intermediate days of Passover, unless the Executive Director is able to prevail upon our current vendor to remove the Twinkies from the snack machine for the duration of that week.

4. The Office will be closed on all national holidays except Halloween.
However, on the afternoon preceding Halloween, the Office will close at 3:30 p.m. to enable employees to return to their homes and prepare.

5. The Office will be closed on Sundays and on all other Christian holidays, as well as "Easter Monday," "Christmas Monday," and any other Mondays following a weekend festival, out of respect for our Gentile office staff.

Continued on page 26

Glaucoma doesn't change the way your eyes look.

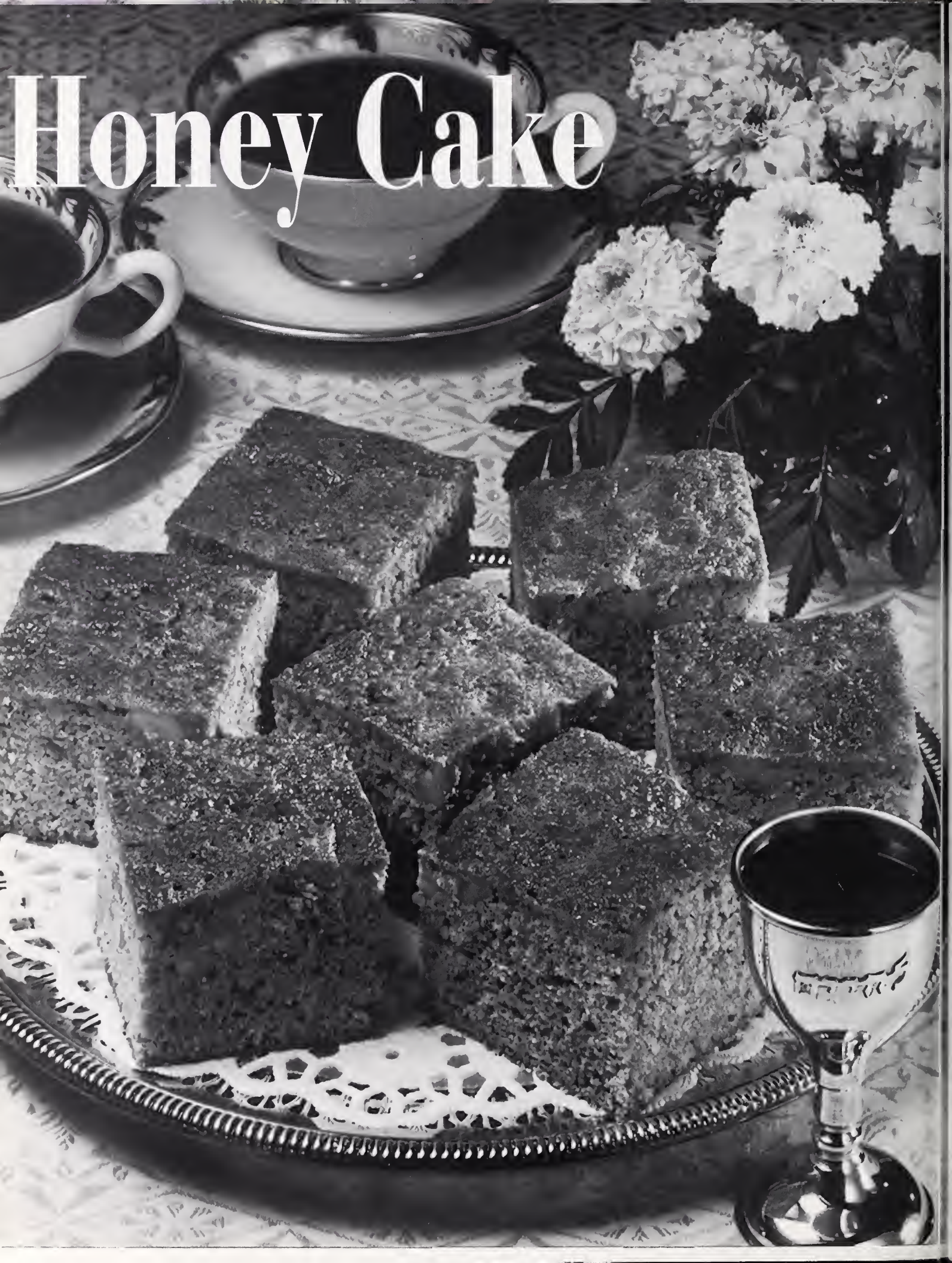


It changes the way your eyes see.

If you're over sixty, or black and over forty, you are at high risk for glaucoma.
And the only way to detect glaucoma is through a dilated eye exam.
That's why it's so important to see your eye care professional every two years for a dilated eye exam.
Don't take a chance with glaucoma.

National Eye Institute
NATIONAL INSTITUTES OF HEALTH

Write: Glaucoma, 2020 Vision Place
Bethesda, MD 20892–3655


Honey Cake

Honey Cake

½ cup sugar
1 cup honey
1 cup milk or black coffee

Heat until sugar is dissolved. Set aside to cool.

2 ½ cup all purpose flour, sifted
1 tsp. Baking soda
1 tsp. Salt
¼ tsp. Powdered cloves
¼ tsp. Allspice (heaping)
½ tsp. Cinnamon
½ cup walnuts or almonds, chopped
¼ cup veg. Oil
2 tbsp. Brandy (heaping)
1 egg or 2 unbeaten yolks

Beat egg or yolk and add to honey mixture. Add brandy. Mix well; add melted shortening. Combine dry ingredients and beat 2 minutes. Add nuts and turn into greased or lined loaf pan. Bake in 325 oven 75 to 90 minutes. Cool about 15 minutes and remove from pan.

Cheese Blintzes

CREPES

6 eggs – large

1 cup water.

1 cup milk
2 cup flour
1 pinch salt
3 pinches sugar
some oil – as little as possible.

Whip the first three ingredients. Now, adding a little at a time, blend in the flour while continuing to whisk the batter. When all the batter is blended, add the salt and sugar and continue to whisk it up.

Choose a middle-sized sauté pan (around 8inches in diameter.) The heat has to distribute evenly.
Drip a little of the oil into the pan, removing the excess so there is only a sheen on the pan. Heat the pan (not the oil) to a medium temperature.
When the pan is hot, drizzle a small amount of batter into the center of the pan, then immediately tilt the pan back and forth, allowing the batter to spread to the edges. By tilting the pan before the batter sets, you will be able to get the raw batter to spread around better. Try to keep the batter from pooling in the center or at any single place in the pan. The idea is to form a very thin circle of cooked batter without holes in it.
As soon as the batter sets and before it burns or sticks to the pan, turn the whole pan upside down over a moistened cloth towel and give it a little knock to dislodge the crepe.
Stack the crepes about 4 or five high, each separated from the next with wax paper.

CHEESE FILLING

2 eggs – beaten.

½ lb cottage cheese

24 oz farmer's cheese. A typical package is 12 oz. If you can't find farmer's cheese you can use ricotta. The consistency is right, but it changes the flavor slightly.
½ tsp salt
2 tsp sugar
½ tsp vanilla extract
matzo meal – if necessary. We'll talk.

Blend the cheeses. Take the blended cheese and dry it out by balling the cheese in cheese cloth and squeezing out the liquid. If you can't find cheesecloth, press it carefully against the inside of a fine-mesh strainer-type colander.

In a non reactive bowl, blend in the eggs, sugar, salt, and vanilla. The cheese needs to be stiff, but smooth. The consistency should be along the lines of a slightly grainy, slightly soft cream cheese. Not quite the consistency of whipped cream cheese.

1egg – beaten well, with a couple of drops of water.

Lay out the crepe with the soft side down. Depending upon the size of your crepes, spoon three or four tablespoons of the mixture onto the crepe about ¼ of the distance from the bottom. Brush the exposed side of the crepe with a little of the beaten egg.

Without letting the cheese spread toward the top of the crepe, bring the two sides of the crepe *in* until they fold over the edge of the egged crepe, forming three sides of the blintz.

The blintzes can be cooked now or set aside in the refrigerator. They may even be frozen uncooked . If you intend to freeze them before cooking them, it's best to freeze them on wax paper, without allowing the blintzes to touch one another before they freeze.

Cook the blintzes in a little soya or canola oil. For best results, cook the blintzes in about a ¼ inch of oil over a low-moderature fire. Cook the blintzes on the folded side first, then, when the blintz begins to turn golden brown, turn in the direction of the fold.

LEGAL NOTICE BY ORDER OF THE COURT

To victims of Nazi persecution and their heirs who may have claims against Swiss Banks or other Swiss entities relating to the Holocaust:

Swiss banks agreed to pay $1.25 billion U.S. dollars to settle legal claims relating to the World War II era conduct of Swiss banks, Swiss businesses, and the Swiss government ("Swiss Entities").

The United States District Court for the Eastern District of New York (the "Court") will hold a hearing on November 29, 1999, to decide whether the Settlement should be given final approval.

Note that you may be included even if you did not have a Swiss bank account, and that this Settlement is different from the Swiss Humanitarian Fund.

Who Is Affected by the Settlement

You are affected by the Settlement if you fit into one of the following five Settlement Classes. Four Classes consist of "Victims or Targets of Nazi Persecution" (any individual, business or group persecuted or targeted for persecution by the Nazi Regime or its agents, because they were or were believed to be **Jewish, Romani, Jehovah's Witness, homosexual, or physically or mentally disabled or handicapped**), AND who:

1. Had assets on deposit with any Swiss bank, investment fund, or other custodian, prior to May 9, 1945, OR
2. May have claims against Swiss Entities relating to assets looted or taken by the Nazi Regime*, OR
3. Performed slave labor for entities that may have deposited the revenues or proceeds of that labor with or transacted that profit through Swiss Entities, OR
4. Unsuccessfully sought entry into Switzerland to avoid Nazi persecution, or after gaining entry, were mistreated, and may have related claims against any Swiss Entity.

The fifth Settlement Class includes any individual, whether or not a Victim or Target of Nazi Persecution, who performed slave labor in a work site, wherever located, owned or controlled by a Swiss Entity.

All Settlement Classes include heirs and successors of the persons and entities described above.

Even if you're not sure whether you are a member of one of the Settlement Classes, you should request a Mailed Notice and Initial Questionnaire. For example, if you performed slave labor, you may not know whether revenue or proceeds of that labor were deposited with Swiss Entities; you may still be a Settlement Class member.

How and When Claims will be Paid

No claims process or Plan of Allocation has yet been established. The Mailed Notice explains how you can make suggestions.

To receive further notice of a claims process, and ensure that you are able to file a claim, you must either mail a request for such notice to the address below, or complete and return the Initial Questionnaire attached to the Mailed Notice.

If the Court gives final approval of the Settlement, a Plan of Allocation will be adopted and the Fund will be disbursed. **Not all Settlement Class members who apply will be eligible to receive payments.**

If You Do Not Want to Participate

If you do not wish to participate in or be bound by the Settlement, you must exclude yourself by writing a letter so indicating, to the address given in the Mailed Notice, by October 22, 1999. If you do not, you will be barred from prosecuting any legal action against Swiss Entities relating to the settled disputes. If you exclude yourself, you will NOT be able to claim a portion of the Fund.

How to Comment or Object

You may comment on the terms of the Settlement by October 22, 1999. The Mailed Notice describes how to submit comments or objections. You have the right to appear at the November 29, 1999 hearing in person or through counsel, although you do not have to.

Who Represents You

The Court appointed attorneys as Settlement Class Counsel, and appointed Settlement Class Representatives, including Holocaust survivors, the World Jewish Restitution Organization ("WJRO"), and the World Council of Orthodox Jewish Communities. You do not have to personally pay the Court appointed attorneys. Certain attorneys will apply to the Court for reimbursement of their costs, up to about .2% of the Fund. Certain Plaintiffs' attorneys will also apply for fees, up to at most 1.8% of the Fund. The Court may award a lower amount. Most attorneys will not apply for fees, and counsel for the WJRO will not apply for fees or costs.

Getting More Information

To learn more, fill out the request form below, call toll free 1-888-635-5483, or visit the website http://www.swissbankclaims.com

Send me the Mailed Notice and Initial Questionnaire.

Name _____

Address _____

_____

City _____

State _____ Zip Code _____

Country _____

Preferred Language _____

This is NOT a Claim Form. Please mail this to:

Holocaust Victim Assets Litigation-Information
P.O. Box 8300
San Francisco, CA 94128-8300

US-ENG-AMJO

1-888-635-5483
www.swissbankclaims.com

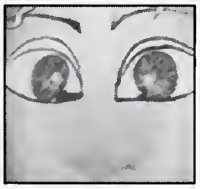
Scope of Release

The Settlement of this case (In re Holocaust Victim Assets Litigation, Master File No. CV-96-4849) concludes all legal actions and disputes against Swiss Entities relating to the Holocaust, World War II, Victims or Targets of Nazi Persecution, the Nazi Regime, treatment of refugees, or any related thing. The term "Swiss Entities" (or "Releasees") includes Credit Suisse and UBS AG (successor to Union Bank of Switzerland and Swiss Bank Corporation), and their former and current corporate parents, subsidiaries, affiliates, and branches; the Swiss National Bank; other Swiss Banks; the Swiss Bankers Association; the Swiss Confederation (including the Swiss government); all business concerns headquartered, organized or incorporated in Switzerland as of October 3, 1996; and certain other affiliates of Swiss concerns described in the Mailed Notice. Certain claims against various Swiss insurance companies listed in the Mailed Notice are not included in this Settlement.

* The second Settlement Class also includes claims against Swiss Entities relating to "Cloaked Assets," which are assets disguised by a Swiss Entity for the benefit of an Axis company or person associated with the Nazi Regime, between 1933 and 1946.

SKILLBECK
GALLERY



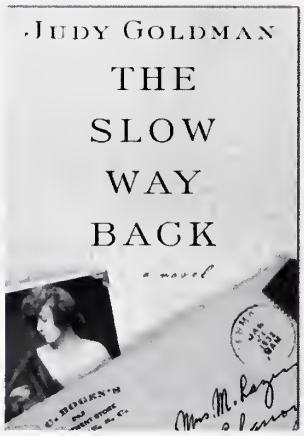


GLASS HEADS
Blown & Enameled
by Carlson Glassworks

American Contemporary Crafts
704-366-8613
Cotswald Mall, S. Sharon Amity



iews iew



The Slow Way Back
By Judy Goldman
William Morrow 240 pp.
$24.00
Reviewed by Estelle Hoffman

Letters written in Yiddish by Judy Goldman's grandmother and great aunt long ago were the seeds that grew into this fascinating story of a Jewish family in the south, where Judy and her sister were born and raised. They are still here, and they reflect the goodness of their heritage.

The Slow Way Back is a tale of pure fiction set in the reality of lives of Jewish immigrants, their children and grandchildren. A thread of suspense glistens through the fabric of a family history with a dash of humor and tiny details that cast visual images into the mind's eye.

The author is 27 years younger than I; yet references in the lives of her characters are familiar to me from my childhood and early youth in Chicago. I haven't heard of flat crepe since World War II, but the clue to the reminder of the silk material of our lingerie in the 1920s lay in those Yiddish letters.

The mothers in this nostalgic novel stress the relationship of sisters repeatedly. As one of two sisters in a Jewish family (in Chicago) I needed no reminder of a mother's hope for two daughters with no other siblings.

The marriages of people in this novel are sometimes good and occasionally less than happy. Good fortune and sorrow affect these lives in believable sequence. The reactions are described with skill that makes them credible. These are real people, told by an artist whose life has evidently endowed her with sympathy and understanding of life's experiences, both the ordinary and the unexpected.

There is much in the reading of this book that strikes a familiar note to residents of the Carolinas and of the area. Especially Charlotteans will recognize references to actual people and places, as well as to *The American Jewish Times Outlook*. However, be not deceived. . .the story is really fiction, although it may seem suspiciously convincing in view of the real setting and conversations that sound natural. Attribute that to the gifted mind and expertise in language of the author.

Judy Goldman is the poet who is familiar to listeners to National Public Radio in Charlotte and Hickory, where Judy is a frequent commentator. Her two books of published poetry are *Holding Back Winter* and *Wanting to Know the End.*

For delightful reading of the work of one of our own talented professional friends, read this first of what will surely be Judy's continued contribution to southern literature.

Are You a writer?

Do you wish to be published?

Have you a story that is waiting to be told or a poem you would like to write?

For more information call or write:

Times Outlook

704-372-3296

P.O. Box 33218
Charlotte, NC
28233-3218

Strange Haven: A Jewish Childhood in Wartime Shanghai

By Sigmund Tobias
University of Illinois Press 162 pp. $23.95
Reviewed by Estelle Hoffman

It is generally known that 17,000 European Jews were saved from the Holocaust by the courage of the Japanese Counsel in Kovno, Chiune Sugihara. His story is told in *Japanese, Nazis, and Jews; The Jewish Refuge Community of Shanghai 1938-1945*, written by David Kranzler.

Sugihara defied the Japanese government by granting visas to Jews that permitted them to reach Shanghai. Living conditions were dismal, and many of the refugees died. After a time, the Japanese confined them to a ghetto with even worse conditions worsened by wartime shortage of food, water and devoid of comfort. Despite the suffering, many survived.

Sigmund Tobias, an only child, was born in Poland, raised in Berlin. He and his parents knew after Kristallnacht that they must escape. They were among those saved by Sugihara, who was ultimately humiliated back in Japan with demotion and disgrace. He did what he felt he had to do and he is one of those honored as valiant saviors during the Nazi onslaught.

In 1948, Tobias came to the United States, followed by his parents nine months later. His childhood was spent in Japan from the age of six until he was sixteen. It was not much of a childhood, but better than none.

In Shanghai, as in Berlin, he attended an Orthodox Yeshiva almost until he departed for the United States. Once here, he felt the Yeshiva was not where he belonged. Though he continued for some time to practice the ritual, he could not reconcile the teachings with his experience and the fate of the Jews. He had lost his faith.

Sheltered from what was happening in Europe, Tobias recounts the anguish of the refugees when news of the Holocaust finally reached them. An epilogue describes the changes he saw when he returned to Shanghai forty years later as a visiting professor.

In New York he attended high school, City College, graduate school, and became a prominent psychologist, scholar and author. He is now Distinguished Scholar in the Education Psychology Program at Fordham University, a Jesuit College. He felt compelled to write this book on his 1988 visit to Japan. He has contributed to books and articles on educational psychology, instructional psychology, instructional technology, and other aspects of learning and education.

Eyes Remade For Wonder

By Lawrence Kushner
Jewish Lights Publishing
223 pp. $16.95 paperback
Reviewed by Estelle Hoffman

This Lawrence Kushner Reader combines writings from his previous books and some previously unpublished works. An introduction by Thomas Moore, a Roman Catholic, which Kushner requested him to write, provides a commentary on the author's style, characteristics and thinking. He credits Kushner with unusual wisdom, beauty and humor in religious literature. Thomas Moore is an author of books about the soul, and he deplores the failure to include those attributes in modern culture. It is easy to agree with that.

Lawrence Kushner's talent for relating a narrative is equal to his ability to promote thinking. He clings to tradition, yet he is completely modern.

He speaks of the Creation in view of both science and religion and succeeds in melding the two. First he points to their differences. Science speaks of WHAT; religion tells WHAT FOR. Science deals with facts; religion with personal, internal experience. Science excludes feelings; religion includes them. Science moves forward; religion looks backward. Science seeks new truths; religion redefines the ancient truths.

But the two traditions are close, because in telling WHAT, one cannot escape asking WHY? In answering WHY, of necessity WHAT is involved.

Kushner's wisdom and ideas appeal to thinkers of all faiths. He lifts us above the mundane life and offers a glimpse into Jewish mysticism, just a glimpse.

This is a book to read thoughtfully, repeatedly.

Hello, Hello, Are You There, God?

By Molly Cone
UAHC Press 55 pp. $12 paperback
Illustrated by Rosalind Charney Kaye
Reviewed by Estelle Hoffman

Written for children from ages three to eight, *Hello, Hello, Are You There, God?* attempts to teach young Jewish children who they are and something about their tradition.

This is a collection of very short stories, which are an important part of Judaism. Each is beautifully illustrated with brightly colored, appealing pictures.

Values of learning and belonging to God are explained, which cannot help but excite an interest that will encourage the child to read further to learn more about Judaism.

Master storyteller and award-winning author of children's books, Molly Cone has also written *Listen to the Trees; Jews and the Earth*, *The Mystery of Being Jewish*, and *Who Knows Ten?* All are published by the UAHC Press.

Rosalind Charney Kaye, the illustrator, has a Ph.D. in educational psychology from the University of Chicago. A psychotherapist until 1986, she now works full time as a children's book illustrator and artist. Her illustrations are distinctive, some of them reminiscent of Arabian Nights.

Duties of the Soul: The Role of Commandments in Liberal Judaism

Edited with an introduction by Niles E. Goldstein and Peter S. Knobel
UAHC Press 166 pp.
$12.00 paperback

Duties of the Soul answers these questions and more:

Is a paradigm shift taking place in liberal Judaism today?

Why is Reform Judaism placing greater emphasis on tradition and observance compared to the past?

What does it take to be a viable and growing movement in today's rapidly changing religious scene?

How can liberal Judaism establish norms and standards without becoming coercive?

How is Reform Judaism poised to respond to the challenges of Jewish continuity?

This outstanding collection of thirteen essays written by esteemed rabbinical leaders of the Reform movement reexamines the role of mitzvot in liberal Judaism as viewed through philosophical, experiential, and practical contexts. In this groundbreaking anthology, Niles E. Goldstein and Peter S. Knoble identify the challenges of living as a Reform Jew in today's world.

Read this collection and learn how liberal Jews are redefining themselves and their practices as they approach the year 2000. Niles Goldstein states: "Across the denominational spectrum Jews are striving to learn about their heritage. . .Old rituals are being rediscovered and observed. . .New ones are being created and established. As Reform rabbis, we are writing this book to add our voices to the resurgence of Jewish life and creativity. The liberal movements have always stood at the cutting edge of our people and our faith. Sometimes they have offered visions of the future. Sometimes they have simply cut away at the past. The question now is: What happens next?"

Responses to 101 Questions on Hinduism

By John Renard
Paulist Press 179 pp. $12.95 paperback
Reviewed by Estelle Hoffman

After learning something, at long last, about Hinduism in reading *The World's Religions*, by Huston Smith, I came upon this detailed *Responses to 101 Questions*, more detailed, but less easy to retain.

Many facts learned in the reading are enlightening. Though often seen, the depiction of the many armed goddess, with each hand holding a different object, it never occurred to me that this is not an illustration of a Hindu's idea of the appearance of one of his gods, but a portrayal of the powers believed to be possessed by the god. That is just one example of the extent of my ignorance about Hinduism.

Since nearly one-sixth of the world's people considers themselves belonging to a faith connected to Hinduism, there must be something worth learning. Apart from its influence on Buddhism, which has spread beyond the subcontinent of India, other religions grew from Hinduism, including Jainism and Sikhism. Since the Beatles became entranced by the Maharishi, we know that Hinduism is no longer confined to India, if it ever was.

The problem is that Hinduism is so ancient and complex, that a great deal of interest and patience are required to begin to understand the intrigue of this religion which goes back three thousand years. There are so many forms of belief and practice in Hinduism, that it cannot be compared to Christianity or Judaism. There was no founder in the beginning of Hinduism, and as the culture changed, so did the religion. Cultures, which arrived in the region, blended into what the author calls an encyclopedia of religion that is Hinduism.

Earliest writings in Sanskrit, a difficult language, date back the farthest, but archaeologists have found endless hymns and scriptures. Some of them started a new subdivision of the religion. Hindus believe that the ancient scripts are of divine origin. The sense of the divine is overwhelming. There are parallels between earthly society and the divine, and symbolism in the myths and legends is profound and not to be taken literally by outsiders.

Some of the schools of Hindu thought are more easily related to those of our western religions. There is a distinct ability of choosing good rather than evil, of a soul which emanates from the divine. Definite goals in life are prescribed with a strict system of ethics. The goal of liberation is important, and the rejection of the material is one aspect of some forms. Others do not object to power and wealth, if they are rightly employed.

The matter of the caste system is one of the most difficult facts of Hinduism for us to accept. Although it was ruled illegal in recent years, it has not been eradicated, having been an integral part of the society for ages. Some sages have said that all the castes are equal but different. Reincarnation is another concept that is a distinctive feature of Hinduism.

Some ideas are easy enough for us to grasp, such as the principle of committing no injury (like the Hippocratic oath of physicians). This has led to vegetarianism for many. Their law against killing is meant for all creatures. There are countless forms with widely disparate beliefs and teachings.

Although it seems to many western minds that Hinduism is a religion and way of life that is ascetic, this is true of only a very small number of Hindus. Most of them do not embrace that classical form of renunciation, but lead ordinary lives. The devout strive for virtues of even-temperedness, forgiveness, patience, self-control and contentment, admittedly admirable traits.

This small book contains a great deal of information about history, the relation of Hinduism to Islam, Hindu art and its languages. It is interesting to find roots of words in the languages of India that are similar to words familiar to us in Latin, Greek and Hebrew.

This book is recommended to those who have wondered about the appeal to Americans of Yoga, Transcendental Meditation and other eastern beliefs and practices.

John Renard is professor of theological studies at St. Louis University. *Responses to 101 Questions About Hinduism* is one of a series of books published by Paulist Press which are "Responses" to a number of questions, including The Bible, The Dead Sea Scrolls, The Torah, The Church, Islam, even Feminism! There is more to learn than ever we have time for doing.

Continued from page 17 -

A Time to Laugh

6. The Office will be closed on the Eastern Orthodox Christmas, which occurs in early January, out of love and affection for our dedicated bookkeeper, Juliana Golligopolous.

7. The Office will remain open during the month of Ramadan. However, in anticipation of the possibility of adding Muslim staff, the Office will close at 3:00 p.m. each day of Ramadan, to sensitize current staff and enable any future Muslim employees to arrive at their homes in a timely fashion and enjoy an early conclusion to the daily fast.

8. In abiding admiration for the world-class athletes who are in the process of bringing RollerDerby to Israel, the Office will be closed on the holidays of Higan-e, Divali, Kwanza, Laylat ul-Qadr, and the birthdays of Guru Nanaki, Baha'u'llah, and Buddha. Thank you for your cooperation and understanding. As it says in the Talmud (Pirke Avot, 2:20) "The day is short."

Friends

In kindergarten your idea of a good friend was the person who let you have the red crayon when all that was left was the ugly black one.

In first grade your idea of a good friend was the person who went to the bathroom with you and held your hand as you walked through the scary halls.

In second grade your idea of a good friend was the person who helped you stand up to the class bully.

In third grade your idea of a good friend was the person who shared their lunch with you when you forgot yours on the bus.

In fourth grade your idea of a good friend was the person who was willing to square dance partners in gym so you wouldn't have to be stuck do-si-do-ing with Nasty Nicky or Smelly Susan.

In fifth grade your idea of a friend was the person who saved a seat on the back of the bus for you.

In sixth grade your idea of a friend was the person who went up to Nicky or Susan, your new crush, and asked them to dance with you, so that if they said no you wouldn't have to be embarrassed.

In seventh grade your idea of a friend was the person who let you copy the social studies homework from the night before that you had.

In eighth grade your idea of a good friend was the person who helped you pack up your stuffed animals and old baseball but didn't laugh at you when you finished and broke out into tears.

In ninth grade your idea of a good friend was the person who would go to party thrown by a senior so you wouldn't wind up being the only freshman there.

In tenth grade your idea of a good friend was the person who changed their schedule so you would have someone to sit with at lunch.

In eleventh grade your idea of a good friend was the person who gave you rides in their new car, convinced your parents that you shouldn't be grounded, consoled you when you broke up with Nick or Susan, and found you a date to the prom.

In twelfth grade your idea of a good friend was the person who helped you pick out a college/university, assured you that you would get into that college/university, helped you deal with your parents who were having a hard time adjusting to the idea of letting you go.

At graduation your idea of a good friend was the person who was crying on the inside but managed the biggest smile one could give as they congratulated you.

The summer after twelfth grade your idea of a good friend was the person who helped you clean up the bottles from that party, helped you sneak out of the house when you just couldn't deal with your parents, assured you that now that you and Nick or you and Susan were back together, you could make it through anything, helped you pack up for university and just silently hugged you as you looked through blurry eyes at 18 years of memories you were leaving behind, and finally on those last days of childhood, went out of their way to give you reassurance that you would make it in college as well as you had these past 18 years, and most importantly sent you off to college knowing you were loved.

Now, your idea of a good friend is still the person who gives you the better of the two choices, holds your hand when you're scared, helps you fight off those who try to take advantage of you, thinks of you at times when you are not there, reminds you of what you have forgotten, helps you put the past behind you but understands when you need to hold on to it a little longer, stays with you so that you have confidence, goes out of their way to make time for you, helps you clear up your mistakes, helps you deal with pressure from others, smiles for you when they are sad, helps you become a better person, and most importantly loves you!

So to all those friends of the past, and those of the future...and those you have met along the way...

Thank you for being a friend. No matter where we go or who we become, never forget who helped us get there.

There's never a wrong time to pick up a phone or send a message telling your friends how much you miss them or how much you love them.

Remember always to say what you mean. Never be afraid to express yourself. Take this opportunity to tell someone what they mean to you. Seize the day and have no regrets.

Most importantly, stay close to your friends and family, for they have helped make you the person that you are today and are what it's all about anyway.



Charlotte: Looking Forward to the Past

By Richard A. Klein

Richard A. Klein was the founder of the Charlotte Jewish Historical Society and its first chairman. He is a native of Charlotte, a past president of a congregation and a past president of the Jewish Federation of Greater Charlotte. He retired as president of a family business two years ago and now serves as Major Gifts Director and Southeast Regional Director for the Network of Independent Communities, United Jewish Communities.

For decades, Charlotte was a growing city in the heart of the Carolinas that was too busy booming to look back. By the late 1970s, the community had taken first steps toward a new campus of Jewish life, Shalom Park, that would ultimately become a new congregational, educational and recreational center for the growing Jewish population.

In Charlotte, it was always the future that made the difference. My mother remembered growing up in the 1930's and recognizing most people in a smaller, more compact community. I remember growing up in the 1950's and knowing most of the Jewish families. Today the Jewish population is heading toward 10,000 with no end in sight.

A small element of those in the tumultuous group supporting the advancement of Jewish life in Charlotte also proposed the creation of the Charlotte Jewish Historical Society, and maintaining archives and developing a video record of Charlotte's Jewish past. It was fortuitous that many of the strongest financial supporters of growth, also endorsed the concept of taking a step back and tracing the Jewish past.

Originally created as Charlotte Jewish Archives, the early name change to Charlotte Jewish Historical Society reflected creative endeavors: Regular production of video oral histories, an exhibit of Charlotte's Jewish history that first appeared at the main branch of Charlotte's library and now travels, an adult course in Charlotte's Jewish history, the production of several videos on subjects covering Jewish buildings, synagogue history and the Hebrew Cemetery. Even a map was created pinpointing Charlotte's Jewish past.

It has been the annual Day for Jewish History, when Jews have come to be interviewed at Shalom Park, that has struck the biggest chord. To date, 154 people have agreed to sit and be interviewed. It has now become a tradition that began in earnest in ten years ago. Thirteen of those have since died, adding even greater importance to the tapes. Who are these people?

They include the elderly and the young. Men and women. We've had leaders and just average citizens who have observed tremendous change. Some had parents or grandparents who were Charlotte natives. Others moved here in more recent times. Some were rabbis or cantors. Others rarely stepped into a synagogue. Some came alone, and others with their spouses. Some were eloquent. Some were emotional. Some barely spoke, and others wouldn't quit talking.

Their stories provide a composite, albeit diversified. One prominent leader recalls how he grew up in Charlotte where anti-Semitism often reared itself. Others living in the same community at the same time will lay equal claim that there were no such incidents—ever.

One man remembers his family delicatessen which author Harry Golden frequented. Another individual, on a dare, literally breaks into song in a joyful expression. One of the few non-Jews participating, interviewed by a teenager, talks about his experience in helping to liberate a Nazi death camp.

Many articles in *The Charlotte Observer* have reported the success of the Jewish Day of History event. Ken Garfield reported two years ago:

"There have been stories of how the late I.D.

"There have been stories of how the late I.D. Blumenthal would tote bar mitzvah students to temple in his Packard. Many talked about famous Charlotte writer Harry Golden and his Carolina Israelite newspaper, some recalled when Hebrew United Brotherhood, the forerunner to Temple Israel, worshipped in the early 1900s on Seventh Street. Others remembered what life was like without a good place for Sunday brunch, before bagel chains invaded."

Blumenthal would tote bar mitzvah students to temple in his Packard. Many talked about famous Charlotte writer Harry Golden and his Carolina Israelite newspaper. some recalled when Hebrew United Brotherhood. the forerunner to Temple Israel. worshipped in the early 1900s on Seventh Street. Others remembered what life was like without a good place for Sunday brunch. before bagel chains invaded."

Those interviewed and interviewers come prepared. Interviewees receive a suggested list of clothing that best suits the video experience: comfortable clothes. no extreme colors: avoid white. black or red clothing. Don't wear pinstripes. plaids or herringbones as they can be detrimental to picture quality. Shiny jewelry also plays havoc with the lighting for the video by reflecting beams of light.

Those interviewed and those interviewing can also refer to a questionnaire sheet that is sent in advance of the session. It helps prepare both. Same questions include:

When and why did you (and/or your family) move to Charlotte? What are your earliest memories of living in Charlotte and the Jewish community? Which individuals do you especially remember and why?

Other questions are designed to trigger more specific memories with reference to Israel. World War II. Jews and African-Americans. anti-Semitism.

Another list provides nine key points for the videographers to consider. key instructions to help make the interview go smoothly and consistent with those that have already been completed. The instructions deal with positioning the interviewee. how to compose the scene and when to start and stop recording.

The entire process is conducted by volunteers. They begin preparations months ahead with discussion about invitations. who should be asked to participate and why. Ultimately. invitations go out and acceptances are scheduled. Members of the Charlotte Jewish Historical Society are on hand during the day of interviewing to greet participants. have them sign releases. take still photographs for archival purposes and to escort them into the room for the interview.

Lenora Stein. Executive Director of the Carolina Agency for Jewish Education. has served as the sole professional overseeing the historical society since its inception. She has ably guided the volunteers and encouraged them. She has also assisted in making the case for the limited funds that have been provided to the society through the years.

Questions remain as to the eventual use of the 154 interviews to date and those that will follow. Perhaps they will be used in some scholarly context. aiding an author who recounts Charlotte's past as the late Morris Spiezman did in the 1970's in his book. "The Jews of Charlotte." Perhaps they will be edited and put into some kind of freestanding kiosk to be assessed by the community. More likely. they may end up edited and put into a Web site.

Sound judgment will be needed to decide what is permitted to be seen by the public and what remains discreetly private. Many who were interviewed shared confidences. sometimes mentioning others in the community by name. Others expressed differing types of emotion that could prove embarrassing to them or their families. especially if the interviewee is deceased. The historical society does not loan out the tapes without good reason.

Backup copies have been made and stored in a separate location to avoid losing these important records due to accident.

The result of the procedures and process have generated considerable confidence in the community with no sign of discouragement. Those interviewed usually express their gratitude that the historical society singled them out and took the time to conduct the interview. With one exception. everyone has come to Shalom Park to be interviewed on the day the organization sets aside. The one exception was when the historical society traveled to a nearby community. Gastonia. to conduct interviews there at the local congregation. Temple Emmanuel.

Will the formula work in other communities? Absolutely. It requires a certain discipline and determination. but the results are well worth it. A core group of dedicated individuals with some experience in journalism/ interviewing and videography will make a difference. At the very least. the group should determine where to acquire the talent.

Once the stories start to be told. the community usually will ask itself: "Why did we wait this long to do something this significant?"

medical

Eating Light & Healthy





At one time or another, half the women and a quarter of the men in this country have tried to lose weight. The ones destined to try again and again are most likely those looking for shortcuts. There are none.

The only way to step off the diet treadmill is to find a weight-loss program that helps you lose weight slowly and steadily; one that trains you to adopt a healthy eating plan so simple it becomes a way of life. With that in mind, here is an introductory guide to the last diet you may ever need.

GOOD HABITS START STRONG. People who eat a healthy breakfast generally feel less hungry throughout the day.

CURB YOUR APPETITE. Drink a glass of water or some tea just before a meal.

STOP COUNTING CALORIES. The best diet foods are complex carbohydrates. Low in fat, fast-burning, and rich in vitamins and minerals, they are also high in bulk, which means you can feel full on fewer calories. Eat whole-grain cereals, rice, breads, pasta, beans, nuts, and some types of fruits and vegetables.

EAT WHAT YOU LIKE. Nothing makes a diet more difficult than having to eat rice cakes when you can't stand them.

SIT DOWN. Train yourself to eat in one place, preferably at a table. It's too easy to overeat when meals are grabbed on the run or while standing in front of the refrigerator.

SLOW DOWN. Eat slowly enough to give your body time to release the enzymes that tell your brain when you've had all you need.

EXERCISE. It burns calories and suppresses the appetite, and it's awfully hard to lose weight without doing it. An easy way to get started is to strap on a pedometer and go for a walk, then work on increasing your mileage from one week to the next.

DON'T GIVE UP. Falling off your diet once or twice does not mean the effort is hopeless. Simply acknowledge that you overate, and get back on the plan.

REWARD YOURSELF. Treat yourself with a massage, or a piece of gourmet chocolate, or

whatever, for each week that you maintain your new weight.

FIRST-RATE SNACK PACK

Air-popped popcorn seasoned with herbs
Bagels
Breadsticks
Broth-based soups
Cereals, low-sugar, low-fat
Cocoa, low-sugar, low-fat
English muffins
Fresh fruit
Frozen fruit-juice bars
Gingersnaps
Graham crackers
Low-fat or nonfat frozen yogurt
Matzoh
Milk shake of low-fat milk and frozen fruit
Pita chips with salsa
Plain nonfat yogurt with fruit and cinnamon
Pretzels
Rye crisps or rice cakes thinly spread with peanut butter or low-fat cheese
Sorbet
Tabbouleh
Vegetables marinated in vinegar or dipped in low-fat yogurt seasoned with herbs
Whole-wheat crackers

EATING OUT

Restaurants are more accommodating than you might think—a 1993 National Restaurant Association survey found that nearly 90 percent of all table service restaurants will alter food preparations on request. Here's how to design delicious, low-risk meals with a chef's help.



GAIN THE EDGE ON HUNGER by starting with a broth-based soup, fruit, raw vegetables, unbuttered bread, or a light seafood appetizer.

CHOOSE ENTREES that are steamed, poached, broiled, roasted, baked, or cooked in their own juices. Fish is almost always the best choice. Pass up anything fried or sauteed.

CUT THE FAT off red meats, and remove skin from chicken before eating it.

STAY AWAY FROM THICK, RICH SAUCES, and stick to ones that are thin and stock-based. Avoid hollandaise, béarnaise, beurre blanc, or anything that sounds like gravy. Choose red pasta sauces over white.

ASK FOR YOUR VEGETABLES STEAMED.

ORDER SALAD DRESSINGS ON THE SIDE, and then use them sparingly. Try lemon juice, plain vinegar, or buttermilk dressing as low-fat alternatives.

EAT SMALL PORTIONS, or order half-portions at a reduced-rate and never stuff yourself. As your stomach expands, so does your appetite.

THE RIGHT DIET

The best commercial diet programs focus on smart food choices. No plan is perfect, but the good ones all have the following features in common:

Recommend food that is low in fat and sugar, high in complex carbohydrates, such as breads and vegetables.

Teach you how to cook delicious low-fat meals that are quick and easy to prepare.

Include an adequate supply of vitamins and minerals.

Ask you to eat at least 1,100 calories a day.

Allow you to eat a variety of foods and foods you like in moderation.

Let you eat in restaurants occasionally.

Encourage new eating habits and exercise.

CAUTION

AVOID CRASHING AND POPPING. Studies show that people who repeatedly go on and off crash diets actually gain weight over time. The sad fact is that the only thing crash dieters ever learn is how to starve. Try suppressing your appetite with most diet pills and you risk a number of nasty side effects, such as irritability, insomnia, high blood pressure, and chemical dependency. Plus, once you stop taking them, any weight you've lost will probably sneak right back on. Weight control is a learned behavior.



At a competitive extreme, walking is a track event. At the casual end of things, it's a surprisingly effective strategy for lifelong health.

Walking has an unlikely virtue—its inefficiency. If you want to work major muscle groups, get your blood pumping, and take in oxygen, then efficiency is not your first priority. Studies show that walkers traveling faster than five miles an hour actually burn twice as many calories as runners going the same speed.

Getting Started

To begin a walking program, keep in mind that you're in no big hurry. This is lifetime health, not overnight magic. For now, forget stopwatches, heart rates, and technique. Just go for a walk at a comfortable pace slightly above a stroll. Fifteen to 30 minutes would be nice. (If you are over 45 and this is your first step toward fitness, check with a physician first.)

Beyond Strolling

MEASURE YOUR TIME. Start by timing how long it takes you to walk a mile comfortably on flat ground. Chances are it'll take between 15 and 20 minutes. That's your starting capacity—build from there.

MEASURE SEVERAL COURSES. Use your car's odometer or the rule of ten city blocks to a mile to measure different routes. (Why walk the same path every time?) Two miles per course is enough for a start.

MEASURE YOUR INTENSITY. The recommendation for a "training heart rate" is 60 to 90 percent of the fastest your heart can beat in a minute. Figure your maximum heart rate by subtracting your age in years from 220. Multiply the result by 0.6 and 0.9 to get the bottom and top of your target zone for aerobic training.

SET YOUR FREQUENCY. The goal is three to five times a week, with a heart rate in your target zone for 15 to 60 minutes. Schedule your walks in advance, and keep the appointment.

GO. The proper technique is not as important as getting out there and doing something. Keep in mind that healthy people are well overall; their activities help fend off heart disease and circulatory problems. The key is to stay active.

KEEP IT UP. To make walking a habit takes willpower-and sometimes a strategy. Schedule regular walks with a friend if you need an extra push, or walk first thing in the morning before other commitments crop up, or vary your route to keep it interesting, or get a dog. Finally, don't think of it as exercise. It's time you've

set aside for yourself. Enjoy it.

WHAT TO WEAR
All you really need is a good pair of walking shoes. Choose a pair with a firm heel cup for stability, a rocker sole to enhance a smooth heel-to-toe motion, and plenty of room for toes so they can spread out as they push off. Wear loose, comfortable clothes.

FOR MAXIMUM GAIN
You don't have to walk any particular way, but there comes a point when refinements offer definite benefits. The correct posture, arm swing, and stride add up to high-intensity exercise and lower risk of injury.

POSTURE. Lean slightly forward-from the ankles, not the waist. Leaning from the waist will only tire your back and make breathing harder. Keep your head level and your chin up.

ARM SWING. This makes walking a total body activity. Keep your elbows firmly bent at a 90-degree angle, and swing from the shoulder. Your hand should end its forward swing at breast-bone height. On the back swing, if you're moving fast, the upper arm is almost parallel to the ground.

STRIDE. Make your stride long and smooth. It helps to borrow some moves from competitive race walkers: Keep your supporting leg straight as your body passes over it, and let the hip rise and relax. As that leg moves to the rear, keep its foot on the ground as long as possible before pushing off.

DON'T FORGET TO STRETCH
At whatever level you're walking, stretching is a good idea. Warm muscles respond better to stretches than cold ones, so walk for five or ten minutes until you've warm. Then stop to do at least three of the following static-no bouncing-stretches five times, 20 seconds each, for each leg. Repeat at the end of the walk.

ACHILLES TENDON AND CALF. With both hands against a wall or tree, place one foot well behind you. Keeping the rear leg straight and its heel on the ground, then in toward the wall or tree.

QUADRICEPS. Put the left hand on a wall or tree for balance and with the right hand reach behind your back and grasp the ankle of the right leg. Pull it up toward your buttocks until you feel tension along the front of your thigh. Repeat on the opposite side.

HAMSTRING. Stand on one leg; prop the other leg parallel to the ground on a fence or table. Slide both hands toward the propped-up ankle as far as they'll go.

WHEN THE WEATHER IS BAD
Move your walk indoors. Shopping malls are a popular alternative-some 2,400 malls nationwide let walkers in before shopping hours, usually between 6:30 and 10 a.m. In fact, many have walking clubs. To find the club nearest you, write the National Organization of Mall Walkers at P.O. Box 256, Hermann, MO 65041. If none is nearby, find a local health club that has an indoor track or treadmill.

RESOURCES
Rockport Guide to Lifelong Fitness. This is an easy-to-use test that helps you design your own walking program. Send a self-addressed, 45-cent stamped envelope to Walking Test, The Rockport Walking Institute, 220 Donald Lynch Blvd., P.O. Box 480, Marlboro, MA 01752.

TEMPLE NEWS

Temple Beth HaTephila
Asheville NC
By Marjorie Schachter

THE BROTHERHOOD voted on its 1999-2000 slate of officers and board members and elected the following officers: *Rubin Feldstein, President; Mark Boyd, Vice President; Robert Hruska, Secretary; Vic Falurer, Treasurer; Sidney Schochet, Chautauqua Chair; Sam Shernis, Chautauqua Institute; Jack Benetan, Tutoring Chair.*

Board members are Robert Janowitz, Richard Braun, Larry Rapoport, Arnold Sgan, Peter Meyer and Sam Schapiro.

THE SISTERHOOD held its kickoff luncheon at the home of Sonja Shulimson and Bob Hruska. Sisterhood's newly elected officers and Board members are; *Brenda Abrams, President; Ann Feldstein, Vice President; Nicki Benetan, Public Relations and Programs; Shirley Berdie, Public Relations and Programs, and Parliamentarian; Shirley Cohen, Director.*

Also Susan Cramer, Publicity; Phyllis Eisnitz, Uniongrams; Nicki Erickson, Public Relations and Programs; Pam Gretz, Treasurer; Judy Haller, Financial Secretary; Marjorie Hankin, Corresponding Secretary; Dionne Kenpenich, Gift Shop; Hilary Paradise, Religious School Liaison; Shirley Rapoport, Recording Secretary; Cele Resnick, Yom Kippur Chair; Rose Rose, Director; Sydelle Ross, Historian; Lulla Shernis, Past President; Sonja Shulimson, Public Relations and Programs; Jan Till, Good and Welfare; Marjorie Schachter, Membership.

Brenda Abrams announced changes and new activities designed to make Sisterhood programs more productive, and belonging to Sisterhood more rewarding—and more enjoyable.

THE RELIGIOUS SCHOOL ended the 1998-1999 year with a busy month, observing *Tikkun Olam*, celebrating Israel's 51st year of independence, enjoying the Family Picnic, and deciding on the disposition of the *Tzedakah* money that had been collected. The students voted to divide the money among the Kosovo refugees, the animal shelter, and the homeless. Susan Cramer, Assistant Director, said "Best wishes on a job well done go to Mary Ann Jaben who will be returning to the less hectic pace of Religious School Teacher as she passes the baton to Rubin Feldstein."

Susan Ratner, of **Mommy, Daddy and Me**, "We honored all our 'Mommy, Daddy and Me' graduates, including children and their parents. We sure enjoyed our years with all of you. . . A Special Thank You to Dena Ratner, my able assistant, who so beautifully helps any child whose parent is not there that day."

Ellen Cohen, Grade K-1 teacher, thanked everyone, including Josepha, Susan Cramer, Mary Ann Jaben, Matt, and the children's parents, who helped make it "a wonderful year."

THE RABBI'S SABBATICAL, lasting from the beginning of June to the end of July, most of which time was spent in Israel. In Rabbi Ratner's absence, coverage was provided by Phil Cohen, Deb Winston, Leah Karpen's brother Rabbi Michael Robinson, and Shirley Cohen's daughter Tory May, and Dina Phillips, who coordinated the Bar/Bas Mitzva tutoring.

THE BROTHERHOOD voted on its 1999-2000 slate of officers and board members and elected the following officers: *Rubin Feldstein, President; Mark Boyd, Vice President; Robert Hruska, Secretary; Vic Falurer, Treasurer; Sidney Schochet, Chautauqua Chair; Sam Shernis, Chautauqua Institute; Jack Benetan, Tutoring Chair.*

Board members are Robert Janowitz, Richard Braun, Larry Rapoport, Arnold Sgan, Peter Meyer and Sam Schapiro.

THE SATURDAY MORNING FRIENDSHIP GROUP started the new season with the beginning of a survey of a fascinating topic—the Southern Jewish Experience. The reference book is "The Provincials" by Eli Evans.

A HEARTFELT WELCOME to new members Dr. and Mrs. Charles Gershon and their young children Alex and Katie, and to Mr. Mark Boyd, who we're happy to already know and who is a recent convert.

MAZEL TOV to Eric Eubanks on his recent conversion to Judaism, to Josh Ratner, son of Rabbi and Susan Ratner, on his graduation from Brandeis University. He graduated Phi Beta Kappa, Magna Cum Laude, and received a prize in Near Eastern and Judaic Studies and to Micah Ratner, another son of the Rabbi and his wife, whose History Day project with Nick Sandler placed first in the State and went on to National competition.

And to Carol and Richard Lane on the Bar Mitzva of their son Michael, to Joe Karpen who has been appointed a member of the Board of the UAHC-Mid Atlantic Council, and to D. J. Goodstadt who was recently elected student body Vice President for 1999-2000 at Asheville High School and to proud parents Randee and Allan.

THANKS were extended to Richard Braun for leading services while the Rabbi began his Sabbatical, and to Phil Cohen and Debbie Winston for their coverage in May and June, and to Rabbi Stephen Moch for officiating at the Bar Mitzvah of Michael Lane. And to Rabbi Michael Rabinson for his coverage during July.

SHALOM!







Beth Israel Synagogue
Asheville NC
by Lillian R. Wellisch

ADULT EDUCATION IN JUNE

Biblical Women and Men in Midrash Classical to Contemporary with Larry Gerstenhaber

This was held on June 15 and June 22. The rabbis "made" midrash out of the unspoken biblical text. For example, the line at the end of the akeidah (the binding of Isaac) when it says that Abraham came down the mountain (without Isaac?) spawned numerous midrashim about what had happened to Isaac. We began the first session with a discussion of "midrash making," meaning, and relevance and moved quickly to exploration of women in the Bible, some well known (Sarah, Rachel, Dinah), and others less well known like Serach bat Asher and Deborah. In the second class, we moved to the men. Again we explored the better known, like Abraham, Moses, Joshua, and David, and the lesser known, like Amram and Terach. We were encouraged to write our own midrashim and share them to look at "midrash making" as a way of understanding ourselves.

BETH ISRAEL'S READING CIRCLE

This group met on Tuesday, June 29, and discussed *Peony* by Pearl S. Buck. It was set in the time of the final assimilation of Chinese Jews into the mainstream Chinese culture.



ANNUAL MEETING

The Synagogue Annual Meeting was held on June 6, 1999. Tom Rosenberg was named Member of the Year.

BET SEFER AND FAMILY ED NEWS

Sara Birnham reported that the Bet Sefer season was a wonderful year!! The amazing staff and great kids worked so well together. She thanked the families who helped out and the students for all their efforts to increase their knowledge of Judaism as well as for the menschlichkeit.

April 25th was Tikkun Olam Day! Thanks to all the families (about 150 people) who turned out for the second annual event. Thanks to our hard work we collected over $200.00 in coins from Tzedakah boxes, stuffed 100 pairs of socks for the Battered Women's Shelter, got a big mailing ready for a local non-profit organization, made 100 cards for Meals on Wheels, helped the Red Cross get ready for a big Rummage Sale, spruced up the planters in front of the Shul, scrubbed a wall for painting at the Temple, collected loads of books and baby supplies for distribution, made cookies and sang for the folks at The Summit, cleaned up an area of the Lou Pollack Cemetery, made a meal for the Homeless Shelter, and celebrated the 51st Birthday of the State of Israel. Thanks to all Bet Sefer teachers and all who participated.

FROM THE CENTENNIAL COMMITTEE

The Centennial Committee reports the huge success of the one hundred days of celebra

tion of Beth Israel Synagogue. The people who participated and what they contributed were too numerous to indicate here.

The last day was the May 10th Gala Dinner/Dance at the JCC. The prized souvenir of the evening was our Centennial Celebration Journal.

Without everyone's unique and special involvement both now and throughout these first 100 years, Beth Israel would not be who we are. Thanks truly belong to every member (past and present) that crafted the multiple pieces into the glorious mosaic we have today. The prospects for our next 100 years are dazzling.

THIS YEAR IN JERUSALEM

Before leaving on July 19 to spend a year in Israel, Marty, Jo Ann and Marissa Lee threw themselves a bon voyage party at the JCC on July 4.

JEWISH COUNCIL ON AGING: A SUMMARY OF WHAT THEY ARE DOING AND WHERE THEY ARE GOING

What They Have Been Doing: Shavuot Luncheon and Workout with Teri, Friendly Visitor Training, Parkinson's Disease Support, Passover Luncheon, Passover Meal Delivery, and Aging in Asheville: A Jewish Perspective. What They're Working On: Nursing Home Options, Matching Volunteers To Elders, Transportation to Jewish Programs, Elder Day Program (Fall 1999), Caring Support Group, Intergenera-tional Programs and Activities.

What Happened in June: Sunday Brunch with Cantorial Soloist Debbie Winston (June 6th), Water Aerobics with Teri & Lunch by the Pool (June 17th), Shabbat Meal Delivery to Elders/Nursing Homes (June 25th), and Jewish Council on Aging Board Meeting (June 29th). What's Coming Up in July and August: Brevard Music Center Trips (Thursday evenings, July 1, 8, &29), JCC Senior Membership Drive (Sunday, August 1st), Shabbat Lunch or Dinner with Debbie Winston (Friday, August 13th), and Luau by the Pool (Wednesday evening, August 18th).

Alison Gilreath is the JCOA Chairperson and the Coordinator of Senior Adult Programs.

NEWS FROM THE CENTER FOR DIVERSITY EDUCATION (CDE)

Deborah Miles, Chairman, reports that a big part of the work of the CDE is assisting area teachers in Holocaust Studies. As the work of the CDE becomes more widely known, the requests increase and come from a larger area. CDE is also able to connect teachers with folks who share their, or their families, experience with students—special thanks to Eric Wellisch and Maggie Heller for their ability to communicate the toll the Holocaust took on the Jewish People. In the period of the next three months, Debi will be calling many people who were witnesses, survivors, or who had family members who were involved in some way. She is particularly interested in laser copying any pictures or original documents that people might have—passports, family letters, etc.

RABBINIC COVERAGE

Phil Cohen is once again covering for our Rabbi while he is on vacation June 13 to July 13. We thank you so much for serving our Shul so well. We also appreciate Shulamit Hedgepeth, our Ritual Chair, who has organized Shabbat and weekday services while our Rabbi is on vacation. We would like to thank the daveners, the Torah readers, and those who presented Divrei Torah.

TISHA BE'AV: JULY 21, WEDNESDAY EVENING

We came to the Shul for an hour of prayer, song and chanting of Eicha, the book of Lamentations.

FROM THE GROUNDS COMMITTEE

The Grounds Committee wishes to thank the following for their participation in "MULCHSTOCK '99," an afternoon of mulch, sweat, and pitchforks: Hank Teich, Frank Gilreath, Marat Markin, Barry Landsberg, Ron Cohen, Dr. Joseph Schandler, Robert Feirstein, Uzi Shemesh, Sharon Behn, Fred Lashley, and Wolff Alterman (co-chairs).

BETH ISRAEL SISTERHOOD

The End-of-the-Year Celebration and Installation was held at the Asheville Country Club. We had a spectacular dinner honoring Toby Cohen as outgoing president and heard an enlightening speaker, Melissa Kelley, of the Weaverville Garden Club. She shared ideas and tips on what and how to plant in the fall.

Spring Conference was held on April 25-27, 1999. This year's Women's League Spring Meeting for Southern Branch was held in Nashville, Tennessee. Toby Cohen, Lillian Wellisch, and Natalie Kramer represented Beth Israel as full-time del



egates. This year's theme was "Ask and Learn." Evelyn Seelig, Past National President of Women's League, served as our consultant.

AUGUST 4—"DANCES OF UNIVERSAL PEACE: DANCES FROM THE JEWISH TRADITION"

August 4 was Raoul Wallenberg Day, and we celebrated Raoul Wallenberg, a Christian hero who saved thousands and thousands of Jews during the Hitler years. "Dances of Universal Peace" are a form of multi-cultural sacred dance. Participants were arranged in a big circle in our social hall with the musicians in the center of the room. They performed some of Rabbi Shlomo Carlebach's music as well as other Jewish music.

MEMBERSHIP PICNIC

The Annual Membership Picnic was held on August 15 at Lake Julian. As usual, we had loads of fun, games, good food, and fun, fun, fun, for all ages. There were scrabble, mah jong, and other games for adults and children. There were also boating and volleyball. Doris Abramson was the chair of this event.

WORDS TO ROBIN LANDMAN (PRESENTED BY SARA BIRNHAM) AT THE CLOSING DAY OF BET SEFER

Sara Birnham, Principal, took the opportunity to extend her gratitude and the gratitude of Rabbi Birnham and the Family Education participants to Robin Landsman, who has served as our Family Education Chairperson for the last two years. We all thank her for her thoughtfulness, insight, responsibility, and consistency throughout her association . On a personal note, the Rebbitzin thanked her for going far beyond the call of duty by assisting her with many aspects of Bet Sefer.

We of Congregation Beth Israel's Bet Sefer and Synagogue members, in addition, will miss you, Liliana, and Elias, and wish you all in Charlotte the best of luck.

COMMUNITY news

Cuthbert E. Allen Memorial Lecture

The Ecumenical Institute of Wake Forest University and Belmont Abbey College held its 19th annual Gratitude Dinner Sunday, June 6, at Belmont Abbey College. The dinner was preceded by Vesper Service in the Belmont Abbey Church on its beautiful campus.

This year's award winner was the Rev. Collins Kilburn, who has served as Director of the North Carolina Council of Churches since 1979. This highly influential agency of ecumenical cooperation includes 25 denominational bodies in the state of North Carolina. He is widely known for his many contributions to the causes of ecumenism and social justice. In accepting this award, he spoke with the passion he has long displayed in affirming the importance of unity.

The traditional lecture was delivered by Dr. Carol Schersten HaHurd, currently teaching biblical studies and Islam at Lenoir-Rhyne College, Belmont Abbey and Wake Forest. Her presentation emphasized the need for groups in dialogue to read each other's scriptures, in order to gain understanding of interpretation from within the religion. In spite of the risks involved in interfaith dialogue, the benefits of this kind of discussion outweigh the results of pointing to differences.

Dr. LaHurd will participate in the Wildacres Interfaith Institute in August, speaking on Parables in Christianity during the session, which is entitled, "Bridging Our Faiths." She is a brilliant scholar and has been deeply involved in interfaith activities. She and her husband, Ryan LaHurd, president of Lenoir-Rhyne, have lived in the Middle East and are acquainted with Islam as well as Judaism and Christianity.

The program was chaired by the Rev. Dr. Carlton T. Mitchell, who chairs the Board of Directors of the Ecumenical Institute. The invocation was delivered by Rabbi Leo L. Hoffman, director for GCAR of the Wildacres Interfaith Institute. The Citation and Presentation of the award were given by the Rev. George Kloster of Murphy NC.

The Charlotte Yiddish Institute at Wildacres Retreat, August 19-22, 1999



Yiddish Institute Committee: L to R: Abraham & Rose Luski, Bea Gibbs, Lillian & Irving Bienstock, Elkie Tulman, Bobbie Pollard, Marvin Bienstock, Baila & John Pransky

This is the ninth year that I have again attended the Charlotte Yiddish Institute at the Wildacres Retreat. I return each year with good reason! Even if one is a bit shy with their Yiddish, the exceptionally well planned programs offer enough translation, understanding and variety to please each Yiddish heart.

Each year we are enthralled with the outstanding, professional artists, musicians, lecturers and actors, transmitting their talents in both Yiddish and English. This year's guest artists were the international Yiddish singer Shoshana Ron, and Bernard Mendelovitch, star of the London Yiddish Stage.

In just one weekend we are offered Yiddish lectures, Yiddish poetry readings, Yiddish music and wonderful, warm camaraderie. What's not to enjoy?

The Friday night and Saturday morning services are always inspiring, with prayers chanted in Yiddish, Hebrew and English.



Shoshana Ron, international singer with accompanist Gary Lawrence

I feel fortunate to be able to attend the Institute at Wildacres. The beauty of the mountain scenery is equaled only by the spoken Yiddish. A great sage once was asked, "Where is Eden"? The answer was "It's here!" Me thinks the "here" is really Wildacres.

Evelyn Raflo
Charlotte, North Carolina



Bernard Mendelovich, acclaimed performer from the London Stage

Calendar of Events Announcements

Toe River Arts Council

Saturday September 18, 1999
14th Annual Music in the Mountains Folk Festival
The 14th Annual Music in the Mountains Folk Festival takes place at the Toe River Campground on Saturday, September 18 beginning around 5 p.m. The Festival is dedicated to the preservation of mountain music and culture and features old time music, ballad singing, bluegrass, clogging, storytelling. . . and more. Plenty of food available, lots of music and fun inside the Hootn' Owl Hall—so come on over! Located just off of Highway 80 south, east of Burnsville and west of Spruce Pine.

Saturday Oct 9 - 16 1999Fall Celebration of Arts
The Fall Celebration of Arts takes place Saturday October 9 through 16, 1999 at the Sam Center in Mayland Community College, located just 3.7 miles east of Spruce Pine on Highway 19E. This show is an exhibition and competition that features the "Best" two and three-dimensional arts and crafts in the region. Artists compete for $1000 in prizes juried by Asheville Arts Museum director, Pamela Myers. The public is invited to the Show's Gala Opening which takes place on Saturday, October 9 at 7 PM. The show is open for visitors daily for sales and viewing from 10 am – 7 pm. (closed Sunday, October 10). Sponsored by Mitchell, Avery/Banner Elk, and Yancey Chamber of Commerce, the Avery and Toe River Arts Council, the Mitchell News Journal and Mayland Community College. For information call 828-682-7215.



***ROME**—Rabbi Alexander M. Schindler, president of the Memorial Foundation for Jewish Culture (right), is greeted by Pope John Paul II in the Vatican. The two religious leaders discussed ways to honor "righteous gentiles"—those non-Jews who risked their lives to save Jews from the Nazis during the Holocaust.*

Rabbi Schindler was in Italy to preside over the annual meeting of the Memorial Foundation, an international body dedicated to advancing Jewish culture and rebuilding Jewish communities destroyed by the Nazis. The foundation was established in 1965 with reparations from Germany.

Rabbi Schindler is immediate past president of the Union of American Hebrew Congregations and the retired head of the movement of Reform Judaism in North America.

Expect the unusual, discover the extraordinary

Why settle for gifts you can find everywhere! First Light Gallery is filled with Select Judaic, exquisite Jewelry, Ceramics and other meticulously selected gifts. Each of our American handcrafted treasures has their own distinctive charm and personality. Their beauty will brighten every day; their value to the heart will endure for a lifetime.

We offer: Bar-Mitzvah & Bat-Mitzvah registries
Bridal & Gift Registries
Gift-certificates & Layaway



First Light Gallery
Contemporary
Fine Craft & Gift

The Arboretum
8140 Providence Rd
Charlotte NC 2827
704.542.9449

Hours: Mon. - Sat. 10 A.M. -> 6 P.M.

The American Jewish
TimesOutlook
P.O. Box 33218
Charlotte, NC 28233-3218

0052191

SERIALS DEPARTMENT
CB #3938, DAVIS LIBRARY
UNVERSITY OF NC AT CHAPEL HILL
CHAPEL HILL N C
27514-8890

NONPROFIT ORGANIZATION
U.S. POSTAGE PAID
CHARLOTTE NC
PERMIT NUMBER 609

L'Shana Tova

May the flame of our
commitment
Illuminate our deeds
In the year and
decade ahead

Best wishes
for happiness
and prosperity
In the New Year

Alan Blumenthal, President

Herman Blumenthal, Chairman

GUNK

RADIATOR SPECIALTY COMPANY

TimesOutlook

The American Jewish

chanukah happy chanukah happy chanukah

chanukah happy chanukah happy chanukah happy chanukah



chanukah happy chanukah happy chanukah

chanukah happy chanukah happy chanukah

Winter Issue

Editorial

Only a few shopping days left until Chanukah!

Huh? The discordant sound of such a phrase strikes the Jewish ear with no small amount of peculiarity. It echoes, of course, the commercial appeal of the Christmas season, which many Americans — Jew and non-Jew alike — have come to accept as the "secular winter holidays." But even the semi-religious among us knows that Chanukah and Christmas are imbued with distinctly separate significance.

We're thrilled on years such as this when, thanks to the lunar calendar commanding Judaism's rhythm, Chanukah comes well before Christmas. It offers a chance to ensure that meaning does not blur with merchandise. After all, Chanukah offers wonderful messages — as well as philosophical dilemmas — for the Jewish people. In contemplating the modern appeal of the ancient revolt against the Hellenist Assyrians, who had outlawed Jewish practices, we confront the different messages of Jewish civil war and belief in miracles. For others, the holiday's essence is history and freedom.

For all of us, Chanukah should be about gathering family and friends for joyous celebration. We are not foolish enough to think that many Jewish parents will avoid gift giving. So we ask them to ensure that such actions are balanced with holiday observance. Remember, the most precious gift is celebrating with family and friends. So plan now to ensure that on the first few nights you will be at a Chanukah gathering complete with lighting of the chanukia, (the nine-branched menora) and holiday foods.

Make sure that someone retells the story itself. There is an abundance of material in books or on the Internet from which to choose. Perhaps offer a Chanukah quiz with small prizes to the winners. We also encourage the adults to get into a dreidel game with the kids and, of course, to stop by a synagogue on the Shabbat during Chanukah for special prayers of redemption and deliverance.

So begin planning now. There's only a few days left — to invite friends and relatives, prepare foods, get the candles and ensure that meaningful messages of our heritage are retold once again.

Millennial Madness

So the millennium is coming and we have all been advised on the most important events of the past 2000 years. . .

We have spent this past year reading and hearing about the best, the most important, the most dynamic, and that special millennium moment that must be told. Here is your opportunity to send us your opinion on the subject. What do you think? Send in your ideas and comments on the subject. Can you think of a millennium moment that has not been reported or one that has and you would like to share it with our readers? We look forward to hearing from you . . . . ..

See you in the next millennium.

Send your comments to: The American Jewish TimesOutlook
P.O. Box 33218
Charlotte, NC 28233-3218

In this festive season of rededication

May the Chanukah lights which shed their radiance into our homes and our lives cause us to reflect and be thankful.

Happy Chanukah

from the staff at The American Jewish Times Outlook

Contents

Feature



Oldest American Reform Jewish Congregation Marks 250th Anniversary 5
by George Chaplin

Strangers in a Foreign Land 8
by Elkie Tulman



One Woman's Journey to a New Beginning 12
by Carole Fox

Integrating Art and the Environment 18
by Simon Griver

Capsule of Early Southern Jewish History 20
by Robert Rosen

DEPARTMENTS

Reviews 31
World News 22
Food 25
Temple News 37
Community News 34

The American Jewish Times Outlook

VOLUME LXVI NUMBER 6
Kislev-Teves 5760

WINTER 1999
Publisher
The Blumenthal Foundation

Editor
Geri Zhiss

Associate Editor
Estelle Hoffman

Art Department
Shirley Beatty—Typographer
Layout & Paste-up
Lelia Payton
Lydia Widenhouse

Production Manager
Gene McLeod

Production Assistants
Mary Aery
Bernice Coleman
Bobby Cook
Mickey Ennis
Clarendaelease Mounkassa
Contributing Correspondents
Marjorie Schachter
Lillian R. Wellisch

The American Jewish Times Outlook is published by the Blumenthal Foundation a non-profit organization.
1900 Wilkinson Blvd.
Charlotte, NC 28208-5670
704-372-3296 Fax: 704-334-9425
Internet address:
geri@vnet.net

Mail change of address, with label, to The American Jewish Times Outlook, PO Box 33218, Charlotte, NC 28233-3218. Letters to the editor are welcome. They should be kept as short as possible and are subject to condensation. Because of the volume of mail, not all mail can be published.

DEADLINE FOR FUTURE ISSUES:

The first of the previous month. Please contact the editor with deadline questions.

Oldest American Reform Jewish Congregation Marks 250th Anniversary

By George Chaplin



America's oldest synagogue in continuous use and its first Reform Jewish congregation—***Kahal Kadosh Beth Elohim***—celebrated its 250th anniversary in this historic city on October 22 (1999).

The commemoration will be year-long, with participation of the Jewish Historical Society of South Carolina, the College of Charleston and other organizations.

The Friday night, October 22 service featured Rabbi Eric H. Yoffie, president of the Union of American Hebrew Congregations, based in New York.

Despite its maturity, the synagogue continues to grow—with family and single members now at 437 and religious school attendance of 160 young people. A capital fund campaign, with the slogan "Honoring Our Past, Celebrating Our Future," has thus far raised in excess of $4.5 million for additional land and upgrading and expanding of facilities, plus enlarging the staff.

The result, as one historian put it, will be a "rare jewel" linking past, present, and future, not only of the congregation, but also of Reform Judaism throughout North America.

Now a National Historic Landmark, Beth Elohim exudes the exciting drama of civil and religious liberty from the early days of the English settlement. The first Jewish resident, reported 25 years after Charleston was established in 1670, was followed by a slow but steady influx of his co-religionists.

The appeal was freedom of conscience, thanks to the chapter which philosopher John Locke drafted on request of Lord Ashley, one of the colony's eight Lord Proprietors, and the obvious economic opportunity. Charleston was a bustling seaport, with steady freight service to and from London and to and from the Caribbean, with the colony's rice, indigo and naval stores in demand.

Kahal Kadosh Beth Elohim 1749-1999

1749	Kahal Kadosh Beth Elohim was organized. We are the fourth oldest Jewish congregation in the United States.
1764	The cemetery on Coming Street was purchased. It is the oldest Jewish burial ground in the South and contains the remains of many that contributed much to our nation's history.
1794	Our founders constructed a large, impressive Colonial-style synagogue building at our Hasell Street location.
1824	KKBE dissidents organized the Reformed Society of Israelites—the first attempt at reform worship in the United States.
1838	Our KKBE Temple building was destroyed in the Great Fire of Charleston.
1839	Our current structure—a magnificent Greek Revival style building—was dedicated. KKBE became the first Reform congregation in the United States with the introduction of an organ. Orthodox members form a separate synagogue—K.K. Shearith Israel.

1865	Impoverished by the Civil war, KKBE and Shearith Israel amalgamated and agreed to compromise on ritual and observances.
1873	KKBE became a charter member of the Union of American Hebrew Congregation (UAHC).
1879	KKBE published its own prayer book and pews were arranged to permit family seating.
1887	Following the earthquake of 1886, KKBE dedicated its renovated Synagogue.
1920	Women became voting members of KKBE and two women were elected to the Board of Trustees.
1950	The Bicentennial Tabernacle is dedicated.
1980	KKBE Synagogue was designated as a National Historic Landmark for its national significance in the history of the United States.
1991	KKBE celebrated its 150th anniversary of becoming a reform congregation.
1992	Rabbi Anthony D. Holz became the 27th spiritual leader of KKBE
1998	The "Honoring our Past . . .Celebrating our Future" capital campaign is launched.
1999	*KKBE CELEBRATES 250 YEARS AS A THRIVING AND ONGOING CONGREGATION.*

This had special attraction for Sephardic Jews who had fled persecution in Spain and Portugal, gone to London, then to the Caribbean islands. They were joined in Charleston by Germans and others from Western Europe and from neighboring Georgia when that colony suffered troubled times.

While group worship undoubtedly was held earlier, it was not until 1749 that there were enough Jews for a formal organization of Beth Elohim.

They elected officers and began worship in a wooden house. The congregation was strictly Orthodox, with their services emulating those of the Portuguese in Amsterdam and London.

When, in 1764, Isaac DaCosta resigned as minister because of differences with the congregation, he conveyed his family burial ground on Comings Street to Beth Elohim for 70 pounds.

It is the South's oldest surviving Jewish burial ground and resting here, amid more than 600 graves, are 10 members who fought in the American Revolution; six soldiers of the War of 1812; two soldiers of the Seminole War in Florida; 21 Civil War participants, of whom eight died in the Confederate cause; six rabbis and 18 past presidents of the congregation, and four of the 11 founders of the Supreme Council of Scottish Rite Masonry.

At the time of the Revolution, the most distinguished Jew in Charleston was young Francis Salvador, who, as a delegate to the South Carolina Provincial Congresses of 1775-76, was one of the first Jews to serve in an American legislature. Killed in military service shortly after the signing of the Declaration of Independence, he was the first Jew known to die in the war against his native Britain.

In 1792, Beth Elohim began construction of the largest synagogue in the United States—a handsome cupolated Georgian house of prayer on Hasell Street. It was dedicated in 1794, with Governor William Moultrie present.

Jews continued arriving in Charleston and in 1800, with 400, the city had the largest Jewish population in the United States, about one-fifth of all in the country. Five years later a visiting companion of Lafayette put Charleston's figure at 500 and all of South Carolina's at about 1,200.

After 1820, Charleston Jewry "shared in their city's dignified decline . . .when steam vessels became less dependent on the southern trade



wind route to America." Meanwhile, there was ferment in the Jewish community.

American-born Jews in Beth Elohim, highly acculturated, chafed at services that to them seemed extraneous. In 1824, a group of 47, led by playwright-journalist Isaac Harby and his friend and biographer, Abraham Moise, petitioned the leadership for substantial changes.

They urged that the services be shortened, with a repeating in English of vital portions of the Hebrew prayers; that the synagogue's reader give a weekly lecture in English on Scripture; and that the monetary auctioning of Torah portions give way to annual subscriptions.

The congregation trustees rejected the appeal and the petitioners seceded, organizing the "Reform Society of Israelites for Promoting True Principles of Judaism According to its Purity and Spirit," and adopting a 31-article constitution.

It was the first move in America toward Reform Judaism. It was responsible for a number of first-time innovations—a prayer book largely in English, the use of instrumental music, family pews, and a confirmation service. Members' heads were left uncovered.
In 1833 many members of the Society rejoined Beth Elohim and played an active role in its gradual liberalization.

In 1838, a great city-wide fire destroyed the splendid 1794 synagogue, and its congregation built a tabernacle for temporary worship. In that same year, the second Jewish Sunday school in America was established in Charleston "to promote knowledge of our sacred religion among the children of the congregation."

The following year the congregation opted to erect a Greek Revival style building as the new synagogue. It was dedicated on Friday, March 19, 1841 on the site of the 1794 synagogue, with a crowd so large "that hundreds were . . .unable to gain entrance." *The Charleston Mercury* took note of "the inspiring solemnity of the consecration of the new and magnificent synagogue on Hasell Street."

In due course the reformers gained control of Beth Elohim and introduced many changes, including use of an organ in services, the first in

Continued on page 39





Strangers in a Foreign Land

BY ELKIE TULMAN

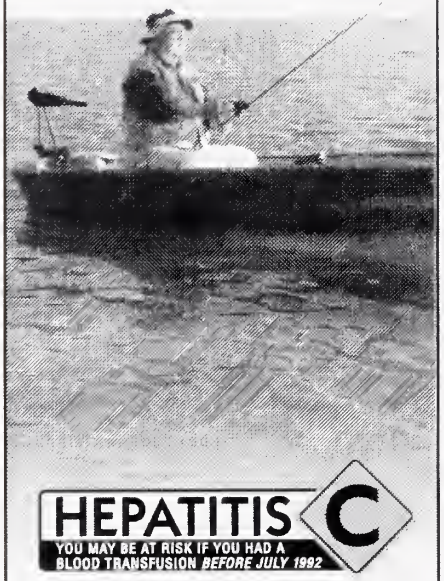
In our childhood we were taught not to stare at individuals who appeared odd or different. To do so was impolite. But these were not people, they were plants. And each time Stanley and I walked past that particular home on Montibello Drive, I would stop and study the unusual array of tropical plants. Obviously, they were trans-plants—"strangers in a foreign land"—an experience we Jews have known since biblical times. For me, time stood still (literally) as I stopped my cadence and took "time out" to study the palms, which seemed to have a mystical hold over me.

Stanley would stop with me. He too admired odd plants and unusual gardens. Although neither of us quite understood what drew me to those plants, he respected my idiosyncrasies.

In a way, I too was an "odd one" and a "transplant," having been uprooted twice in my childhood: first when I was seven years old and moved with my family from Winston-Salem, N.C. to Tel Aviv in what was then Palestine; and later upon our return, when I was "going on" fourteen. The latter was a difficult age to start over in a strange environment, in an English speaking, mostly gentile world. But that hardly explained the strange fascination those plants held for me.

A blood transfusion
helped Jack sail through
heart surgery
and into calmer waters.

It also may have put him
at risk for hepatitis C.



HEPATITIS C
YOU MAY BE AT RISK IF YOU HAD A BLOOD TRANSFUSION *BEFORE JULY 1992*

Call 1-888-4HEP CDC
(1-888-443-7232),
or visit: www.cdc.gov/hepatitis

CDC
CENTERS FOR DISEASE CONTROL AND PREVENTION

One day, as we reached the "house of palms," the owner was working in the garden. We commented to him how rare these plants are in this part of the country. He agreed and explained that he and his family had moved to Charlotte from Florida. He found the move difficult, but helped ease the transition by bringing along many of his beloved palms.

Months passed, we watched these plants struggle to survive their first winter "up north" which, unfortunately, was a cold and harsh one. We saw that some of the beautiful fronds had turned brown from frost. Others with fan-like leaves strove valiantly to maintain their posture, with palms turned upward in silent supplication. We noticed sadly that one plant had died, but most weathered the storms. The survivors, though showing signs of the struggle, seemed to have emerged strengthened as a consequence of their ordeal.

One bright day, we were surprised to discover colorful pansy faces peering out beneath the gracefully arched fronds. The afternoon sun formed finger shadows playing across the fragile faces of the pansies, snug in their warm straw bed. Suddenly, phrases from Ma'ariv, our Evening Prayer, began racing through my mind: ". . .spread over us the Sukkah (tabernacle) of Thy peace," and even more applicable to this scene, ". . .shelter us in the shadow of Thy wings. . ."

THE FAMOUS MART
Famous Brands for Less

3870 E. IND. BLVD.
AMITY GARDENS
(704) 568-8723
M-W: 10-6 Th-Fr: 10-9
Sat: 10-6, Sun: 1-6

6600 N. TRYON ST.
(704) 596-3132
M-W: 10-6,
Th.- Fri: 10-9
Sat: 10-6, Sun: 1-6

FEEDOM MALL
(704) 392-3101
M-W: 10-7,
TH-FR: 10-9
SAT: 10-7, Sun: 1-6

For several days thereafter, I returned to that spot, camera in hand. It was early afternoon, the sun's rays were at just the right angle to weave a web of sheltering shadows. I seized the fleeting moment, even the breeze held its breath, as I captured forever this peaceful tableau.

Epilogue

"To everything there is a season, and a time to every purpose under heaven: A time to be born, and a time to die." Stanley Tulman: Born August 7, 1924; Died, of congestive heart failure, January 28, 1999.
"A time to plant and a time to pluck up that which is planted"; The colorful pansies have disappeared from under the palm tree.
"A time to mourn, and a time to dance." (substitute to walk)
Ecclesiastes, Chapter 3

Time passed, spring returned. One morning I ventured back to Montibello Drive. When I reached "the house of palms," acting upon impulse, I walked down the path and knocked on the door. The wife answered. I told her how much pleasure Stanley and I had derived from their beautiful palms. In fact, I had taken a picture of the one with the pansies beneath it. When Stanley died, I had an enlargement of it framed and placed in my bedroom. It brought me peace and solace, since it reminded me of happier times.
She uttered words of condolence and then mentioned that her mother was terminally ill. I offered to bring her two photos. Shortly thereafter, when I returned, the husband answered the door. Before handing him the photos and the accompanying cards with quotes from our Evening Prayer, I proceeded to read to him the inspirational phrases in both Hebrew and English. He looked at me in amazement, then asked, "Are you Jewish?" I nodded affirmatively, all the while saying to myself, he must be thinking: "You're an odd little old Jewish lady. I wonder where you came from."

• *Paraphrase of statement repeated throughout out Torah, first mentioned in Genesis 15:13*

Glaucoma doesn't change the way your eyes look.



It changes the way your eyes see.

If you're over sixty, or black and over forty, you are at high risk for glaucoma.
And the only way to detect glaucoma is through a dilated eye exam.
That's why it's so important to see your eye care professional every two years for a dilated eye exam.
Don't take a chance with glaucoma.

National Eye Institute
NATIONAL INSTITUTES OF HEALTH

Write: Glaucoma, 2020 Vision Place
Bethesda, MD 20892–3655

We do not yet know the causes of breast cancer but research is adding to our knowledge every year. Studies of large numbers of women with the disease have identified a number of risk factors which increase the chances of developing breast cancer.
They are:

Age. Breast cancer is more commonly found in women over the age of 50.

Previous breast cancer.

Strong family history of premenopausal breast cancer. If more than one first degree relative (mother, sister) has had breast cancer, then there is an increased risk for developing the disease.

A precancerous finding of "atypical epithelial hyperplasia" on biopsy.

Age at first pregnancy. Women who are over 30 when they have their first child run a slightly greater risk of developing breast cancer than women

One Woman's Journey to a New Beginning

By Carole Fox

I learned I had breast cancer just weeks before Rosh Hashanah. One look at my surgeon's face, sitting opposite me in the small recovery room, at his dark, expressive eyes, told me the lump he had just removed from my right breast was malignant. He didn't have to say a word.

Next to the surgeon sat my husband, Jerry, looking as close to ashen as I had ever seen him.

The concept that I had cancer did not sink in then. Right before the anesthesia was pumped into my veins, I had held up my hands and said to the crew of nurses and doctors, "Wait a minute; hold everything. Please give me a few more seconds; I need to put an Israeli dance tune in my head." I filled my last moments of consciousness with the Chassidic melody, *Hora Chadera. Ya ba, ya ba ba ba, Ya ba, ya ba ba ba. . .*And now, I was glad to return to the realm of the living.

Even if the lump was cancer, my doctor was going to take it out and then after a few days, I would get on with my life. I would return to my job in a neighboring city, and things would be the same as before.

I would turn my attention to our 17-year-old son, Ari, who was about to begin his senior year of high school. I looked forward to the good times we would share, our walks at midnight, the spontaneous heart-to-heart talks, the excitement of watching him play in the Marching Band, and his ever-present sense of humor.

But I needed more surgery in the next few weeks. My first thought was, *Oy, vey*, Rosh Hashanah is coming! Jerry is a congregational rabbi and this was the busiest time of the year for him. We had moved one year earlier to his new pulpit. How would the next round, a partial mastectomy and lymph node removal, impact him?

Suddenly I had to wonder what Rosh Hashanah, slated to arrive just one week after my next operation, would be like for my family. How would I clean up the household clutter, cook festive meals of soup, chicken, brisket, roasted potatoes and carrots? When would I bake the traditional honey cake and make sure we had nice clothes to wear to synagogue? We had no family nearby and we were still new in town. How would we get through the Holidays? For me, the High Holidays overshadowed everything.

I agonized over what to tell the congregation. First ladies Betty Ford and Nancy Reagan came to mind—if they went public so many years before, so would I, now. Be a leader, get the news out in the open, remind everyone to have annual mammograms. But first, I needed time to adjust to the news myself.

I agonized over what to tell the congregation. First ladies Betty Ford and Nancy Reagan came to mind—if they went public so many years before, so would I, now. Be a leader, get the news out in the open, remind everyone to have annual mammograms. But first, I needed time to adjust to the news myself.

At synagogue one Sabbath morning a few weeks later, a friend asked how the biopsy turned out. I told her the truth. Jerry also told a few key people. I was ready to let people know that I had breast cancer. After that, I concentrated on getting ready for the surgery.

As the anesthesia was about to flow into my veins a second time in three weeks, again I said to the team surrounding my bed, "Please, wait. I need a few seconds to put a melody in my head." This time, I sang to myself a lively Israeli disco dance called *Belev Echad* (With One Heart.)

The surgery went very well and my mother came from Texas to give me "tender loving care." As expected, I was stiff and swollen. Congregants brought delicious cakes, pies, jars of honey for "A Sweet Year," and cooked food. One friend even picked up Ari's Marching Band uniform to mend on her sewing machine. Jerry had been very supportive from the beginning. We took comfort in my excellent outlook, as we had caught the tumor early.

Risk Factors in Breast Cancer

who had children before the age 25.

Menstruation. Onset of the menstrual periods (menarche) at a young age (before 12) and their discontinuation (menopause) at an older age has been associated with a slightly increased risk of breast cancer.

Diet. Evidence suggests that a high intake of dietary fat is related to an increased incidence of breast cancer. However, this relationship requires further research.

Chance of developing Breast Cancer by a given Age Age Lifetime risk

By age 30...1 out of 2,525
By age 40...1 out of 217
By age 50...1 out of 50
By age 60...1 out of 24
By age 70...1 out of 14
By age 80...1 out of 10

The current American Cancer Society (ACS) guidelines for mammography call for a baseline mammogram by age 40, mammograms every other year from 40-49, and then annually starting at age 50. Currently the National Institutes of Health (NIH) recommend that mammograms begin at age 50. Consequently, some insurance companies and Medicaid do not cover mammography for women 40 - 49. Recently, two studies have shown that regular mammograms for women 40 - 49 do reduce the mortality rate for breast cancer in that group.

The National Cancer Institute has now issued guidelines recommending mammograms every two years for women between the ages of 40 and 49, with a baseline mammogram at or before age 40.

The Race for the Cure strongly believes that women 40 - 49 should receive a screening mammogram and mammograms every other year in accordance with the ACS guidelines, and we encourage all insurance carriers to provide that coverage.

My dilemma was whether to go to synagogue on Rosh Hashanah, or stay home. It was an awkward time for me. I could barely lift my right arm, I was still groggy from the anesthesia, and my balance was off. I was like a toy weeble. My throat was dry and swollen from the anesthesia so I could barely talk.

A few hours before Rosh Hashanah began, a very caring rabbi friend called to find out how I was. At that moment, our daughter, Elana, who had years of opera training, was practicing the magnificent *Avinu Malkeinu* prayer for her role as High Holiday cantor at our synagogue. All afternoon, the notes of *The Hineni, the Kaddish, Mi Chamocha* and *the Barchu* in High Holy Day *nusach* had floated on a magic carpet throughout the house. I held out the receiver so that my friend could hear the richness and fullness of Elana's voice.

*When I mentioned that I would need radiation and possibly chemotherapy, my friend said, "You poor thing." I, on the other hand, was as jubilant as the **Triumphal March** from **Aida**. I had returned, triumphant, from two surgeries. I had found the lump at an early stage and would take advantage of treatments that were not even available twenty-five years earlier.*

"How could I be?" I said to my friend. "Listening to my daughter sing the prayers. . .gives me goose bumps. I feel like the luckiest person in the world. It's hard to explain."

When I mentioned that I would need radiation and possibly chemotherapy, my friend said, "You poor thing." I, on the other hand, was as jubilant as the *Triumphal March* from *Aida.* I had returned, triumphant, from two surgeries. I had found the lump at an early stage and would take advantage of treatments that were not even available twenty-five years earlier. I couldn't wait to drive in and do everything possible to increase my chances for a long life. I was exuberant and grateful.

I decided to go to synagogue, even if I was clumsy, awkward and wobbly. I had many reasons: what better place to be on Rosh Hashanah than with my family in the lovely sanctuary? As a *rebbetzin,* I wanted to demonstrate resilience and strength and

reassure the congregation that I was all right. Rosh Hashanah had always been the spiritual highlight of the year for me and how much more so, now, as a cancer survivor, the rituals and prayers took on even greater significance.

Armed with pillows, I attended all the services. I thanked G-d for the gifts of life and health, never again taking those gifts for granted.

I was touched to see Jerry and Elana, father and daughter, in their white robes, standing in front of the Holy Ark that contains the Torah scrolls, Elana singing from her heart.

Toward the end of the service on the second day of Rosh Hashanah, Elana looked at me quizzically from the pulpit. I understood from her signals that she wanted me to sing the *Adon Olam* prayer with her in harmony, which we had often done on the Sabbath when she was younger. Never had we led the hymn on the High Holy Days, nor had we discussed it or practiced.

Would I be able to walk up the steps to the pulpit, given my unsteadiness? I was determined to walk up there without help. Had my singing voice come back? Be strong, I told myself. Accept Elana's invitation. Maybe in some mystical way, it would also help me on the path to recovery.

I moved to a pew near the front, and minutes later, grabbed the brass railing on the left side of the pulpit. Shakily, I walked up the steps and joined Elana at the central lectern. We stood side by side, facing the congregation. I held the edge of the lectern for dear life.

Toward the end of the service on the second day of Rosh Hashanah, Elana looked at me quizzically from the pulpit. I understood from her signals that she wanted me to sing the Adon Olam prayer with her in harmony, which we had often done on the Sabbath when she was younger. Never had we led the hymn on the High Holy Days, nor had we discussed it or practiced.

Elana established the key, and we began. To my surprise, I was able to sing. But could I reach the high notes? Yes, my voice was cooperating.

Frequently Asked Questions About Breast Cancer

Who is at risk for breast cancer?
All women are at risk. Men do get breast cancer, but it is quite rare.

Are some women at a higher risk of developing breast cancer?
Yes. For example, women who have not had children and women with close family members who have had the disease. However, the majority of women diagnosed do not fall into these categories. Eighty percent of all breast cancer occurs in women over 50 years of age.

What causes breast cancer, and can it be prevented?
At present the causes are unknown and there is no known way to prevent it.

How many women will develop breast cancer?
According to the American Cancer Society, 175,000 women in the United States will be diagnosed with breast cancer. Breast cancer is the most common form of cancer in women in the

United States.

How common are breast lumps?

Breast lumps are very common. More than 80% of breast lumps are not cancerous, but biopsy is the only way to know for sure. All lumps should be examined by a health care professional.

What should I do if I discover a lump?

See a health care professional immediately for an examination and the recommended next steps.

What is the best way to beat breast cancer?

Early detection is the best way. Five years after diagnosis, more than 90% of women who found breast cancer at its earliest stage are alive and well.

What is the best early detection program?

- Regular mammograms every one to two years beginning at age 40 and annually after age 50.

- Annual breast exams by a health care professional.

It was early afternoon, and sunlight streamed through the colorful stained glass windows onto the people sitting in the reddish-brown pews. Bright patterns danced on the turquoise carpet that extended down the main aisle in the center of the sanctuary. Behind us, in stark white, were two giant tablets of the Ten Commandments, each a door of the Holy Ark, with gold embossed Hebrew letters.

Elana had asked the congregation to join us in singing the *Adon Olam*. About midway through the verses, I noticed something wrong; no one was singing but the two of us. The silence was deafening. I did not have the luxury of stopping to investigate. I was up there for one reason, to lead the *Adon Olam* with Elana, so I had to keep singing. My heart pulsated in panic while I kept our place in the prayer book. The silence was so heavy and frightening, yet I had to go on.

Finally, Elana and I came to the last couplet.

B'yado afkid ruchi, be'eit ishan v'a-irah.

V'im ruchi, g'viyati, Adonai li v'lo irah.

I will place my spirit in His hand, when I sleep and when I am awake.

G-d is with my body and my spirit; I shall not be afraid.

Our voices rose and fell in harmony, to a crescendo in the last line. *Adonai li, v'lo irah*. G-d is with me, I shall not be afraid.

My right hand still clutched the podium. Elana turned to me, an enormous grin on her face, and gave me a big hug and kiss.

Still, something was wrong. Men looked away or reached for their handkerchiefs. Some women had tears running down their faces. No one spoke; there was a stunned silence. No one moved except to dab their eyes. It seemed as if no one breathed. People sat in the pews, blinked and stared. In spite of the words we had just sung, I was frightened. Had I somehow failed the congregation?

Someone stood up and said, *"Shanah Tovah"*—Happy New Year. Most people filed out of the sanctuary in a sort of daze. A few walked up to us, slowly, their eyes glistening, unable to speak, seeming to choke on their words.

It took me several minutes to understand. And then I knew that my recovery had begun.

Months later, people still came up to me to comment on our singing. Donations and beautiful notes arrived "in honor of Carole and Elana" and what had taken place in our synagogue on Rosh Hashanah.

Facts and Figures

Did you know...

The most proven and significant risk factors are being female and getting older. The majority of women with breast cancer have no known significant family history or other known risk factors. Only 5-10% of breast cancers are due to heredity.

According to the American Cancer Society, 175,000 women will be diagnosed with breast cancer this year, and 43,300 will die. By the end of the decade, approximately 1.8 million women and 12,000 men will be diagnosed with breast cancer.

Breast cancer is the leading cancer site among American women and is second only to lung cancer in cancer deaths.

Most women who are diagnosed with breast cancer survive the disease. If detected early, breast cancer has a five-year survival rate of over 95%.

Frequently Asked Questions About Breast Cancer

- Breast self-examination once a month, several days after the end of your menstrual period or, after menopause, on the same day every month.

Where should I get a mammogram?

A woman should use a facility that is certified by the US Food and Drug Administration (FDA). To find out if a center is certified or to get the names of certified facilities, call the National Cancer Institute at 1-800-4-CANCER.

How can I find out more about breast cancer?

For general information and referrals, call:

- *National Cancer Institute's Cancer Information Service (CIS) at 1-800-4-CANCER*
- *American Center Society at 1-800-ACS-2345*
- *National Alliance of Breast Cancer Organizations (NABCO) at (800) 719-9154*
- *Y-ME Hotline at 1-800-221-2141.*

Integrating Art and the Environment



WZPS photo by Flash 90.

An ecologically-oriented artistic creation made by a participant in the First International Art and Ecology Conference, which aimed to integrate artistic and aesthetic considerations into environmental and ecological concerns.

Reconciling nature and culture and stimulating dialogue among ecology-oriented artists and experts on environmental issues were the aims of the First International Art and Ecology Conference held in the Jerusalem hills in June.

The program, which included sessions at the JNF Nes Harim Field and Forest Center, focused on three main topics—waste, forests and quarries—at such esoteric settings as a cave (British Park), an abandoned quarry and waste disposal sites.

The 26 artists from Israel, the US, Germany and Malta who participated in the conference are presently working on collaborative artistic endeavors to help provide aesthetic solutions to the problems created by rapid development.

By Simon Griver

In June of this year, 26 ecology-oriented artists from Israel, the US, Germany and Malta participated in the First International Art and Ecology Conference, attempting, through an intensive workshop, to stimulate aesthetic solutions to the problems created by rapid development.

The four-day conference and workshop were initiated and organized by local Israeli artist Shai Zakai, with the cooperation and support of the Jewish National Fund (JNF), the Ministry of Education, the Ministry of Foreign Affairs, the Society for the Protection of Nature, the Nature Reserves Authority and other green organizations, art centers and regional councils.

"In organizing this event," explained Zakai, "I was seeking to establish a new tradition in Israel, which integrates artistic and aesthetic considerations into environmental and ecological concerns."

In addition to creating attractive and stimulating work, said Zakai, the artist has an important role to play in environmental matters, just as, historically, artists have always been involved in social and political change.

"Artists must raise the awareness of society to environmental concerns," insisted Zakai, "and be involved in projects such as rehabilitating rivers, quarries and garbage dumps in addition to developing new neighborhoods."

The workshop and conference took place at the Nes Harim Field School, located in a sweeping pine forest on a mountain ridge just west of Jerusalem, and nearby British Park, which rises above the Ela Valley, a picturesque landscape where tradition has it that David slew Goliath.

"The program focused on three principle topics," said Meir Barzilai, head of the Education Department for the JNF's Jerusalem Region. "Forests, quarries and garbage dumps."

The first subject is no stranger to the JNF, which has planted nearly 200 million trees this century in Israel. "This region is particularly special," noted Barzilai, "because there is so much natural forest—mainly oak and carob trees—as well as underground caves. But the landscape is also scarred by quarries and garbage dumps and I was impressed by what artists can do to alleviate the problem. One of the overseas artists created a marvelous collage of wood, land and water joined together by brown jute sacking."

The underlying assumption of the conference and workshop was that art could provide an additional, creative perspective on environmental problems and goals. A panel discussion entitled "The Place Where Art and Ecology Meet" at the JNF's Nes Harim Field and Forest Center drew local and overseas artists, scientists and ecologists. The event was open to the public, who had earlier observed an outdoor display of the artists' work, and been given an opportunity to discuss it with them. One conference session was held in conjunction with the Seventh International Conference of the Israel Society for Ecology and Environmental Quality Sciences, which took place in Jerusalem concurrently.

The first day of the conference and workshop focused on forests, the second on quarries, the third on marginal landscapes and on the final day the artists drew conclusions on what they had seen. Each of the participating artists gave lectures on their proposed work.

Workshop organizer Zakai, an eminent Israeli photographer who in recent years has also written poetry, drawn, sculpted and undertaken multi-disciplinary artistic projects, explained why participants





from the US and Germany were selected: "I think the US and Germany are the two most advanced countries in the world for combining ecological and artistic considerations," she observed. "We were very impressed by the scientific approach of the artists from these countries, as well as from Malta. They study and analyze particular ecological problems and come up with appropriate conclusions."

"Ultimately, the problems are political and economic," emphasized Zakai. "As a result of the conference, I established the Israeli Forum for Ecological Artists, which has a committed core of ten artists and several dozen more who are deeply interested in the subject and who will become a pressure group to advance the cause of ecological art."

The aims of the Forum are threefold: to initiate an ecological dialogue between artists, to build relationships between artists and other professionals, such as scientists and architects, and to persuade artists to sit on local and regional council planning committees.

"The problem is that politically Israel is a one issue country," Zakai observed. "Everything revolves around the peace process. But with the rapid pace of development in Israel, the environment cannot afford to wait until we have peace."

Zakai cited her own village of Leon in the Ela Valley as an example of bad planning. "It was built with its back to the forest," she explained, "because the developers only took into account economic considerations."

Building on the success of the first international workshop and the interest and discussion that is generated, Zakai and the JNF are now planning a second larger and more ambitious event, which will take place in the year 2000 or 2001. At the same time, many of the artists who participated in the first workshop and conference are working on collaborative artistic endeavors that will be presented at the next event.

"The conference was invaluable as a beginning," said Don Harvey, an artist from Cleveland, Ohio, who participated in the event and took a global perspective on the subject. "The issues are pressing and international, and in all parts of the world there are artists addressing them in innovative and important ways. It is time to bring these individuals together to start building coalitions for joint action."

Capsule of Early Southern Jewish History

by Robert Rosen

No one knows who the first Southern Jews were. There were individual Jews in Virginia in the 1620's. The first confirmed documentation of a Jew in Carolina is in 1695. The earliest Jewish congregation was established in Savannah in July, 1733, when London's Sephardic community sent a group of Jews to Georgia on a ship, *The William and Sarah.* In 1735, they founded KK Mikve Israel, the third congregation in America after New York and Newport, Rhode Island. The earliest Southern Jews were Sephardic from London, Holland, and the Caribbean islands, but there were also many Ashkenazi Jews as well.

The small Jewish community of Charles Town grew rapidly in the 18th century. The Beth Elohim congregation was founded in 1749, and the first synagogue was built in 1794. By 1820, there were 700 Jews in Charleston (and 550 in New York City.)

After the American Revolution, a number of Hessian Jews settled in Richmond. K.K. Beth Shalome was established in 1789, and by 1820, there were about 200 Jews in Richmond. Eventually, there were Jewish communities in early Norfolk, Petersburg, and Charlottesville. Beth Shalome synagogue, built in 1822, was still called the Portuguese synagogue in the 19th century.

Unlike the eastern states where Jews had lived since the early 1700's, the French who not only forbade Jews from coming, but also in the notorious Code Noir, expelled those who were already there who had settled in Alabama. Despite the laws, there was a small Jewish community in Mobile as early as 1763, but a genuine Jewish community did not develop until the 1820's and 1830's. A mixture of Native American Jews and Sephardic English and German Jews settled in Mobile. Gates of Heaven was dedicated in 1846. In the 1820's, New Orleans Jews organized Shaarei Chesed (Gates of

Continued on page 22



THE ASSOCIATED PRESS

WASHINGTON — The Supreme Court agreed to decide whether public school districts can give students a virtually unfettered right to participate in student-led group prayers at football games.

Setting the stage for its first school-prayer ruling of the new millennium, the court said it will review decisions that struck down a Galveston County, Texas, school board's policy as a violation of the constitutionally required separation of church and state.

Its decision, expected by late June, could help clarify the jumbled state of the law surrounding school prayer.

The Supreme Court's last major school-prayer ruling was announced in 1992, and barred clergy-led prayers — invocations and benedictions — at public school graduation ceremonies. "The Constitution forbids the state to exact religious conformity from a student as the price of attending her own high school graduation," the court said then.

The ruling was viewed by many as a strong reaffirmation of the highest court's 1962 decision banning organized, officially sponsored prayers from public schools.

But in 1993, the justices refused to review a federal appeals court ruling in a Texas case that allowed student-led prayers at graduation ceremonies. That appeals court

Continued on page 22



Continued from page 21-The Supreme Court

ruling, binding law in Louisiana and Mississippi as well, conflicts with another federal appeals court's decision barring student-led graduation prayers in nine Western states.

In the Galveston County case, the Santa Fe Independent School District's policy of allowing students to deliver any "message" or "invocation" over the public address system at home football games and to lead prayers at graduation ceremonies was challenged in 1995 by four students and their parents. The school district is located in a Houston suburb.

Today's brief order limited the Supreme Court's review to the prayers-at-football games issue.

A federal judge ruled that the two policies — for football games and commencement ceremonies — were permissible only if students were told to keep their messages and prayers "nonsectarian and non-proselytizing."

School officials and the six students challenged that ruling, and a three-judge panel of the 5th U.S. Circuit Court of Appeals restricted the school district's policies even more stringently last February. The panel agreed that school officials must tell students to keep their graduation-ceremony comments and prayers "nonsectarian and non-proselytizing," but

Continued on page 26

Continued from page 21 -Early Southern Jewish

Mercy), the city's first synagogue, located in the French Quarter. It became known as the German congregation. In the 1840's and 1850's, the Jewish population of the United States was overwhelmed with Jewish immigrants from Poland, central Europe and the German states such as Prussia and particularly Bavaria, which "stood first in the row of intolerant states." By 1860, there were few Sephardic Jews in the South, most having married Ashkenazic and German Jews or non-Jews.

By the time of the Civil War, there were three synagogues in Charleston, including a Polish and German congregation, Berith Sholom, founded in 1855, and Shearith Israel on Wentworth Street. Savannah Jewry did not keep pace with Charleston. Mikve Israel was housed in a small building on Whittaker Street in the 1830's and the present synagogue dates from 1875.

There were other Jewish communities throughout South Carolina and Georgia, including small communities in Georgetown and Columbia, South Carolina. Shearith Israel was founded in Columbia in 1846. With the arrival of the Jewish immigrants, Georgia's Jewish population increased. By 1846, B'nai Israel in Augusta, Georgia as founded when the "scattered Israelites of Augusta, Georgia, and Hamburg, South Carolina, desirous of uniting as a band of brothers, with a view of publicly worshiping the God of Abraham, Isaac and Jacob" formed a congregation. Congregations were founded in Macon and Columbus, Georgia, in the 1850's. Jews began to settle in Atlanta in the 1840's.

In Richmond, meanwhile, the German Jews established K.K. Beth Ahabah in 1841, and, by 1860, there were three congregations in Richmond, including a new Polish congregation, K'enesseth Israel established in 1856. A synagogue built in Norfolk in 1859 was called the House of Jacob.

New Orleans became the largest Jewish community in the South by far being home to approximately 4,000 people. A Sephardic synagogue, Dispersed of Judah, was founded in 1845 and a Polish and German synagogue, Gates of Prayer, in the 1850's. Gates of Mercy and Dispersed of Judah merged after the Civil War in 1881 to form the Touro Synagogue.

There were Jewish peddlers, storekeepers, innkeepers and businesses throughout the South. Manassas, Virginia, for example, was

Continued on page 39

World News

TEN YEARS AFTER THE WALL
As Romanian Jews near extinction, their leaders come up with a revival

By Ruth E. Gruber

Romania's Jewish leaders have approved an ambitious program of youth and leadership development as a belated, last-ditch effort to prevent the extinction of Romanian Jewry.

"We now are at the last moment in which we can do something," warned Tibor Kovari, coordinator of Talmud Torah education around the country. "If the Romanian Jewish community doesn't do something now, then there is no future."

The plan, approved during a late October meeting in Bucharest, would totally revamp the community's outmoded study program for young children.

It would also create new programs for Jewish teenagers, college students and the so-called "middle generation" — which in Romania encompasses people aged 25 to 65.

The new programs look good on paper, but it remains to be seen just how much can be accomplished against a backdrop of economic and social crisis and a Jewish community that, since the end of World War II, has seen little hope for continuity.

For decades, the pattern of Jewish life in Romania has been to encourage aliyah among young people and, with the support of the American Jewish Joint Distribution Committee, to make sure that the elderly who can't or won't move to Israel live out their lives in dignity.

Today, about 12,000 Jews are known to live in Romania. About half of them live in Bucharest and the rest in more than 40 communities scattered around the country, some with only a handful of members.

Almost every young Romanian Jew assumed that he or she would make aliyah after college.

Even after the fall of communism, when Jewish communities in other post-Communist countries took advantage of new freedoms to begin furthering Jewish education and championing communal development, little was done to break this mold.

Throughout Romania, unemployment is high and inflation mounting; the currency has dropped precipitously against Western currencies; the government is tainted by corruption, inefficiency and infighting. Salaries can be well below $100 a month.

A cold snap in October, for example, left hundreds of thousands of city dwellers without heat because they couldn't afford to pay their bills.

"Psychological attitudes here are really a problem," said a staff member of the Federation of Romanian Jewish Communities who works with social welfare programs. "Two or three years ago, people talked about light at the end of the tunnel. But they didn't even find a candle."

The assumption that most Jews would emigrate meant that for years the community paid only lip service to developing local communal spirit among youth and targeting young individuals for future leadership training.

This attitude was challenged outside official communal structures in 1998, when the Ronald S. Lauder Foundation opened a modern school for young children in Bucharest. The Lauder school, considered the best in the city, has attracted much of its student body from the non-Jewish Romanian and resident foreign population.

Standards for existing Jewish community-run programs for children and students, meanwhile, plummeted.

A new computer center was opened a few years ago in the northern city of Iasi, but it was accessible only one hour a week. In Galati, the Jewish children's choir director withheld snacks because too few children came to practice. In one city, children were seen to be threatened physically if they didn't go to synagogue.

"In conditions like this, why should we wonder that the kids are not attracted?" asked Sandra Segal, director of youth and education development for the Romanian community.

The numbers tell the story.

Half of Romania's Jews — about 400,000 people — survived the Holocaust. In the biggest Jewish exodus from Europe until the mass flight from the former Soviet Union in recent years, almost all of them made aliyah.

This was thanks to the extraordinary career of Rabbi Moses Rosen, a colorful and controversial figure who served as chief rabbi from 1948 until his death in 1994.

Rosen ran the community with an iron hand.

He carried on a difficult and potentially dangerous juggling act, trading off public servility to the Communist regime for

Continued on page 24

Continued from page 23

religious and community rights for Romania's Jews, including the right to emigrate. Romanian dictator Nicolae Ceausescu was the only Communist leader not to break relations with Israel after the Six-Day War in 1967.

The constant emigration of most young people once they hit their early 20s, and assimilation by most of those who opt to stay, has left a huge gap in generations.

Of the 12,000 Jews, most are old-age pensioners. Fewer than 700 are under the age of 35. Fewer still are middle-age adults.

"There is a 40- to 50-year age difference between the two active generations of the community, and we all need to admit that we need each other," said Kovari, one of the few Jews who chose to remain in Romania after college and lead a committed Jewish life.

"The young people need the community activity, without which they will probably lose their Jewish identity and, in time, become completely assimilated," he said. "But the federation needs the young people, too, as a guarantee that this community is not dying."

Paradoxically, numbers of community members have remained fairly constant in recent years, despite the fact that the community annually loses as many as 1,000 or more members due to death and emigration.

"It's like the miracle of Chanukah," says Zvi Feine, the JDC country director for Romania.

The reason for this is that unaffiliated Jews constantly step forward to join the community, in a large part for the social welfare benefits — and also for the possibility of emigration.

Supported by the JDC, the Federation of Romanian Jews runs 11 kosher canteens around the country, provides hundreds of meals on wheels for the homebound, and runs clinics, pharmacies and other social welfare programs.

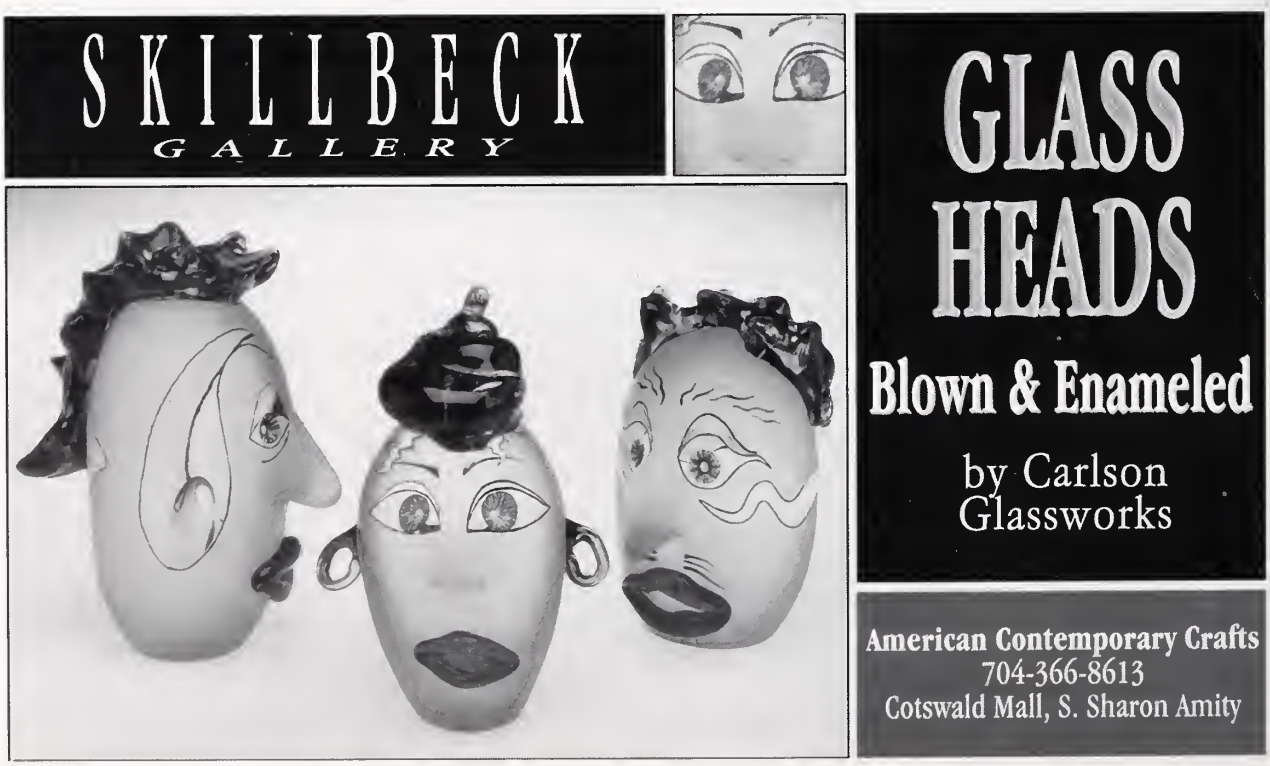
Many Jews would simply not be able to live without this support.
"Everyone wants to leave because of the economic situation," said an employee of the Federation. "But Jews have the option to do so.

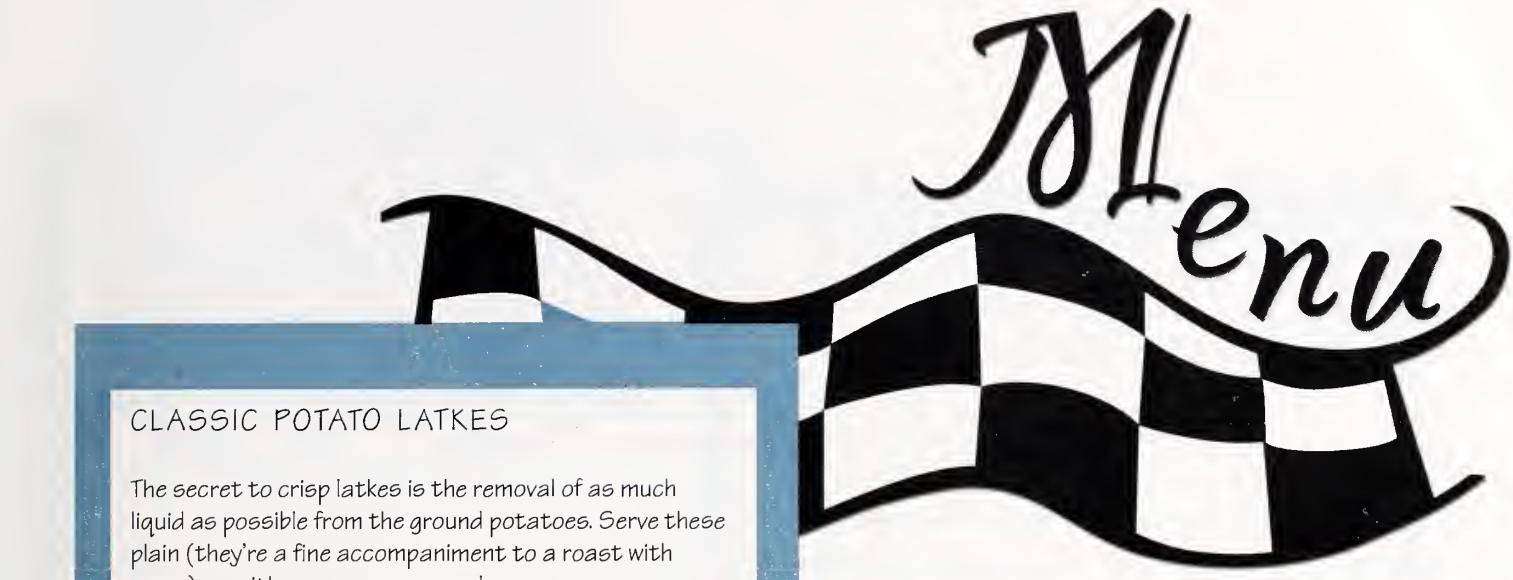
"In addition," he said, "elderly people are coming to us for aid, people who never had any contact with the community. I ask them why they are coming now. They say, 'Because I'm starving' — and it's true."

Non-Jews, too, sometimes try to join the community, for the welfare programs and the possibility to make aliyah.

The numbers of inquiries are such that Chief Rabbi Menachem Hakohen has taped a sign to the outside of his door:

"We don't convert people to Judaism."





CLASSIC POTATO LATKES

The secret to crisp latkes is the removal of as much liquid as possible from the ground potatoes. Serve these plain (they're a fine accompaniment to a roast with gravy), or with sour cream or applesauce.

2 pounds russet potatoes, peeled, diced
1 large onion, peeled, diced
1 egg
3 tablespoons all purpose flour
1 1/4 teaspoons salt
3/4 teaspoon pepper
1/2 teaspoon baking powder

10 tablespoons (about) vegetable oil

Preheat oven to 325□F. Place 2 baking sheets in oven. Line large bowl with towel. Finely grind potatoes and onion in processor (do not puree). Transfer to towel. Fold towel up around mixture; twist top, squeezing out all liquid into bowl. Let liquid stand 5 minutes. Pour off liquid, reserving any potato starch in bowl. Add potatoes to bowl. Mix in egg, flour, salt, pepper and baking powder.

Heat 6 tablespoons oil in large skillet over medium-high heat. Working in batches, drop 1 heaping tablespoon batter per pancake into hot oil. Using back of spoon, spread to 2 1/2- to 3-inch rounds. Cook until brown, about 3 minutes per side. Transfer to baking sheets in oven. Repeat with remaining batter, spooning off any liquid from surface of batter and adding more oil to skillet by tablespoonfuls as necessary. Serve hot.
Makes about 18.



GARDEN VEGETABLE LATKES

Carrots, parsnips, green onions and dill make the difference in these colorful pancakes. Mix some chopped dill and green onions into sour cream to pass alongside.
8 ounces Yukon Gold potatoes, peeled, cut into 1-inch pieces

8 ounces carrots (about 2 large), peeled, cut into 1-inch pieces
8 ounces parsnips (about 2 large), peeled, cut into 1-inch pieces
1/4 cup all purpose flour
1/4 cup chopped fresh dill
1/4 cup chopped green onions
1/2 teaspoon salt
1/2 teaspoon pepper
2 large eggs, beaten to blend

10 tablespoons (about) vegetable oil

Preheat oven to 325°F. Place baking sheet in oven. Using food processor fitted with medium grating disk, shred potatoes, carrots and parsnips. Place towel on work surface. Spread vegetables over. Roll up towel; squeeze tightly to absorb moisture from vegetables. Blend flour, dill, onions, salt and pepper in large bowl. Add vegetables; toss to coat. Mix in eggs.

Heat 6 tablespoons oil in large skillet over medium heat. Working in batches, drop 2 heaping tablespoons batter per pancake into hot oil. Using spoon, spread to 4-inch rounds. Cook until brown, about 3 minutes per side. Transfer to sheet in oven. Repeat with remaining batter, adding more oil to skillet by tablespoonfuls as necessary. Serve hot.
Makes about 12.

ZUCCHINI PARMESAN LATKES

At Chanukah I always made potato pancakes at the last minute so we tried my recipe but added zucchini to change the color. I wrung out the hand-grated potatoes in a tea towel and got rid of as much of the liquid as possible but retained the starch. I always add scallions, onions, and eggs but no filler.

2 pounds zucchini
1/2 pound russet potatoes, peeled
1/2 tablespoon lemon juice
1 cup chopped scallions
1/2 cup grated Parmesan cheese
1 teaspoon chopped garlic
3/4 cup chopped parsley
1 teaspoon salt
1/2 tablespoon pepper
2 teaspoons sugar
1/3 cup flour
2 medium eggs
Peanut oil for frying

1. Grate the zucchini and potatoes and toss in the lemon juice to prevent browning. Squeeze the zucchini and potatoes through towels or a sieve. It is imperative that you get almost all the moisture out of the vegetables.

2. Add the scallions, cheese, garlic, 1/2 cup of the parsley, salt and pepper, sugar, flour, and eggs and toss to make sure that the ingredients are well mixed.

3. Heat 1/2 inch of peanut oil in a pan until hot and add thin silver dollar-size pancakes, frying over high heat until golden brown and crispy. When serving, sprinkle with a little more salt and the remaining chopped parsley.

Yield: 24 pancakes (P).





CURRIED SWEET POTATO LATKES

The New Prospect Café, a health-oriented restaurant and catering company in Park Slope, Brooklyn, includes these curried sweet potato fritters on their Chanukah menu. Add some fresh grated ginger to the pancakes for an Asian touch. Sweet potatoes need the flour to give the pancakes body.

1 pound sweet potatoes, peeled
1/2 cup all-purpose flour
2 teaspoons sugar
1 teaspoon brown sugar
1 teaspoon baking powder
1/2 teaspoon cayenne powder
2 teaspoons curry powder
1 teaspoon cumin
Salt and freshly ground pepper to taste
2 large eggs, beaten
1/2 cup milk (approximately)
Peanut oil for frying

1. Grate the sweet potatoes coarsely. In a separate bowl mix the flour, sugar, brown sugar, baking powder, cayenne pepper, curry powder, cumin, and salt and pepper.

2. Add the eggs and just enough milk to the dry ingredients to make a stiff batter. Add the potatoes and mix. The batter should be moist but not runny; if too stiff, add more milk.

3. Heat 1/4 inch of peanut oil in a frying pan until it is barely smoking. Drop in the batter by tablespoons and flatten. Fry over medium-high heat several minutes on each side until golden. Drain on paper towels and serve.

Yield: 16 three-inch pancakes (D).



Continued from page 22-Supreme Court

also ruled that such student-led prayers at high school football games are always out of bounds.

By a 2-1 vote, the appeals court panel said football games are "hardly the sober type of annual event that can be appropriately solemnized with prayer."

The full 5th Circuit court voted 9-7 in April against reviewing the panel's decision.

In the appeal acted on today, the school district's lawyers said the Constitution's treatment of religion is "better honored through the neutral accommodation of student viewpoints, whether they be sectarian, ecumenical or religion-free, rather than through government censorship of the content of student prayers," the appeal said.

The school district's appeal was supported in a friend-of-the-court brief submitted by Texas and eight other states — Alabama, Colorado, Kansas, Louisiana, Mississippi, Nebraska, South Carolina and Tennessee.

The families who successfully challenged the school district's policy urged the justices to reject its appeal, saying it makes some feel like outsiders in their own community because of their religious views.

"The fact that graduation prayer or prayer before football games is led by students does not diminish the pressure to religious conformity. If anything, it may increase it," they said.

The case is Santa Fe Independent School District vs. Jane Doe, 99-62.

DECEMBER MEMORIES

by Rabbi Robert A. Alper

My father used to take showers with the lady next door.

It was all pretty kosher. We rented half of a "duplex" house at 89 University Avenue in Providence, and the Winn family occupied the other half. "Duplex" means different things in various places; in Providence, a "duplex" was a house with two separate entrances and two mirror-image units. Ours had three floors and a basement suitable for Cub Scout den meetings.

The way the house was designed, the bathrooms on the second floor shared a common wall, tub alongside tub and toilets back to back. The insulation was fairly thick, but subdued sounds could get through, and soon after the Winn family moved into 91 University Avenue my father and Ruth Winn discovered that they observed similar morning shower routines. The muffled knocking back and forth on the tiles at 7:15 AM , then a cute neighborhood joke, is now a piece of family folklore.

My mother and Ruth became friends immediately; forty years later and four hundred miles apart, they still dearly love one another. Laughter is what started it all off, but it was a hurricane called Carol that really brought us all together.

For eight days Providence was without electricity, and neighbors drew closer to one another. Cold food went into the Keoughs' old gas refrigerator at 85 University Avenue, while our battery-operated radio was the source for news and entertainment. The Winns' vast quantities of sporting equipment helped everyone pass the time until that late afternoon when we were sitting on our porches and my mother suddenly yelled, "The lights are on!" Everyone rushed inside.

The bonding held.

The Winns' oldest son Cooper David Winn IV, and I were classmates, though never best friends. Still, we spent lots of time together, as neighboring kids do, and some of the most memorable moments occurred around the December holidays. Chanukah at my house. Christmas at his house. Mutual envy.

For me, Chanukah generally meant one gift from my parents per night, but factoring in additions from grandparents, other relatives and friends, I averaged sixteen to twenty each season. Not bad. I would even feel a bit on the smug side as I walked to school in the morning reporting to Cooper on the prior night's take.

That is, I felt smug until early Christmas morning when I would race over to the Winns' side of the house to inspect the mountains of presents, the massive quantities strewn about the living room, such a volume of stuff that even the recognition in later years that the haul included a suspiciously large amount of underwear and socks could not make me rationalize away my jealousy.

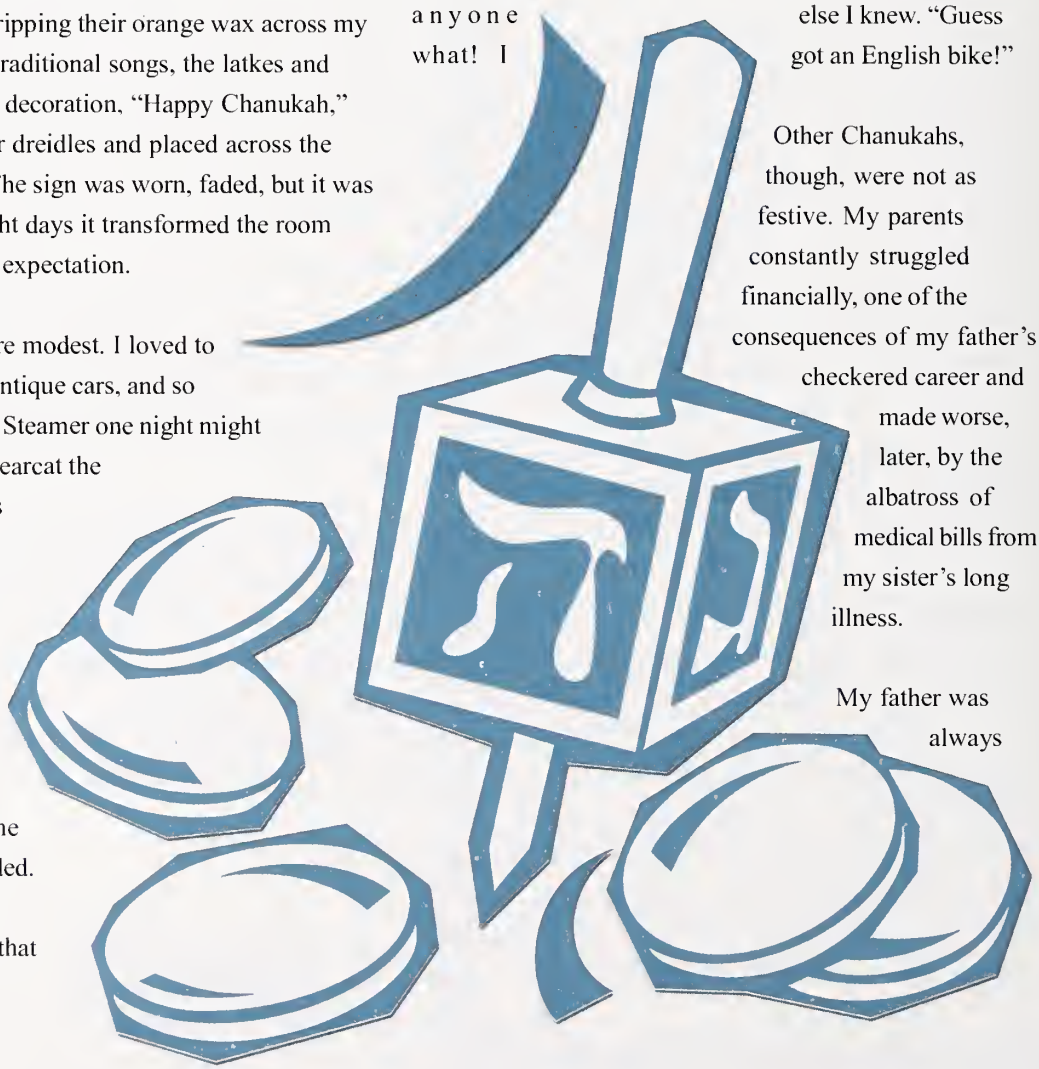
The feeling of Chanukah has remained with me: our old tin menorah and the look, the smell, the soft, smooth texture of its candles, sometimes dripping their orange wax across my fingers. There were the traditional songs, the latkes and applesauce, and our one decoration, "Happy Chanukah," printed on colorful paper dreidles and placed across the dining room entryway. The sign was worn, faded, but it was our tradition, and for eight days it transformed the room into a chamber of happy expectation.

Most of my presents were modest. I loved to make Revell models of antique cars, and so something like a Stanley Steamer one night might be followed by a Stutz Bearcat the next. Another year it was accessories for my small American Flyer train set: One night it might be a new caboose, and another night a little building to place near the tracks. I remember categories of gifts, but the particulars have long faded.

Except for two presents that I've never forgotten.

The first was a twenty-six-inch English bicycle. It arrived on the year when I went for the gold in the "eight small presents or one big present" option game. Friday was the designated night, and as soon as the candles were lighted and the songs sung, I dutifully complied with the "Close your eyes tight" directive. The waiting seemed to go on forever as I listened to my father's grunts and a bumping noise coming up the cellar steps. When he approached the dining room, I heard the rhythmic, metallic sound of a spinning tire, and knew that my yearlong series of unsubtle hints had been acknowledged.

Later we went to synagogue, and before the service began, I stood in the foyer for what seemed like hours, watching as every person entered, brushing the snow off their coats and stomping their boots. I scanned the arrivals, looking for Joey or Sammy or Ricky or anyone else I knew. "Guess what! I got an English bike!"



Other Chanukahs, though, were not as festive. My parents constantly struggled financially, one of the consequences of my father's checkered career and made worse, later, by the albatross of medical bills from my sister's long illness.

My father was always

involved in the paper business. During the eight years when we lived on University Avenue he worked for at least six different companies in waste paper, paper chemicals, and wholesale tissue. Each position would begin with optimism and end with him returning home one night carrying his electric typewriter.

He always bounced back, always landed another job somewhere, somehow. Yet the process was draining, and the weeks or months between paychecks grim. One of those dark periods coincided with Chanukah.

I knew things were tough that season. We didn't starve, but everything had to be cut back as we tried to make do on the salary my mother earned fitting women into corsets at the Peerless Department Store. "I know it's hard," she would say, "but some day our ship will come in." I believed her. Sometimes I could even visualize "our ship," a small speck on the horizon slowly, surely heading right for us."Our ship," burdened with riches, was still far out to sea when Chanukah began. This year, I knew, would not be like other years. The grandparents and a few of my parents' friends came through, but, my parents explained, I would need to understand that they just couldn't afford presents this time. Just this year. Next year will be better.

Chanukah overlapped Christmas, fortuitously. The Winns were busy with their preparations, so I didn't see much of Cooper. I was glad school was already on vacation; there was no need to report to friends on my Jewish version of an empty stocking.

That Christmas morning I didn't rush next door. On the final night of Chanukah my parents surprised me with a gift. It was a small one, they warned. Nothing very special. But I'd been so understanding of what was happening that they wanted me to have it. I felt a slight twinge of guilt over their sacrifice as I accepted the little package.

Inside the box was a plastic model for my collection, a replica of a Chris Craft cabin cruiser. Probably cost about $2.95. I glued it together the next day, and for years, until I went off to college, the little boat sat on a shelf in my bedroom. It was far from being my fanciest model. Long discarded, the thought of it means more to me now than it ever did back then. When I look back on all those Decembers of my childhood, those often wonderful days of mystery, anticipation, celebration, I know for a fact that I received many dozens of presents over the course of the years. They form an indistinct blur. After all, a long time has passed. In truth, of all those gifts, I can actually remember only two. Only two. One was twenty-six-inch English bicycle. Shiny black, three-speed, with a headlight powered by a generator that spun alongside the tire and its own silver air pump latched to the frame.

The other was a plastic model boat.



from "Life Doesn't Get any Better Than This: The Holiness of Little Daily Dramas." By Rabbi Robert A. Alper (Liguori Publications, 1996)

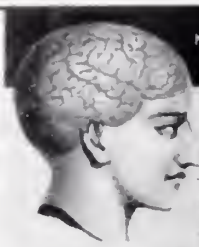












Think About This:

Almost All Your Investments Are In Equities.



You Need Some Liquid Investments. Great, Another 2,000 Choices To Consider, Right?



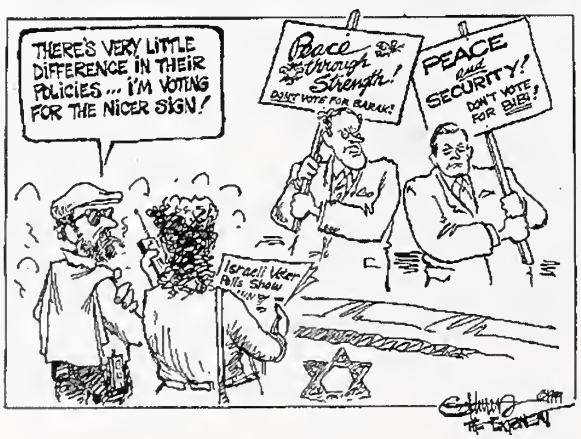
There are plenty of investment choices out there. It can get confusing. So why not consider Series I Bonds? Every cent of your investment is protected by the U.S. Treasury. They're guaranteed to stay ahead of inflation for up to 30 years. And you can get started with as little as $50. You can purchase them where you bank, work, or through the new U.S. Savings Bonds EasySaver℠ Plan. To learn more, visit us at **www.savingsbonds.gov**.

I Bonds. They're one easy, and safe choice to consider.

I Bonds

For more information about I Bonds, visit our website at www.savingsbonds.gov

A public service of this publication





Judy Goldman

Have you ever sat down with someone you have never met before and felt as if you have know them all of your life? I had the good fortune this past summer to sit down with such a person. Judy Goldman, a Charlotte poet and writing teacher now turning her hand to fiction for the first time with her novel *The Slow Way Back.*

Judy has been writing since she was eight years old. Of course she admits she did not really show any promise until she was in her forties around the time her parents died. She used her writing as a tool to cope with the pain of losing a loved one. As she quoted John Ceardi "How do I know what I mean until I see what I say" it was very obvious to me that Judy is a women who searches for clarity in her writing – it is how she thinks and how she writes.

Thea McKee, the main character in *The Slow Way Back*, lives in a middle-class neighborhood in Charlotte, North Carolina. Thea's story begins with the memory of a pivotal event in her life: when, at age 10, she discovered her mother's wedding gown hidden away, she tried it on and was rewarded with a harsh slap across the face.

Thea's curiosity is limitless, if kept carefully under wraps. She never wants to incur her mother's wrath again, yet she is bewildered by what might lie beneath it. It is when she reaches middle age that Thea actively pursues answers. The letters given to her by an aunt, which are written in Yiddish, spark her interest. As the letters are translated so does this story unfold.

If you are looking for a good holiday gift put this one on your list – it is a sure treasure!

Reviews

A Heart of Wisdom
By Susan Berrin
Jewish Lights Publishing
340 pp. $18.95paper
Reviewed by
Estelle Hoffman

In his foreword to this book, whose subtitle is "Making the Jewish Journey from Midlife through the Elder Years," Rabbi Harold Kushner compares attitudes towards aging in Judaism to those in modern America. It isn't necessary to describe our American culture's reverence of youth, but it's opposite to how Judaism has traditionally regarded the aged. Rabbi Kushner comments: "Your life is not a bottle of wine that gets used up little by little with every sip. Your life is like a book. If it is a good book, we enjoy every chapter, but we enjoy the last few chapters most of all, because only then do we realize what the book was really about." What a comforting thought! Collections of 44 essays comprise *A Heart of Wisdom.* Some contributors are well known to readers of Jewish periodicals and/or Jewish literature. In the introduction, Susan Berrin tells us that we age as we have lived, with the nature of our personality reflected in the way we age. That is something perhaps beyond our control, a matter of cause and effect. Sources range from modern experiences to wisdom of sages in Jewish history and lore, from sentiments of a 55 year old psychotherapist, who represents a feminist's viewpoint, to text studies. Sections into which the book is divided include Midlife Passage, Intergenerational Relationships, Women and Aging, Poetry and Stories, and Ceremonies, the last containing novel suggestions.

A Heart of Wisdom does not deal with life before 55, considered to be midlife. Sometimes, as I read, I felt the words, "Now you tell me" but this is truly a book for anyone who is old or planning to become old. It can be read a little at a time, as it is divided into short, sometimes very short passages. Needless to say, I read it straight through, as is my custom. At 85, I've no time to waste. This I have read none too soon, and it promises to help my future.

Salman Schachter-Shalomi has written wisely, looking at our mortality, on facing "September, October, November." His counsel on preparing for old age is a tract I continue to reread, hoping to memorize. It is entitled, "From Age-ing to Sage-ing." His long study with Sufi masters, Buddhist teachers, Native American elders, Catholic monks and psychologists gives him a belief in the universality of spiritual truth. Although I have heard him speak on several occasions and have written some of his writings, I was never impressed as I am by this chapter of seven pages. Maybe his aging has made him more understandable to me.

A Heart of Wisdom is for everyone, regardless of religion, who is at or beyond midlife. These are Words for the Soul, the slogan of Jewish Lights, and the kind of words that fill the books of this publishing company.

ReVisions: Seeing Torah Through A Feminist Lens
By Rabbi Elyse Goldstein
Jewish Lights Publishing
208 pp. $19.95
Reviewed by Estelle Hoffman

The foreword to this book is written by Rabbi Irving Greenberg, an astonishing fact, because Rabbi Greenberg is a well known Orthodox rabbi who is quite traditional. He agreed to write this foreword, because he is a believer that all branches of Judaism should be united, and he respects the sincerity of the author, Rabbi Elyse Goldstein, a Reform rabbi who is a feminist. She is a feminist who wishes to cling to Torah, and Rabbi Greenberg approves of dialogue among the denominations in Judaism.

Both of these earnest thinkers seem to feel that the Bible sometimes contains a vision of the world as it *should be.* They value the idea of Tikkun Olam, the goal of perfecting society.

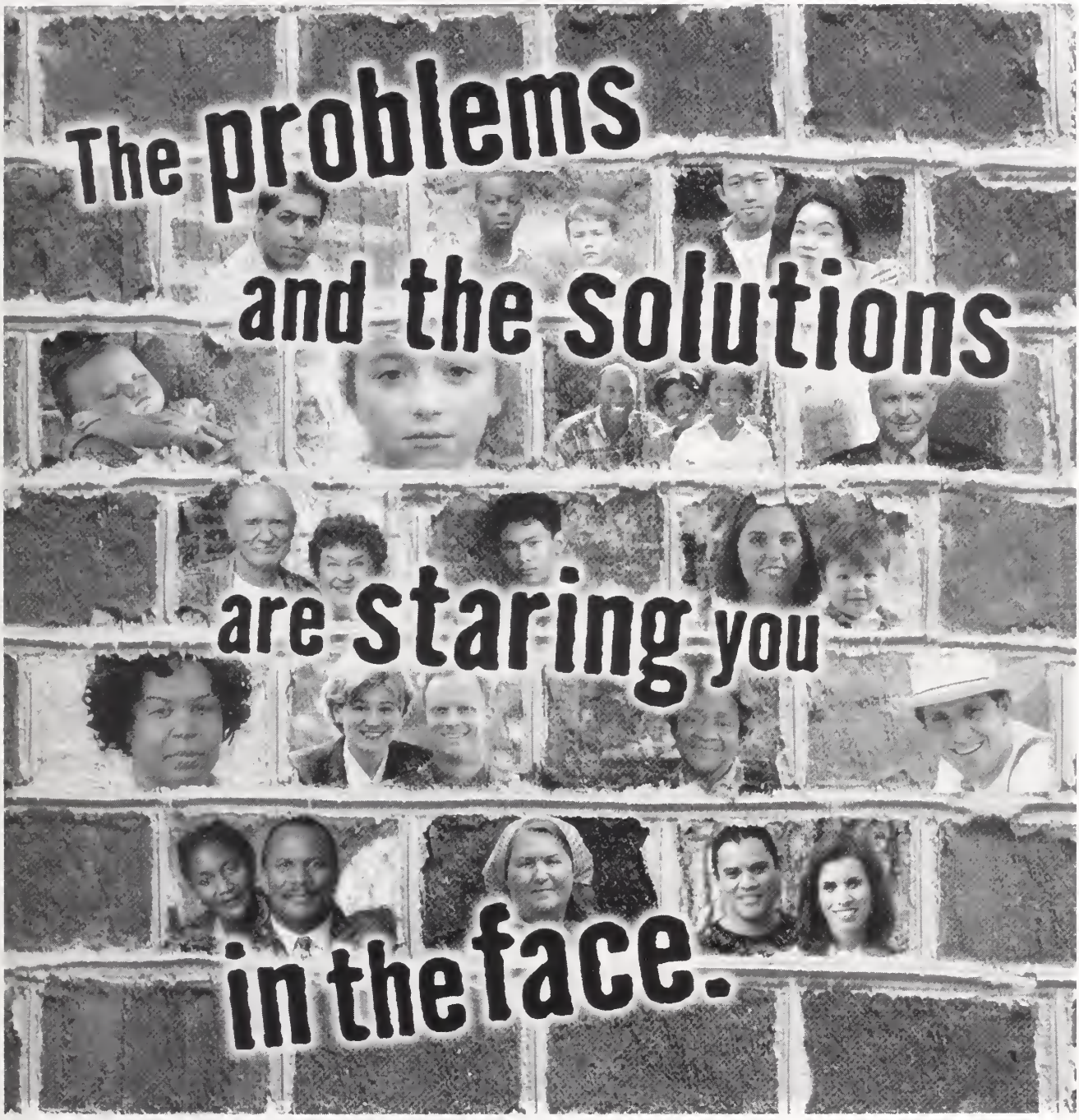
Rabbi Goldstein certainly looks at Torah in a new way, a feminist way, striding across a path between the liberal and traditional ways. To view the Bible in search of magnification of women's role and importance is a questionable endeavor, requiring much interpretation and "re-visioning." In her zeal to emphasize respect for women, she often stretches realistic thought.

Unlike many feminists, this author does not wish to throw out parts of the Torah or rewrite them; she is challenged by the idea of re-vision through women's mentality, Jewish women who are not orthodox. She deals in the beginning with the currently popular interest in the legend of Lilith and the snake and proceeds to the women in the Bible who were exceptional, Leah, Rachel, Sarah, Miriam.

Later she stresses the enormous importance of women's life giving function in the scheme of things, and endeavors to rethink the laws of purity and impurity. I admit to reading with skepticism, thinking, "That'll be the day." The last chapter is an epilogue in which Rabbi Elyse Goldstein has written, three years after she started to write this book, that she is hardly optimistic, because she has learned how tenacious traditionalists are. Still, she persists in issuing the call to do what needs to be done to achieve equality for all of us; the task must be pursued, no matter how difficult.

Rabbi Goldstein teaches at Kolel: A Centre for Liberal Jewish Learning in Toronto, the adult education institute of the Canadian Council for Reform Judaism. She is essayist, lecturer and passionist feminist engaged in a heroic struggle. She will continue to need strength and determination.





Poverty. Homelessness. Hunger. Despair. You can ignore the problems for just so long. Or you can be part of the solution. For more than 100 years, Volunteers of America has reached out to the nation's most vulnerable individuals, offering them the help they need to rebuild their lives. Our programs serve children, families, the elderly, and those who have lost their way through addiction, crime or illness. Find out what you can do. Call 1 (800) 899-0089 or visit us at www.voa.org.

Volunteers of America

There are no limits to caring.

COMMUNITY news

Impact of Volunteerism

When do volunteers get a feeling that they are involved in an important service to the community?

When they are recognized by the community for the value of their neighborhood partnership.

The Brotherhood of **Temple Beth HaTephila, Asheville NC** has won the **J.C. Penney Gold Rule Award.** Out of 40 contenders, the Brotherhood was recognized for exceptional service on behalf of the community.

The Temple is in a changing neighborhood. Large gracious homes have been divided into small apartments or businesses. A city elementary school stands in the center of it. The Temple is one block away. The Brotherhood became aware of scholastic problems that some of the pupils were having. Many of the students came from low income and single parent homes and were reading below their grade level.

After discussions with the school, the Rabbi, and the Temple Board, approval was given to start an after school-tutoring program, In the fall of 1997, eight students were selected for the tutoring program. The students are met after regular school hours and walked over to the Temple. Juice and cookies come first and then to work. (The tutors were given a compulsory orientation and training session.)

During the second year, the program grew to 20 students, 20 tutors and 6 substitutes. The data given by the school confirmed dramatically the value of tutoring. Every student showed an improvement in their reading skills, and also of importance, they showed an improvement in self-esteem and a rapport with adults.

And the award mentioned above by JC Penney were not only recognition and a trophy, but a $1,000 check to the school for much needed books and supplies for the program.



Present at the award ceremony to members of Beth HaTephila: (from left to right) Kim Boswell, Mgr. at Hendersonville JC Penney, volunteer tutors Shirley Berdie, Jules Resnick, Cele Resnick, Rhonda Sachais, Dick Braun, Jack Benatan and Bruce Bunns, Mgr. of the Asheville JC Penney location.



ALEXANDER MUSS HIGH SCHOOL IN ISRAEL*/There is "strength" in being together!! North Carolina teens hold reunion! Teens who attended the summer session of the Alexander Muss High School in Israel held a reunion at the home of the Mid-South Director, Linda Marks Shapiro, in Greensboro. Look for your special teen from: Burlington, Charlotte, Greensboro, Raleigh and Rocky Mount. Attending the September session are: Lauren Rauch from Gastonia, Emily Lebel from Goldsboro and Rachel Werner from Raleigh. For December, North Carolina teens are: Jasmine Behrend from Raleigh and Aaron Stern from Chapel Hill. February North Carolina teens are: Ned Cohen and Taylor Stevens of Greensboro and Natillie Rauch of Gastonia. April session teens will be: Jacob Komisar of Matthews and Evan Pike of Cary. For information contact Linda at: 336-297-9665 orAMHSIMS@aol.com.*

Thirteen Prominent Charlotte Area Families Descended From Jewish Cousins Who Served In Revolutionary Era

Elizabeth Cohen is buried in Charlotte's Hebrew cemetery. She was the daughter of Aaron Cohen who fought in George Washington's army.

He was one of many Jews who risked their lives to fight the British in the War of Independence. Among those who distinguished themselves were Isaac Franks, David Salisbury Franks, Lewis Bush and Solomon Bush. A number of Jewish soldiers fought in the company commanded by Major Benjamin Nones, a French Jew who served under Lafayette and Washington.

Recently a Charlotte historian stepped forward to volunteer information on two more Jewish participants in the Revolutionary period from the Charlotte area.

The historian is Selby Daniels, well known in the Charlotte Jewish community as a devoted and enthusiastic expert in regional Jewish history. He is best known as a beloved Christian lay leader who gives lectures and hundreds of priceless books to his church, Providence Baptist Church.

Daniels' information is all fact. He has come up with documents from a variety of sources to validate the military and civilian lives of two unusual men: Abraham Moses and Solomon Simons.

The two were cousins, born in Surinam, who arrived in the new United States in time to witness the revolution and serve in the army and militia. Volume II of the NC Revolutionary Army Accounts lists Abraham Moses on July 25, 1783 as a private—"common soldier"—serving in the 10th Regiment under Colonel Abraham Shepard. The Mecklenburg County tax lists of 1799 show Solomon Simons as having served as Captain Liggett's Company of the Militia.

Moses entered military service from the Halifax district of Franklin County. Simons had settled in the Hillsboro district of Chatham County. Both were listed in the first U.S. census of 1790. By 1798 they were together again as joint owners of "the Jews store" between Waxhaw and Monroe, just east of Charlotte. John Osborne, a young unmarried boy of the Waxhaws, kept a dairy from 1800 to 1802 in which he made regular entries about homes and businesses he visited. One of them was the Moses and Simons store where he stopped seven times.

When a great plague of yellow fever swept over all the southern seaport towns, Simons set out alone for Charleston for supplies, leaving Moses to look after their store.

The two men became what Daniels' identifies as the first permanent Jewish settlers in Mecklenburg and Union counties. Simons became the patriarch of a large family in this region whose descendants are very much alive and here—some Jewish, some Christian.

Abraham Moses was the first of the two cousins to die. We have the following superb reflection of his life in North Carolina from the Mecklenburg County Will Abstracts 1791-1868. His will was probated in November 1821 by Thomas P. Dillon, who later married Moses' widow.

"Being weak in body, I will to my wife Nancy Moses my plantation on Lanes Creek in Anson County, my negroes John and Betty, all horses and cattle, all household furniture, and all farming utensils during her widow

Expect the unusual, discover the extraordinary

Why settle for gifts you can find everywhere! First Light Gallery is filled with Select Judaic, exquisite Jewelry, Ceramics and other meticulously selected gifts. Each of our American handcrafted treasures has their own distinctive charm and personality. Their beauty will brighten every day; their value to the heart will endure for a lifetime.

We offer: Bar-Mitzvah & Bat-Mitzvah registries
Bridal & Gift Registries
Gift-certificates & Layaway



First Light Gallery
Contemporary
Fine Craft & Gift

The Arboretum
8140 Providence Rd
Charlotte NC 2827
704.542.9449

Hours: Mon. - Sat. 10 A.M. -> 6 P.M.

hood for the support and education of my children. But should she marry, my property is to be sold and from the proceeds she is to have only a child's share. The Negro Violet is to return to my plantation. My daughter Abigail is to be made equal in her legacy to that of her sister Esther.

"It is my will that $50 be remitted to my brother Isaac Moses in Germany, $25 to the Hebrew Synagogue in Charleston, and these gifts are to be handled by Mr. Solomon Simons. I also give $5 to the Baptist Church and $5 to the Methodist Church. A sum of $100 is to be paid to my wife Nancy to buy provisions for my family. Executors: Worthy friends David Cuthbertson of Anson and Alexander McLarty of Mecklenburg who I request to have my grave made around with bricks and a small tomb laid over it." Witnesses: Thomas P. Dillon, William P. McClure, and Levi Preston. Isaac Alexander. Clerk of Mecklenburg Court.

Simons' full name was Solomon Simons von Grol. That became Vangal Simons, and it is that name that family records show as the Jewish ancestor of many prominent families of today in Mecklenburg and Union counties of North Carolina: Doster, McCall, Bibbs, Steele, Rogers, Belk, Jones, Cuthbertson, Robinson, Springer, McCauley, Dillon and Bennett.





Beth Israel Synagogue
Asheville NC
By Lillian R. Wellisch

SELICHOT SERVICE: THE TIME TO BEGIIN THE SEASON OF AWE
OUR SERVICE: In addition to the traditional Selichot prayers and High Holy Day music, Rabbi Birnham guided us with visualization meditations.

HIGH HOLY DAYS
The High Holy Days services were thought provoking and enhanced by our Cantor this year, Richard Kaplan from Knoxville, Tennessee. Shulamit Hedgepeth led Schacharit and Yom Kippur Mincha. They ended on Simchat Torah with the joyous dancing around the Torah.

NEW MEMBERS
We are delighted that Avigdor Weizmann and Drs. Joshua and Meryl Goldstein with Avram and Samuel have joined our ranks. Welcome, Welcome!

COMMUNITY NEWS
HADASSAH DISCUSSION GROUP
The Hadassah Discussion Group, now starting its fourth year, continued on Thursday, September 16, at the JCC. We read and discussed material that met the interests of the group. The topic for this month, led by Rene Wolf, was "The Future for Jewish Women," by Vanessa Ochs, on pages 227-240 in the book *Jewish Women Living the Challenge.* Carol Cohen, who is in charge of the discussion group, said that this was a chance to meet new people and share ideas.

NEW YEAR GREETINGS
As in past years, Helen Benninga, from Israel, and the Knight family, Yosi, Sherrill, and Zev, have sent their best wishes for us for a Healthy, Happy 5760. They are well and informed us that they are very busy.

THANKS MEMBERSHIP COMMITTEE
The Rabbi thanks Doris Abramson and her great group for organizing such a delicious membership picnic.

BET SEFER NEWS
Sara Birnham, Principal, reports that the High Holiday Children's Services on Rosh Hashanah and Yom Kippur were led by Alan Silverman, Laurie Chess, Margaret Teich, and Sara Birnham.

On Sunday, September 12 a special Tashlikh service was held at the stream next to the Shul as part of our Children's Services. On each day, there were two concurrent services, groups for those 5-9 years old and for those over 9 years old.
On September 19, parents and children were invited to help decorate the Sukkah and join in a potluck supper in the Sukkah on September 26. We all looked forward to rejoicing together during this holiday season ending with Simchat Torah.

FROM THE JEWISH COUNCIL ON AGING SENIOR CHAI UPCOMING PROGRAMS:
The Senior Lounge will be opening in October.
On September 2, seniors visited the Asheville Midday Musicals and had lunch at Bella Cuccina. The music was by Henry Mancini.

LUNCH AND LEARN:
Barbara Henshaw from the Alzheimer's Association led the talk that was followed by questions.
"55 ALIVE: MATURE DRIVING COURSE" The program for driving for people over 55 years old was held on October 6 and 7.

JCOA PROGRAMS AND SERVICES High Holiday Kosher Meal Delivery: Sponsors and volunteer drivers and cooks were available in this program.

COUNSELING NOW AVAILABLE: The JCOA is pleased to announce that Sue Greenberg, CCSW, will be offering her professional services at the JCC to provide counseling for seniors, elders, and their family members.

TELEPHONE REASSURANCE: Volunteers have been calling in to check on some of our elders on a regular basis and during extreme weather. Rene wolf has graciously agreed to coordinate this effort.

JCC/JCOA ADULT DAY CLUB: The Adult Day Club began on October 12 to serve as a structured social program for our elders with some physical, memory, or mobility limitations, who are living at home and are in need of social interaction. The Day Club began on Tuesdays and Thursdays. Fridays will be added at a later date.

Temple Beth HaTephila
Asheville NC
By Marjorie Schachter
THE HIGH HOLIDAYS were observed with beautiful and very well-attended services, and a special feeling of gratitude for having Rabbi Ratner back from his Sabbatical. The congregation gave



thanks to Ron and Deana Goldstein for the lovely flowers for the bimah on Rosh HaShana in memory of Bernard and Sarah Goldstein, and to Mrs. Ginger Lerner for the equally lovely flowers for Yom Kippur in memory of Dr. Paul Lerner.

Services were distinguished by the exquisite singing of Tory May, Cantorial Soloist and Music Director at Congregation Gates of Prayer in New Orleans, and daughter of Shirley Cohen, and the glorious voice of Debbie Winston. Cantorial Soloist and former Intensive Care nurse, who is now studying for the Cantorate. And there were phenomenal sounds from the shofar, produced by Dick Braun and by Joe Karpen, who well may be known from now on as Joe Karpen the Long-Winded. His final note on the shofar went on beyond belief.

THE SATURDAY MORNING FRIENDSHIP GROUP set up its original schedule as follows: in 1999, October 9, November 20, December 11; in 2000, January 6, February 12, March 11, April 8, May 6. The closing meeting on May 6 will be a covered dish luncheon.

The first meeting was held on October 9, working with the theme for the coming year, the "Southern Jewish Experience," using as a text "The Provincials" by Eli Evans.

Resource person was Dr. Mark Greenberg of the Museum of the Southern Jewish Experience in Mississippi. He also spoke to the congregation on Friday night, October 9.

SISTERHOOD president Brenda Abrams issued a warm, upbeat message to all the women of the Congregation, applauding the spirit of the current members and inviting non-members to join, to add their support to Sisterhood's efforts. Her next message was a loving one, praising the Sisterhood for being "incredibly giving, kind and caring," and saying "It is my blessing to know you and work with you."

The new Sisterhood Social Action Committee is up and running, according to Chair Ilene Procida. The first meeting, on July 12, was a productive brain-storming session, attended by Ilene and Shirley Berdie, Lauren Rudner and Sonja Shulimson.

It was decided that the Book Discovery Program, which supplies new books to children who have never owned a book of their own, will continue, and that Sisterhood will involve itself with the JCC Commission on Aging by preparing and serving meals to seniors. In addition, Sisterhood will participate in the Block Party Clean-Up on four Sundays a year, working with the community around the Temple, and will provide support for Hospitality House.

The Judaica Gift Shop is newly renovated, and is now open every Friday evening after services. The shop's stock includes, besides a good supply of Judaica, a special "Mark Down" cabinet full of bargains, and a selection of kids' stuff that can't be found anywhere else in Asheville.

THE ANNUAL TEMPLE PICNIC, sponsored by the Brotherhood and Sisterhood was, as usual, a great success. Classic picnic food was available in abundance, the weather was fine (not too hot), and everyone had a fine old time. There was a comfortable family feeling about the occasion, as always.

PRESIDENT ED FIDELMAN wrote in the Bulletin, "A big Welcome Back to Rabbi Ratner (and his family) on his return from his Sabbatical. We certainly missed the Rabbi. . .and are very grateful for his help in planning coverage for his absence." President Fidelman went on to thank all those "who have given their time, efforts and ideas and who helped make the past year such a good one for the Temple." He also offered special thanks to our Administrator, Lonnie Gentile, and our Custodian, Edward Wiley.

Their ongoing efforts keep things running so smoothly that it is not difficult for us to be unaware of just how much they do. And, of course, our thanks to Rabbi Ratner for another wonderful year of spiritual leadership, and for representing us so well in the Asheville community. We are also very thankful to Debbie Winston, Rabbi Robinson, and Tory May for blessing us with their talents during Rabbi Ratner's Sabbatical."

WE WELCOME WITH OPEN ARMS new members Mr. And Mrs. (Debbie) Anthony Adams and their children Stacey and Scott; and Mr. and Mrs. (Reine) Samuel Shifman.

SHALOM!

Continued from page 7 - Oldest American Reform

American Jewish History.
In April 1861, the Civil War erupted and the synagogue trustees sent the religious objects, the chandelier and the organ to Columbia for safekeeping, but they were lost in a fire after General Sherman took the city.
Congregational life became second to the war effort. Many families left Charleston, which was under heavy Union bombardment. Of the 180 or more Charleston Jews who served in the Confederate ranks, some 25 were killed.
In 1886 Beth Elohim suffered some damage from an earthquake, but the following year saw dedication of its renovated and enlarged structure.
In 1916 its Temple Guild, organized in 1903, affiliated with the National Federation of Temple Sisterhoods and four years later women became voting members of the congregation and two were elected to the board of trustees.
In 1978, the congregation's social hall was renovated and dedicated as Pearlstine Hall and the Mildred Bernstein Kitchen.
In 1980 came the synagogue's designation as a national landmark for its significance in U.S. history.
In 1976, Rabbi William A. Rosenthall was called to Beth Elohim's pulpit, after serving as executive director of the World Union for Progressive Judaism in New York. He retired in1992, but continues to serve as Rabbi Emeritus.
He was succeeded by Rabbi Anthony D. Holz, a native of Cape Town, South Africa, who from 1983 to 1992 served Temple Israel in Duluth, Minnesota, then came to Beth Elohim. He was named president of the Greater Carolina Association of Rabbis representing all branches of Judaism and is active on several community boards.
The congregation's administrative building is at 86 Hasell Street and houses the Beth Elohim Archives Museum, open from 9 a.m. to 4 p.m. on weekdays, except on Jewish holidays. More than 10,000 people visit this National Historic Landmark annually. Guides are on duty from 10 a.m. to 12 noon Monday through Friday, excepting Jewish holidays. The historic Coming Street Cemetery may be visited by appointment.

(The writer gratefully acknowledges the helpfulness of historian Solomon Breibart of Charleston.)

Continued from page 22- Capsule of Early Southern Jewish History

named for a Jew, "Old Manasseh" who ran a popular inn. Fort Meyers, Florida was named for Abraham Charles Meyers, an army officer from Georgetown, South Carolina, whose great-grandfather had been the rabbi at Beth Elohim.
Lehman Brothers began in Montgomery, Alabama, when three Jewish Bavarian brothers started in business near the courthouse.
There were, and still are, Jewish congregations in rural Mississippi, Louisiana, Tennessee and Texas.



The American Jewish
TimesOutlook
P.O. Box 33218
Charlotte NC 28233-3218

0052101

SERIALS DEPARTMENT
CB #3938, DAVIS LIBRARY
UNVERSITY OF NC AT CHAPEL HILL
CHAPEL HILL N C
27514-8890

NONPROFIT
ORGANIZATION
U.S. POSTAGE PAID
CHARLOTTE, NC
PERMIT NUMBER 609



Winter Issue


TimesOutlook
The American Jewish
January-February
SUMMER
February 1997
PEACE AROUND THE WORLD

AROUND THE JEWISH WORLD

Azerbaijani Jews revive, but with one eye on aliyah

By Avi Machlis

When Samir Salimov returned from Israel to his hometown of Baku last week, his mother could instantly tell from his smile that she had made the best choice for her son.

Three months earlier, she had sent him off to a high school program in Israel.

A short drive around this economically depressed city, with endless rows of gray, decaying Soviet housing blocks, makes it easy to understand why the Salimovs see Israel as a promised land.

It also explains why a family is willing to endure the pain of sending a soft-spoken 15-year-old boy abroad to an unknown country on his own.

Hosting a group of American Jews last week in their cramped living room, the Salimovs explained that they are monitoring their son's progress before they decide whether they too will leave for Israel.

"Samir has discovered his Jewish gene and he likes it," explains Anna Salimov, his mother, who herself is not Jewish but feels she has joined the Jewish people through her husband and son. "He has been exposed to an entire new world of Jewish tradition, Jewish history and Jewish heritage, and we like it as well."

Yet the Salimov family's rediscovery of their Jewish roots at home, while they consider a future in Israel, illustrates the two separate mindsets that mass immigration from Azerbaijan is creating for Jewish organizations.

Though all agree that the primary goal is to encourage immigration to Israel, there is a growing debate over the value of investing in building communities whose numbers are rapidly declining.

Last week more than 90 Jewish federation leaders witnessed the work of the Jewish Agency for Israel and the American Jewish Joint Distribution Committee in Baku on their annual Voyage of Discovery mission.

Jewish federations in North America funneled the bulk of $300 million spent overseas last year to these two groups, with the agency receiving the lion's share.

Over the past decade, these funds have helped finance the immigration of more than 835,000 Jews from countries of the former Soviet Union, and provided crucial relief and community services for those who stayed.

The flow of Jews from Azerbaijan continues, with more than 1,000 leaving for Israel last year and a similar number expected this year.

The Jewish Agency is also continuing to run an array of supporting operations, attended by 6,400 people last year, from youth clubs to Hebrew classes and student programs like the one attended by Salimov.

Tens of thousands more participate in similar programs throughout the former Soviet Union.

This is true even in Baku, with 14,000 Jews among the 1.7 million population, which has been a unique home for Jews over the past century compared to other cities in the former Soviet Union.

About 90 percent of the community is made up of Mountain Jews, an ancient Sephardi community, which some scholars say traces its roots to a group that fled Jerusalem after the destruction of the First Temple in 586 BCE. Most of the rest are Russian Ashkenazi Jews who arrived over the past two centuries, as the Russian empire expanded and the oil-rich city grew.

Despite their small numbers, Jews have consistently played prominent roles in the city's professional and cultural life.

Over the decades, the city's Jewish community also produced prominent figures, including Lev Landau, winner of the Nobel Prize for Physics in 1962, and Garry Kasparov, the world chess champion.

Most importantly, say Jewish and non-Jewish residents of Baku, the city has always been ethnically diverse and cosmopolitan, and was particularly tolerant of all minoritics. Jews faced none of the hostility that was commonplace in other parts of the Soviet Union.

"I have lived here for 75 years and never heard anyone call me zhid," says Leonid Veyseyskey, 75, citing a common anti-Semitic slur. "We were all Bakuvians."

Today, he and his wife, Frida, are sadly on common ground with their non-Jewish friends and neighbors. They are all equally poor.
Before perestroika, or the restructuring of the Soviet economy and society in the late 1980s, Leonid was an agricultural and construction engineer. He earned about 500 rubles a month, worth roughly $500 at the time.

Now, after the economic collapse of the region, the couple together takes home a monthly pension of just $50.

Once, they used to take vacations regularly. Now, in the drab yellow light of their lifelong home, the Veyseyskeys' only escape from boredom is an extensive library of music and books, including Russian translations of Mark Twain and F. Scott Fitzgerald. Yet as the can of coffee from Israel on a shelf indicates, their lot is somewhat better than that of their neighbors.

The JDC provides food and medicine for them and another 2,700 Bakuvian Jews through the Hesed Gershon welfare agency. The Hesed organization feeds some 190,000 people in 1,100 cities and towns across the former Soviet Union.

Many of their friends and family have moved to Israel, but this is not an option for the elderly ailing couple. "It would be very difficult," says Frida Veyseyskey. "God does not want us to go."

The situation is not much better here for the younger generation. Despite massive offshore oil deposits that have attracted some of the world's biggest energy companies, unemployment is rampant and per capita annual income is about $600.

It is not surprising that Moshe Becker, president of the Baku society of Ashkenazi Jews, says the economy is the biggest issue for the future of the Jewish community here.

Although he hails a revival of Jewish life in the city, when asked what he would like Jews to do for the community, Becker says, "Money needs to be invested in the economy so that there will be employment opportunities."

Ultimately, predicts Steve Schwager, director of the JDC in the former Soviet Union, enough Jews will remain here to warrant investing in community building. He estimates that about 85 percent of the 1.5 million Jews across the former Soviet Union are completely detached from the Jewish people, and the challenge is to reconnect them.

"Aliyah will continue," he says when asked about the future of Baku. "But on the other hand there will be a vibrant active community here." The JDC wants to continue bolstering its services by building more Jewish community centers as meeting places for Jews throughout the former Soviet Union.

It is a mission, he says, that is directly linked to the Jewish Agency's agenda. "To have aliyah, you have to have Jews," says Schwager, adding that the JDC's community building programs are designed to "create Jews."

But Jewish Agency activists in the area are unconvinced. Although they support the relief work, some say it is a lost cause.

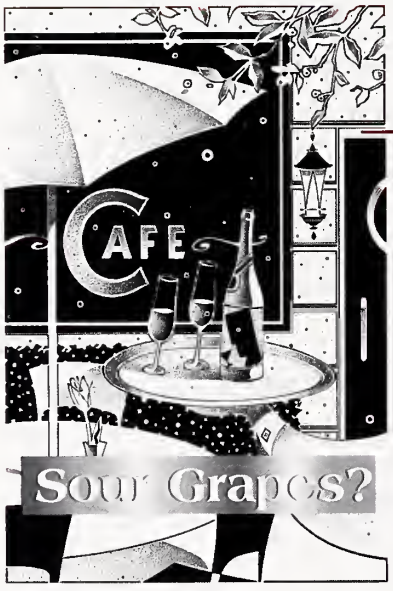
"There is no place here for a Jewish community," says Arye Resnick, the Jewish Agency's emissary to Azerbaijan, speaking on the sidelines of a winter camp where 160 children sporting balloons and singing Hebrew songs give the impression that perhaps there is a future for this community.

"This generation may be the last generation that can keep the traditions from their parents," he says. "All of the things we do here are a trigger to get them out." The dual strategies of community building and promoting aliyah could soon emerge as a central theme as the groups vie for funds under the new structure of the United Jewish Communities, which will give individual federations more power over overseas allocations. Salai Meridor, chairman of the Jewish Agency, insists that aliyah should be the top priority. "I hope we would not, as a global Jewish community, lose sight of our priorities," he says. However, as Meridor looks at the dwindling Jewish community of Baku, he cannot avoid concluding that within 20 years there will only be the "remnants" of a Jewish community.

Contents

Feature

Agricultural Tourism to Israel 5
By Simon Griver



by Margo Lipschitz Sugarman 8

The Rise of Eco-Technology in Israel 18
By Lisa Samin

Star of David 29

DEPARTMENTS

Reviews 27
Medical 22
Temple News 31
Community News 30

The American Jewish Times Outlook

Shevat 5760

Publisher
The Blumenthal Foundation

Editor
Geri Zhiss

Associate Editor
Estelle Hoffman

Art Department
Shirley Beatty—Typographer
Layout & Paste-up
Lelia Payton
Lydia Widenhouse
Production Manager
Gene McLeod
Production Assistants
Mary Aery
Bernice Coleman
Bobby Cook
Mickey Ennis
Clarendaelease Mounkassa

Contributing Correspondents
Marjorie Schachter
Lillian R. Wellisch

The American Jewish Times Outlook is Published by
The Blumenthal Foundation
A Non-Profit Organization
1900 Wilkinson Blvd.
Charlotte, NC 28208-5670
704-372-3296 Fax: 704-334-9425

Internet address:
geri@vnet.net

Mail change of address, with label, to The American Jewish Times Outlook, PO Box 33218, Charlotte, NC 28233-3218. Letters to the editor are welcome. They should be kept as short as possible and are subject to condensation. Because of the volume of mail, not all mail can be published.

DEADLINE FOR FUTURE ISSUES:

The first of the previous month. Please contact the editor with deadline questions.

Agricultural Tourism to Israel



WZPS photo by Israel Sinai.

isitors to Israel cross a foot bridge view the Besor Reservoir in the egev during its construction.

Mixing Business with Pleasure

By Simon Griver

Making the desert bloom has become a cliché in Israel. Nevertheless, it is still a remarkable sight to see rectangles of rich green farmland shimmering in the heat haze against the arid beige backdrop of the desert.

Among the more than two million tourists who visited Israel during 1999, tens of thousands of visitors came on specialized itineraries for farmers and agronomists from abroad wishing to see Israeli agricultural methods first hand.

Agricultural tourism, in fact, is currently being promoted by the Ministry of Tourism. "We have a lot to show visitors," explained Helena Aharon, head of the agricultural tourism desk in the Ministry of Tourism's Marketing Segments Department. "And more importantly with starvation and malnutrition still rampant in Africa and Asia, the farming methods developed in Israel can play an important role in feeding the world's poor."

These methods range from drip irrigation, invented at Kibbutz Hatzerim in the 1960's, through to greenhouses adapted for arid conditions and a range of fertilizers and pesticides combining such minerals as potash and bromine extracted from the Dead Sea and phosphates mined in the Negev. The use of computers is prevalent in Israeli agriculture. Computerized greenhouses, in which all inputs are closely monitored, have increased yields sevenfold, while Israeli cows, largely reared in computerized cowsheds, have the highest milk production in the world. At the same time, Israel's afforestation agency, the Jewish National Fund (JNF), has transformed arid hillsides into forests and combated the process of desertification.

Yeshayahu Shai, manager of the Jerusalem-based travel agency Superjetours, which specializes in agricultural tourism from Latin American countries, has arranged for hundreds of groups to visit Israel in 1999.

"Of course visiting farmers and agricultural specialists want to combine a professional visit with Holy Land sightseeing," he observed. "So we have devised itineraries that combine the conventional tourist attractions like Jerusalem, Bethlehem, Nazareth, the Galilee and the Dead Sea with factory and field visits."

In recent months, Shai noted, agricultural tourism reached record numbers due to the convening of Agritech, Israel's triennial agro-technology exhibition that showcases the country's farming achievements. Held in September 1999 in Haifa, Agritech drew a total of 9,000 visitors including a delegation of 1,500 from India, 1,500 from Latin America, 1,000 delegates from Eastern Europe and 600 from the Far East. According to the Israel Export Institute, more than $100 million worth of contracts for Israeli agricultural inputs was signed at the exhibition.

Increasing numbers of tourist groups are discovering that the biblical Land of Milk and Honey has much more to offer than the standard historical attractions.

In fact Israel sells more than $1.6 billion of agricultural inputs each year. This in addition to the fact that a country of more than six million people not only feeds itself but also exports $1.2 billion each year of fresh agricultural produce.

A characteristic eight day itinerary devised by an Israeli travel agent begins with a tour of the Hebrew University's Faculty of Agricultural in Rehovot and the nearby government-run Volcani Center for Agricultural Research in Beit Dagan. Also on the tour are places like Neot Kedumin near Tel Aviv and Sataf near Jerusalem, which recreate biblical farming techniques.

On the second day, visiting farmers and agronomists tour the Acre, Haifa and Mount Carmel area and stay over at a kibbutz guest house. On the third day they learn about kibbutz (agricultural collective) farming as well as the kind of crops grown in Israel, in addition to other subjects like computerized cow-sheds, fish ponds and poultry. On the fourth day they tour the Galilee, seeing the general sights as well as the National Water Carrier, which transports water from the north to the arid south. The fifth day takes in Arab farming and regional cooperation in an era of peace as well as some local irrigation equipment factories, and the seventh day focuses on the Dead Sea and Jordan Valley, where crops are grown in desert conditions. The final day concentrates on the holy sites in Jerusalem.

"We usually build an itinerary in close consultation with manufacturers who are bringing groups of visitors to Israel," explained Shai of Superjetours.

Zvi Neumann, deputy spokesman of the Jewish National Fund (JNF), explained that his organization has a tourism department that brings thousands of people to Israel each year on organized tours.



"These include our donors worldwide," he said, "as well as afforestation professionals from all over the world."

In addition to planting some 200 million trees throughout Israel in the past century, many of them in arid regions in order to push back the desert, the JNF is involved in water conservation projects. And over the past decade the JNF has also focused on tourist infrastructures such as picnic sites at beauty spots in Israel's forests.

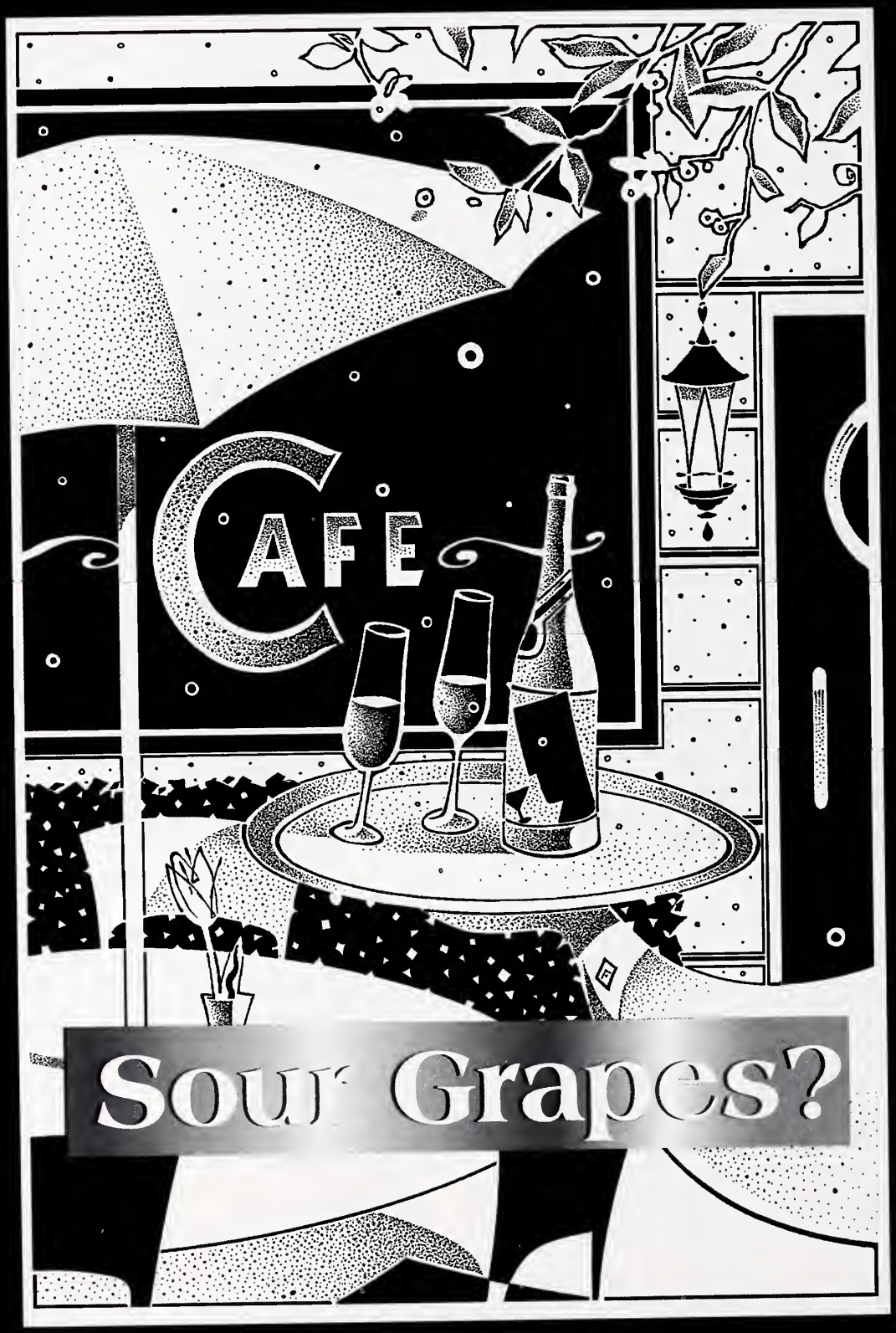
"We have four sites around the country where tourists can plant trees," adds Neumann. "The most popular of these locations in Jerusalem draws thousands of tourists each year who can combine their concern with the environment by planting a tree, while establishing a personal connection with the Holy Land that will last for generations."

The Jewish Agency, which has been responsible for establishing the hundreds of kibbutzim and moshavim farming cooperatives around the country, is also eager to promote agricultural tourism.

"We are encouraging rural settlements, which have traditionally earned most of their income mainly from agricultural to diversity into tourism," said Pinchas Kahana, Director of the Economic Planning Unit of the Jewish Agency's Israel Department. "The two industries go very well together with many vacationers today happy to spend their leisure time surrounded by fields and farmyard animals."

To this end, the Jewish Agency has offered loans to residents of rural settlements wishing to turn their homes into bed and breakfast accommodation or develop tourist related businesses. A wine route developed around nine boutique wineries in the Judean Hills region west of Jerusalem has proven especially popular with tourists and a similar wine route is being developed in the Negev.

Increasing numbers of tourist groups are discovering that the biblical Land of Milk and Honey has much more to offer than the standard historical attractions. Agricultural tourism is providing visitors to Israel with the rare opportunity to combine business and pleasure, enabling them, through specialized itineraries, to enjoy the best of both worlds.



by Margo Lipschitz Sugarman

At the Golan Heights Winery, they pray they won't have to leave their high-tech HQ, and unique vine yards, as part of a peace deal. But they are building a second production center, in the Galilee.

In the area of its cellars set aside as a wine archive, the Golan Heights Winery's 16 years of production are represented by 16 cabinets filled with bottles of cabernet sauvignon, merlot, chardonnay and other wines of each vintage. Winery director Shalom Blayer insists that three dozen or so empty cabinets, and many more besides, will fill up with samples of the vintages of years to come.

Despite the possibility of peace with Syria and an Israeli withdrawal, Blayer insists that it's business as usual at the winery, which has played a major role in the upgrading of Israel into a producer of high-quality wines.

On this particular day, he's showing a small group of visitors around the plant, located not far from Katzrin, the Golan's principal town. After a tour of the archive, part of a magnificent new cellar inaugurated a few months ago, he takes them through a heavy wooden door to a large glass-walled room used for wine-tastings and lectures, whose centerpiece is a banquet-sized wooden table. On one side of the room, visitors look out into the cellar section, its moisture and temperature regulated by computerized thermostats and humidifiers, where barrel after barrel of wine is slowly being exposed to the benefits of aging in French oak. The view on the other side is of hundreds of bottles, neatly stacked in a darkened room for storage.

A little farther on, in the bottling area, Orthodox men - Jewish law requires that if wine is to be kosher it may be touched only by Jews who observe the Sabbath - are filling heavy glass bottles with a mix of wine and yeast that will eventually become Yarden sparkling wine.

What is the winery director's take on the Shepherdstown goings on and the future of the region? "First and foremost, I live on the Golan," says Blayer, who moved to Kibbutz El Rom on the Heights - one of the seven settlements that own the winery - after his army service 30 years ago and now lives in Katzrin. "Only second am I a businessman. And I can't draw a line between what's going to happen to the business and what's going to happen to the Golan."

Blayer acknowledges, reluctantly, that he thinks Israel will eventually turn the Golan over to Syria in a peace deal - and that the agreement will be approved in a referendum. "But I won't say that if we lose the vote, we'll go and build a winery in South America. That's like saying it's over. Nor can I tell our 70 workers that we're planning something after the withdrawal and that everything they do in the interim is temporary. If I did that," he says, "they wouldn't have any reason to wake up in the morning."

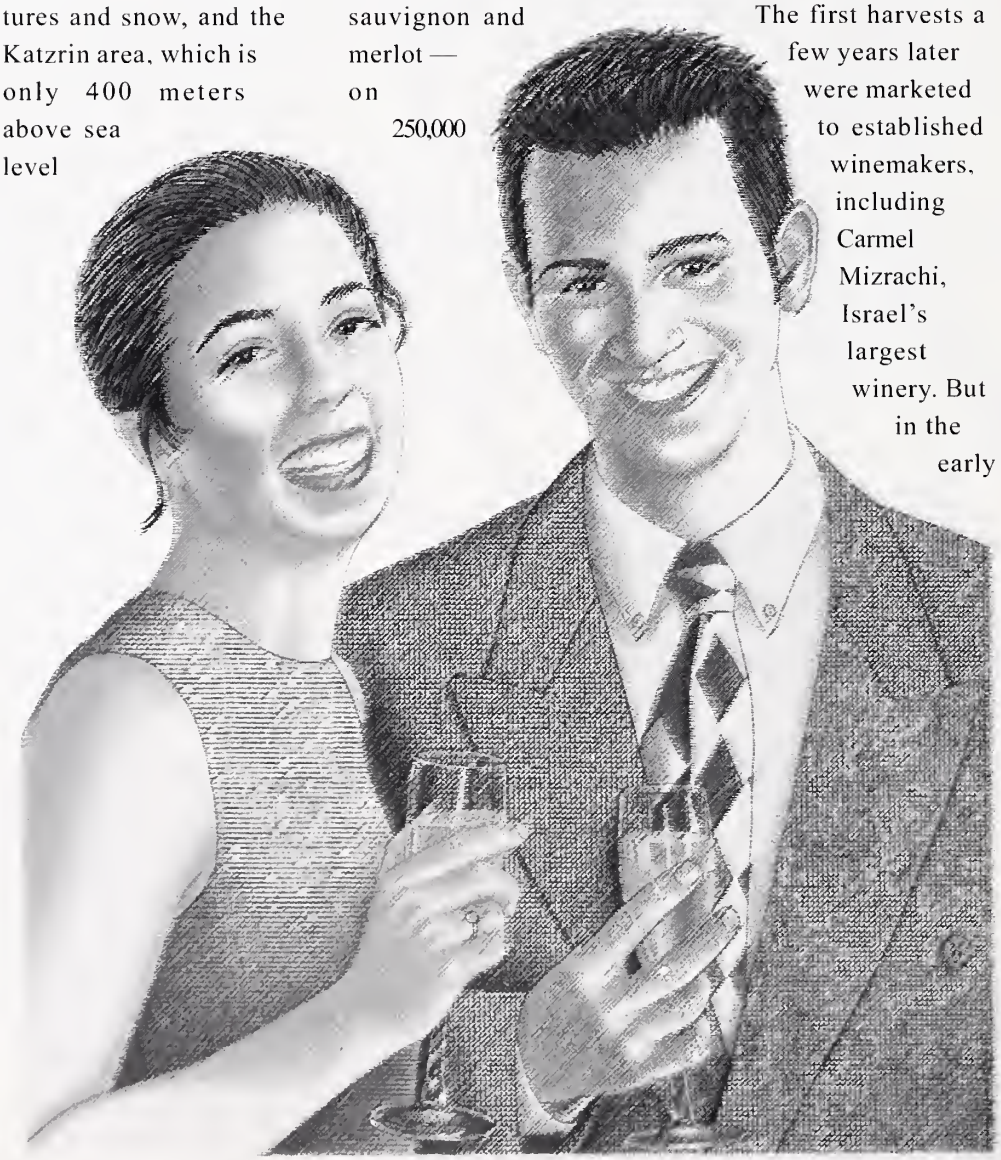
Still, he reports, the company is already building a second winery at Kibbutz Yiron, in the Galilee. Blayer insists that the four kibbutzim and three moshavim which own the winery - all but one of them, Ramot Naftali, located on the Golan - didn't make the $4-million investment because of the looming withdrawal. "We had been thinking about building the additional facility before we knew there would be renewed negotiations with Syria. We just see this as another winery."

At first, he says, the new winery will be able to process only 1,000 tons of grapes a year, a sixth of the Katzrin plant's current capacity. But he acknowledges that it can be increased over time, just as the capacity of the existing winery grew with the years. Already new vines have been planted in the Galilee, whose harvests will be processed at Yiron. But even though the same varieties will be grown in the Galilee, there's no substitute for the grapes grown on the Golan Heights, he sighs.

"We could take this Katzrin winery and move

it as is to the Galilee," says Blayer. The problem is replacing the vineyards. "The Golan vineyards aren't very big, nothing like other wine-growing regions like Bordeaux in France, or the Napa Valley in California," he says. "And there's little similarity, because it's not homogenous. There's a huge difference between the northern part of the Golan, which is 1,200 meters above sea level, with cold temperatures and snow, and the Katzrin area, which is only 400 meters above sea level and an average of 6-7°C (11-13°F) hotter. Those temperature differences," he explains, "allow us to grow several different varieties in different areas of the Golan: white chardonnay and sauvignon blanc, and red pinot noir, which need cold, and cabernet sauvignon, merlot and muscat, which require warmer weather." Bordeaux grows only three main varieties of red grapes — cabernet franc, cabernet sauvignon and merlot — on 250,000 acres of vineyard, while in the Golan the six main varieties are grown on only 1,950 acres. In addition to the special climate, the volcanic soil found locally only on the Golan provides drainage that's ideal for grapevines.

Soil and climatic conditions were what induced 11 Golan farmers, who had previously been growing apples and pears, to start planting vineyards in the 1970s. The first harvests a few years later were marketed to established winemakers, including Carmel Mizrachi, Israel's largest winery. But in the early 1980s, the kibbutzniks and moshavniks decided to go it alone. Crucially, says Blayer, they opted for quality, recruiting graduates of the University of California at Davis, the mecca of American wine technology, to set up the winery; purchasing the most sophisticated machinery from major wine centers; and acquiring European vines to be planted in the Golan soil. Perhaps most important of all, they began marketing Israeli wine as it had never been marketed before.



"Israeli wine had always been perceived as sacramental wine abroad," says Blayer, "and at home, in the army, we used to call it hammer wine. It was like being hit over the head with a hammer. After drinking it you would have to go to bed."

In 1983, the bottling line began to roll. "It was the first time Israel had manufactured a real table wine. As a result, the whole industry improved. Take a wine of Carmel Mizrachi today, and compare it to 10 years ago. There's a huge difference," says Blayer, who joined the winery in 1998 as its head, after

serving as director of the Israel Fruit Board. As a mark of that progress, Israeli wines have moved out of the kosher section, taking their place next to reds and whites from major wine countries like France, Italy, Chile, South Africa and Australia on the shelves of wine shops around the world.

"The vision was to build the best winery possible, not just something a little better than what existed at the time," says Adam Montefiore, the Golan winery's international marketing manager. "Today we're known as one of the leading high-tech wineries in the world," says Montefiore, comparing Israel favorably to "new" wine countries like Australia, South Africa and Chile. Yarden wines, the top of the Golan line, were the only ones from the entire Eastern Mediterranean named among the world's 200 top at last year's prestigious New York Wine Experience trade show. "The area that gave the world winemaking in Biblical times," bubbles Montefiore, "has now become a new quality wine region."

The Golan Heights Winery now sells 4 million bottles a year of its Yarden, Gamla and Golan labels and has seen a constant growth of 10 to 15 percent per year. Over the past few years, the company has invested $2.5 million annually in improvements - prior to the new cellar, these included new vats and other equipment to process the increasing input of grapes - and the moshav/kibbutz farmer-owners invest $1 million a year in the vineyards, adding a few hundred acres per year.

Sales last year were about $17 million, including $3 million in exports.

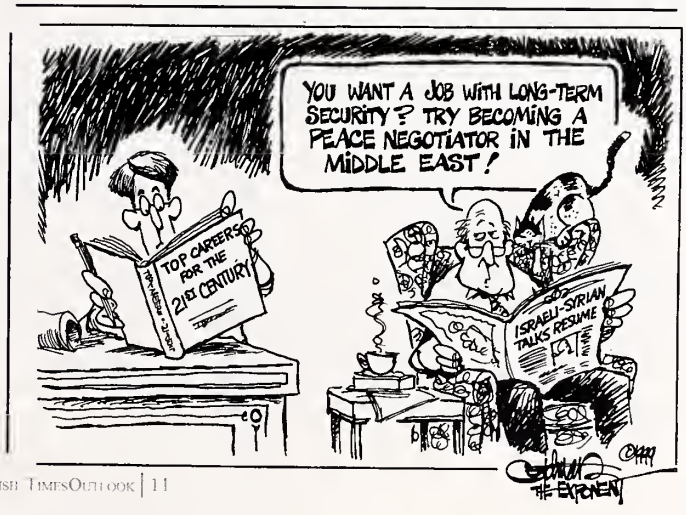
"We still can't meet demand," notes Montefiore. "We don't even have enough quality red wine to put in Israeli supermarkets." It's this demand, he insists, that guarantees that the winery will continue to operate, somehow, somewhere. "Our customers wouldn't allow us not to."

The thought of walking away from the Golan vineyards horrifies Montefiore, as it does his co-workers. "Vineyards are such a symbol of peace. Equating peace with tearing up vineyards isn't peace at all." And he hopes someone will find a better solution than abandoning the grape-growing areas, at least. "You don't need a flag to grow grapes," Montefiore says, expressing the hope that Barak takes the growers into consideration before he signs an agreement.

Indeed, suggests Blayer, "why not take the Hong Kong model [where British residents stayed on when China took over the crown colony] and let Syrian villagers come and live alongside us in the Golan?" He stiffly refuses to comment on other alternatives, from moving the plant and contracting to purchase grapes from the Syrians to leasing the winery from Syria.

Blayer says he still has the words of the late Prime Minister Yitzhak Rabin ringing in his ears, and they are his watchword. He recalls that in 1995, when Rabin was talking with the Syrians, he met with him on the Golan. "Rabin told us then: 'One day, when there's a settlement with Syria, you won't be where you are today. Meanwhile we have nothing, so go home and go to work.' That's what he said and that's what we did. And so far, that's what we're doing this time."

The Golan's famed winemakers will go on working, indeed, even if they do have to shift their center of operations to the Galilee, bid farewell to the Golan's unique vineyards, and label their wines with names that refer to land they no longer cultivate. But make no mistake: If a peace treaty sees the Golan returned to Syrian hands, they won't be popping corks at the winery.



Glaucoma doesn't change the way your eyes look.



It changes the way your eyes see.

If you're over sixty, or black and over forty, you are at high risk for glaucoma.
And the only way to detect glaucoma is through a dilated eye exam.
That's why it's so important to see your eye care professional every two years for a dilated eye exam.
Don't take a chance with glaucoma.

National Eye Institute
NATIONAL INSTITUTES OF HEALTH

Write: Glaucoma, 2020 Vision Place
Bethesda, MD 20892–3655

World News

London trial to pit Jewish historian against denier

ELLI WOHLGELERNTER

The fight against Holocaust deniers is nearly as old as the Shoah itself, but come the first month of the 21st century the biggest battle ever will begin — one whose outcome will echo long after the survivors and perpetrators are no longer around.

The showdown will be in a London courtroom, in a libel suit brought by renowned denier David Irving against publishing house Penguin Books Ltd. and historian Deborah Lipstadt over her book "Denying the Holocaust: The Growing Assault On Truth and Memory."

Lipstadt is the Dorot professor of modern Jewish and Holocaust studies at Emory University in Atlanta.

In her book, the first full-length study of the history of those who attempt to deny the Holocaust, Lipstadt cites Irving among many other Holocaust deniers.

After the book was published in Britain in 1994, Irving took Lipstadt and her publisher to court. According to Irving's Web site, he claimed that Lipstadt defamed his reputation by saying he "is an historian who has inexplicably misled academic historians...into quoting historically invalid points contained in his writings and who applauds the internment of Jews in Nazi concentration camps."

Irving also claims that Lipstadt further tarnished his reputation by calling him "an Adolf Hitler partisan who wears blinkers and skews documents and misrepresents data in order to reach historically untenable conclusions, specifically those that exonerate Hitler."

For Irving, considered a brilliant media manipulator, the book's publication in England was the moment he was waiting for: Irving knew that his best chance for a successful lawsuit was in Britain,

World News

the defamed and the burden of proof is on the writer to show the veracity of statements.

The trial — expected to be the most highly publicized Holocaust trial since Adolf Eichmann's in 1961 — was scheduled to begin Jan. 11 and could last three months.

Some historians, like Yehuda Bauer of Yad Vashem, see the trial as a wonderful chance to debunk the deniers.

The Holocaust, he said, "is not on trial...This is not a danger; this is an opportunity. I think these trials are very important because they bring to the fore a problem of historical truth...It's a tremendous opportunity for legitimate historians to prove what they are saying." The best venue for clarifying such issues is in the defense of a libel charge, he added.

Others see in the trial an inherent hazard, fearing it will in effect put the entire Nazi operation on trial. Should that happen, then the slightest legal infraction could lead to a judgment that would reward Irving with a technical victory, one he would be sure to exploit to further his agenda.

"That's always the danger," said Efraim Zuroff, head of the Simon Wiesenthal Center's Israel office. "The court is going to deal with facts regarding events that obviously took place, and there is a theoretical possibility that the verdict could in some way diminish those crimes, or question those crimes.

"It seems unlikely, but every time you go to court there is always the danger of losing a case. Any victory for Irving, any defeat for Deborah Lipstadt on any major point, will be a loss for truth and historical accuracy."

Lipstadt, whose British lawyers do not wish her to talk about the trial, makes clear that she does not believe that the Holocaust belongs in the courtroom.

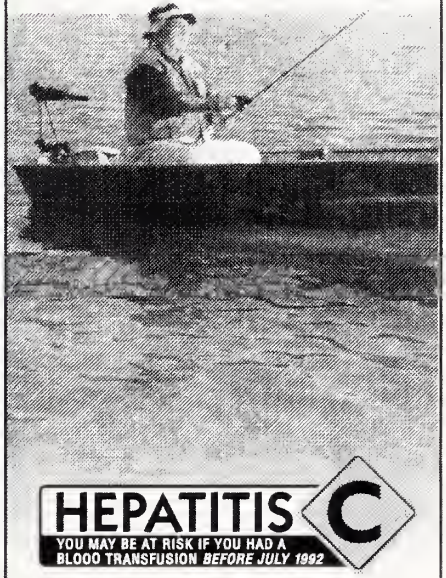
"Let me point out here that I am the defendant, I didn't go seek this out," she said. "If I hadn't contested this *(Holocaust denial),* then he would have won by default, and his definition of the

Spielberg Receives Lifetime Achievement Award

The Directors Guild of America on Monday named filmmaker Steven Spielberg the recipient of its highest honor, the lifetime achievement award previously named for motion picture pioneer D.W. Griffith.

A blood transfusion
helped Jack sail through
heart surgery
and into calmer waters.

It also may have put him
at risk for hepatitis C.



Call 1-888-4HEP CDC
(1-888-443-7232),
or visit: www.cdc.gov/hepatitis

CDC
CENTERS FOR DISEASE CONTROL AND PREVENTION

then he would have won by default, and his definition of the Holocaust would have become a standard definition recognized by the High Court in London. So there was no option but to fight it — someone comes after you, you have to do it."

The history of Holocaust denial began in Nazi Germany itself, according to Yad Vashem's chief historian, Yisrael Gutman. It was part of the very language used to obscure the Nazis' acts of murder: *Aussiedlung*, evacuation. *Endlösung*, the Final Solution. *Sonderbehandlung*, special treatment. *Umsiedlung*, relocation. *Abschiebung*, deportation. *Aktion*, operation.

Postwar attacks on the veracity of the Shoah began in 1948 with the publication in France of "Le Passage de la Ligne" (Crossing the Line), by Paul Rassinier, who argued that there was no extermination policy toward Jews, only an emigration policy, and that it was the Jews who declared economic war on Germany in 1933.

Other deniers followed with such books as "The Six Million Swindle," "Die Auschwitz Leuge" (The Auschwitz Lie), and "Did 6 Million Really Die? The Truth At Last."

But "until the late 1970s it was hard to speak of denial as a phenomenon with firm research conclusions," Ephraim Kaye of Yad Vashem wrote in "Desecrators of Memory: Confronting Holocaust Denial," a pamphlet published two years ago.

"The denial publications that had appeared up to that time," Kaye added, "were of rather poor quality and terse and crude in their approach."

The turning point came in 1977 with the publication of "The Hoax of the 20th Century" by Arthur Butz, a professor of electrical engineering at Northwestern University.

Butz claimed that no German documents from Auschwitz mentioned gas chambers and that Zyklon B was used, but only as a disinfectant and an insecticide. He said that Jews were persecuted but not exterminated, and that the Anne Frank diary was a forgery.

It was this book, with its 450 footnotes and Butz's academic status, that "elevated Holocaust denial several notches," Kaye wrote.

In 1979, an organized propaganda movement was formed, the Institute for Historical Review.

The IHR, which Bauer has called "a pseudo-scientific institute of neo-Nazi intellectuals," publishes the Journal of Historical Review and convenes an annual International Revisionist Conference where Holocaust deniers from around the world convene, including Irving.

There is also denial in the Arab world. Before the Oslo accords were signed in 1993, Yasser Arafat's second-in-command, Mahmoud Abbas — also known as Abu Mazen — wrote a book called "The Other Side: The Secret Relationship Between Nazism and the Zionist Movement." He wrote that the Nazis may have killed less than 1 million Jews and that "the Zionist movement was a partner in the slaughter of the Jews."

Imad Falouji, the Palestinian Authority's communications minister, and Ahmed Abdel-Rahman, its general-secretary, were among the leaders of a Jan. 19, 1998 rally in Gaza in support of Roger Garaudy, who was on trial in Paris for denying the Holocaust.

Abdel-Rahman said that films and books about the Holocaust "have told what happened to the Jews in an unbelievable and exaggerated manner, so why not give Garaudy the right to state his point over the issue?"

Nabil Amar is head of the Palestinian Broadcasting Authority, under whose auspices Palestinian Authority Television ran an August 1997 cultural affairs program on which the moderator said: "It is well known that every year the Jews exaggerate what the Nazis did to them. They claim there were 6 million killed, but precise scientific research demonstrates that there were no more than 400,000."

It was this whole cottage industry of denial that moved Lipstadt to write "Denying the Holocaust."

"I wrote the book because I was intrigued that there seemed to be serious people, students, who knew very little about the Holocaust, who didn't recognize from the outset that these guys were turning fiction

into fact," Lipstadt said.

"I also wanted to show the modus operandi of the deniers, sort of unpack what they do and how they do it. Do I think that the Holocaust deniers have had a tremendous impact on the history of the Holocaust? Not for a minute. Look at the Swiss banks case, the number of people coming to the [U.S.] Holocaust Museum, the number of books published on the Holocaust, the number of movies.

"I don't believe Holocaust denial is a clear and present danger; it's a clear and future danger. When there won't be anybody around to say, 'This is my story. This is what happened to me,' it will become easier to deny."

Lipstadt maintains an absolute policy of never accepting an invitation to debate deniers and thereby give them legitimacy. "Would you ask someone who works for NASA to debate someone who believes that the earth is flat?" she said.

What of the deniers themselves? What motivates them? Almost all historians say that for hard-core deniers it is just one more manifestation of anti-Semitism; other deniers are irrational and have simply convinced themselves that the Holocaust really is a lie.

"I don't know whether *(Irving)* believes in what he says," Bauer said. "As far as he's concerned, I think he's convinced himself. And this of course makes him more dangerous. He's convinced himself that what he's saying is the truth and therefore he has also the power to convince others."

On the who's who list of deniers, the most notorious are Fred Leuchter and Bradley Smith. Both are U.S. residents

Leuchter, who once claimed to be an engineer, wrote "The Leuchter Report," claiming that Zyklon B could not have been used in gas chambers. Smith, in 1987, established the Committee for Open Debate on the Holocaust, which places 35-paragraph advertisements in college newspapers across the United States, claiming that the main cause of death in the concentration camps was typhus and that gas chambers were "life-saving" fumigation devices used to delouse clothing.

But Irving is perhaps the most dangerous of all, according to historians. He is a British military historian who has published 22 books since 1965, though many eminent reviewers of his works — specifically his 900-page "Hitler's War" published in 1977 — have dismissed his methods and conclusions.

"He is the most dangerous because he has the veneer of an historian," Bauer said. "There is some doubt about [his standing as historian], there are people who will argue that his [other] historical writings are, from a purely professional point of view, suspect.

"But there's no doubt that he's an extremely intelligent man, and he has read a huge number of documents, and this conscious denial of the truth is something that he has in common with many other deniers."

This will not be the first time Holocaust denial has been on trial. In 1980, the IHR offered $50,000 to anyone who could prove that Jews were gassed at Auschwitz. Mel Mermelstein, a survivor, took on the challenge and submitted the proof. When the IHR failed to pay, he took the organization to court and won.

In Canada, Ernst Zundel and James Keegstra were brought to trial for Holocaust denial in the mid-1980s. Keegstra was fined. Zundel was convicted twice, but the Canadian Supreme Court overturned his conviction.

In France, Robert Faurisson was fined and given a suspended prison sentence in 1983 for making Holocaust denial and anti-Zionist remarks on radio. He was further charged in 1990 and was fined $50,000, of which $20,000 was suspended.

Jean-Marie Le Pen, leader of the ultra-right French National Front, was fined $180,000 in 1997 for referring to the gas chambers as "a minute detail of Second World War history."

Still, the upcoming trial will dwarf all the others, because of its location, its adversaries and what it portends for the future.

Haifa's Holiday of Holidays Festival Chanuka-Christmas-Ramadan Marks End of Millennium

By Sharon Kanon

For the sixth year running, the Beit Hagefen Arab-Jewish Center in Haifa has produced "The Holiday of Holidays" Festival to celebrate Chanuka, Christmas, and Ramadan—holidays for the three major religions—all of which occur during the same season. The Festival is one of Beit Hagefen's major projects to promote understanding and tolerance through culture, art and sports.

For 39 years, Beit Hagefen has organized meetings and classes for Jewish and Arab kindergarten children, students and adults, where the emphasis is on mutual respect. In addition, it offers more than 40 courses every year, hosts Women's Clubs, Friend's Clubs, a Young Leadership Group, and a Youth Communication's group that produces films for local TV. The Center also supports an Arab theater group that performs adult and children's plays in Israel and abroad; and has hosted Jordanian performers and artists.

Highlights on the calendar during December and January include liturgical music concerts, a holiday lights competition for the residents of Haifa, symposiums, and a gigantic street party to welcome the millennium.

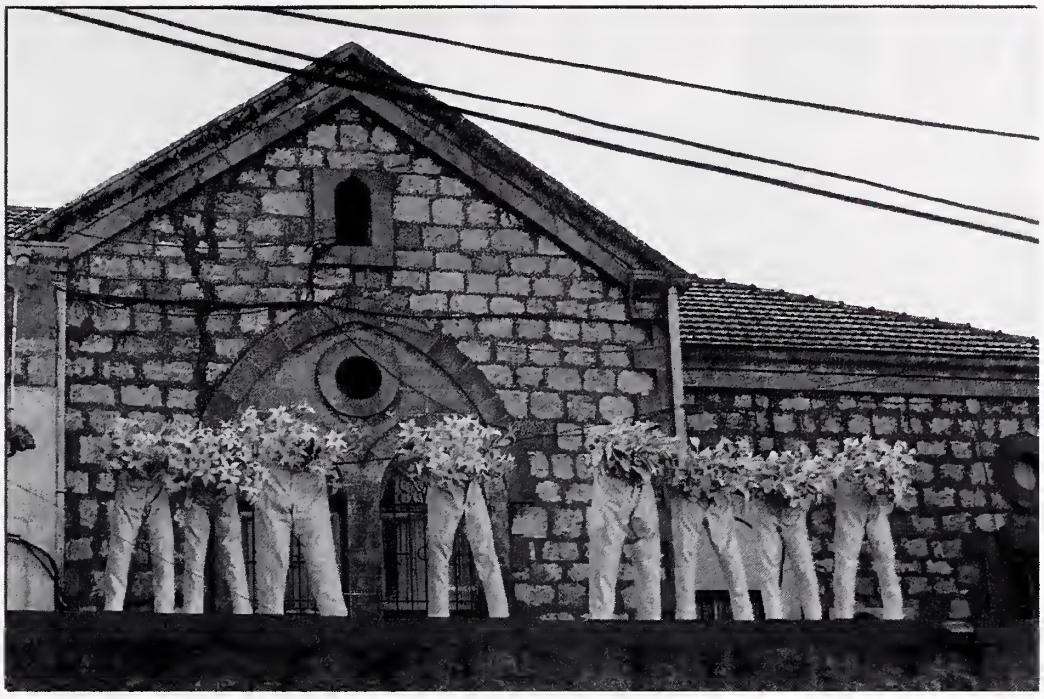
Most events took place in Wadi Nisnas, a charming neighborhood whose craftsmen, shopkeepers and residents go all out to make visitors feel welcome. "We want to bring people here so they can see how Jews and Arabs live together," said Rivka Bialik, festival director and producer. "Wadi Nisnas is an authentic neighborhood where co-existence is a reality."

On a typical Saturday in December, more than 40,000 visitors from all over Israel jammed the alleys and marketplace of the picturesque Wadi Nisnas neighborhood to enjoy the festive atmosphere created by the



Saleh Alesat's "Heart to Heart" in which Cupid's arrow tries to join two different hearts together.

street performances, jazz, theater and parades. Visitors wandered around the craft's fair where dozens of artisans sold original crafts—jewelry, ceramics, textiles and wood—from stalls scattered along Hawadi Street. A local antiques fair and auction, held in Beit Hagefen itself, brought more than 40 dealers who sold everything from spice boxes, Persian rugs, clocks, brass and silver utensils and ornaments, to a wooden horse from a carousel, circa 1900. Symbols of the three religions—a moon crescent for Islam, a Magen David for Judaism, and a Cross for Christianity—were prominently displayed on the roof of Beit Hagefen on HaZionut [Zionism!] Avenue.



A row of white, polyester cast pants sprouting white lilies, by Ora Segalis

Visitors also got a chance to taste the local cuisine. Many of the neighborhood's 5,000 residents prepared homemade specialties—baklava, kanafa (another sweet cake) and sachlav, a sweet porridge served hot or cold. Since Muslims fast during the day in the month of Ramadan, the neighborhood's two busy falafel stands suggested that most of the local residents are Christian Arabs.

A great many visitors participated in the "Coexistence Walk" through the narrow alleyways of Wadi Nisnas, which served as an outdoor gallery for an exceptional selection of works of art—sculptures, plastic art and frescos—by some of Israel's most talented artists. Rooftops, walls, awnings, balconies, steps and intersections are the non-conventional "exhibition hall" for almost 100 imaginative, colorful and daring artworks, which is open to visitors all year round. Additional installations are also exhibited in the arched roof gallery of the Center on Beit Hagefen Street and in small local galleries.

The indoor galleries focus on the themes ending, loss, diminution, uncertainty, many of which make strong, harsh statements, like Eli Gur-Arie's contorted dove,

cont. on page 39



Motti Mizrachi's bronze "Peace Rider," a winged, nude female on a bicycle.

The Rise of Eco-Technology in Israel



WZPS photo by Azri Samin.

By Lisa Samin

For years Israel has been a world leader in the field of drip irrigation technology, solar energy and desalination. But only recently has the fast-moving world of high tech start-ups in Israel directed its new technologies toward making ecologically sound products and finding solutions for global environmental needs.

Chief Scientist at the Ministry of the Environment, Dr. Miki Aran, who received her Ph.D. in chemistry from Brandeis University, says that although there is much to be done, environmental awareness has grown tremendously in Israel over the past decade. This, together with the demands of the world market, has greatly contributed to the rising field of eco-technology in Israel.

Rising market demand, combined with the unique government support afforded high tech start-up companies in Israel in the form of "incubators" (where accepted projects are given two years of funding and support services while they undertake the necessary research and development to launch their companies), has led to the establishment of Green Tech for the development of eco-technologies and natural products.

A division of the Mofet B'Yehuda Technology and Business Incubator, which was founded in 1991 by the World Zionist Organization, the regional councils of Efrat and Gush Etzion and the local municipalities of Kiryat Arba and Har Hevron, Green Tech is located in central Judea and has attracted over 100 scientists, engineers, managers and technicians, many new immigrants from the FSU.

"When we saw that many of the new start-ups applying for Mofet sponsorship were in fact addressing ecological concerns, we began the process of creating a division specifically for this field," says Menachem Livni, general director of Mofet B'Yehuda.

Established in 1997, Green Tech has attracted a wide range of new technologies. One, a new technology for waste rubber recycling, is that of Dr. Lev Beyrakh, a new immigrant from the FSU. As most waste rubber comes from used tires, the problem of scrap tire disposal is becoming a dire one for industrialized nations faced with overflowing scrap tire stockpiles and illegal stockpile sites. Throughout the US, a growing number of states have passed legislation to regulate the management of scrap tires.

Dr. Beyrakh's company, Levgum Ltd., has developed a specially formulated reagent that can create a recycled rubber product significantly less expensive than virgin and recycled rubbers, while maintaining most of the necessary rubber characteristics required. This can then be used for road and building construction, agriculture, consumer goods and the automotive industry. The reagent used is non-toxic, environmentally friendly, inexpensive and non-hazardous.

"Not only are we solving a major environmental problem," says Dr. Beraykh, "we are ensuring that our rubber recycling process is both cost-effective and protects the quality of the environment.
"

BioPigment Ltd., another company sponsored by Green Tech, recycles waste material to produce a viable product. BioPigment takes scrap iron and turns it into high quality iron oxide pigments with a technology that uses specially selected microorganisms. According to chief researcher Vladimir Boiko, their production method is three times faster than the process involving chemical oxidation, is much cheaper, does not produce waste products and is environmentally safe and clean.

BioPigment's iron oxide pigments can be used as coloring agents and sold in the form of powder, paste and granulated pigments to a wide range of end-users in industries such as building, paint and coating, plastics, cosmetics and food.

California-born Ya'akov Gelobter, who received his MS in plant physiology from the Hebrew University in Jerusalem, came to Green Tech with Dr. Nisim Amzalag, a noted expert in biochemistry and agricultural research, with the idea of producing agricultural protection products from the unique extracts of Israeli aromatic plants. Their company, Agarom Ltd., has developed novel technologies to produce high-quality pest control, crop protection and veterinary products which are environmentally friendly, safe, cost-effective, leave no residue in food or in the environment and minimize the development of resistant bacteria.

Under terms of the Delaney Clause to the US Pesticide Act, and similar EC legislation, the use of many currently prevalent agro-chemicals will be prohibited,

Continued on page 20

THE
FAMOUS MART
Famous Brands for Less

3870 E. IND. BLVD.
AMITY GARDENS
(704) 568-8723
M-W: 10-6 Th-Fr: 10-9
Sat: 10-6, Sun: 1-6

6600 N. TRYON ST.
(704) 596-3132
M-W: 10-6,
Th.- Fri: 10-9
Sat: 10-6, Sun: 1-6

FEEDOM MALL
(704) 392-3101
M-W: 10-7,
TH-FR: 10-9
SAT: 10-7, Sun: 1-6

protecting the environment from carcinogenic chemicals. This legislation and consumer demand for safer, cleaner food has created a demand for Agarom's products.

Thirteen projects are currently operating at the Green Tech incubator, which received 85% of the two-year operating budget of $300,000 available to the start-up companies from the Office of the Chief Scientist of the Ministry of Industry and Trade. In addition, Green Tech provides the new companies with laboratory and office space, support services, marketing expertise, and ongoing professional consultation to develop their ideas into commercially viable start-up companies.

According to Chief Scientist Dr. Orna Berry, "The Office of the Chief Scientist has a commitment to assist start-ups in getting through the highest risk early stages. Start-ups have enlarged the Israeli economy by 10% in recent years."

Graduates of Green Tech include Protec Ltd., which has developed an advanced process for protein extraction from waste products, Egg Checking Technology Ltd. (E.C.T.), which developed an automated device to inspect fertilized turkey eggs for embryos, and Eco-Fish Ltd., developers of a fish feeding control monitor.

It is the hope of these and future eco-entrepreneurs that their new technologies and products will help to restore nature's balance in Israel and throughout the world. For as it is stated in Ecclesiastes Rabbah 7, if we spoil our world, there is no one who will repair it for us.

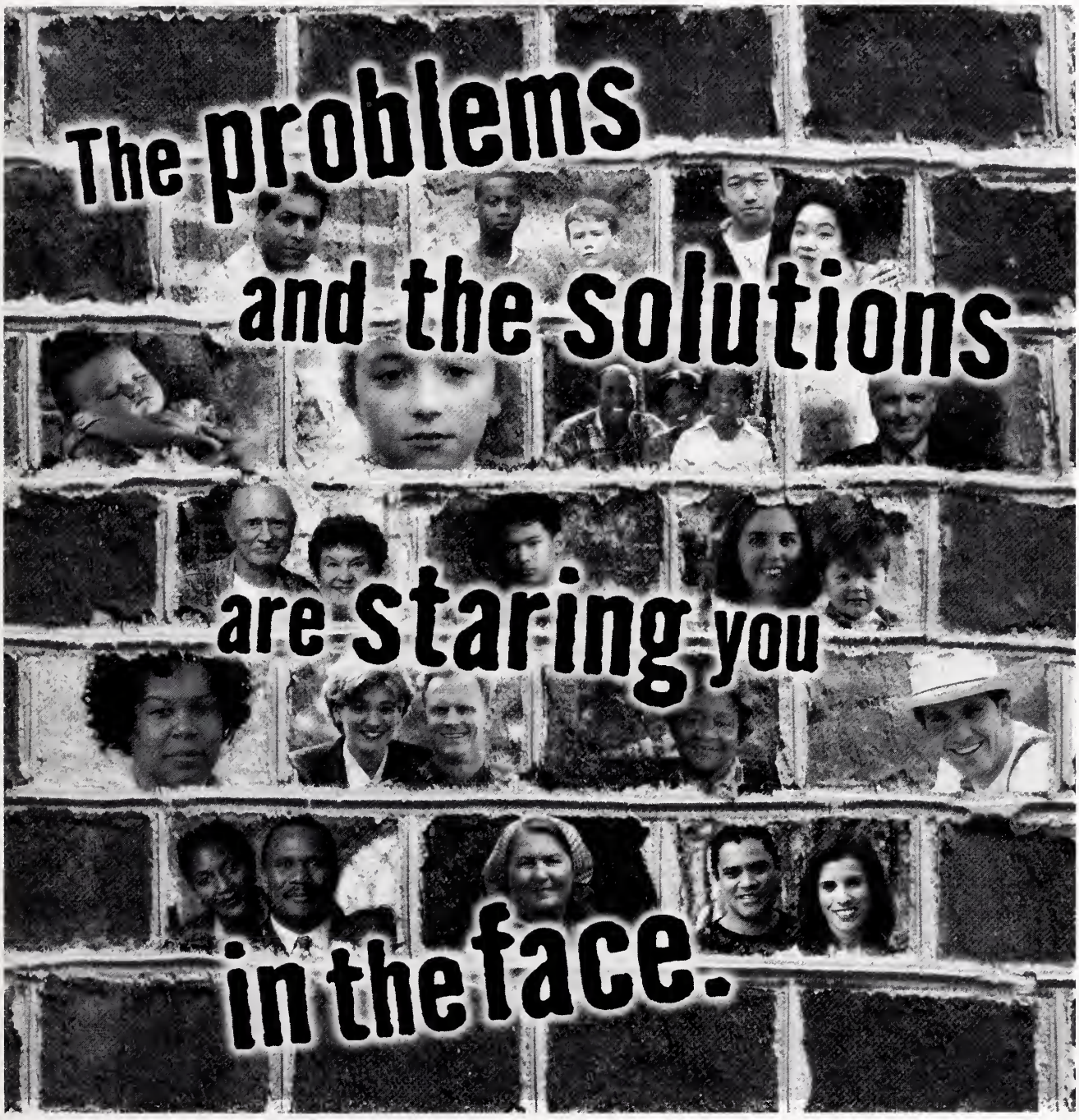
SKILLBECK
GALLERY





GLASS HEADS
Blown & Enameled
by Carlson Glassworks

American Contemporary Crafts
704-366-8613
Cotswald Mall, S. Sharon Amity



Poverty. Homelessness. Hunger. Despair. You can ignore the problems for just so long. Or you can be part of the solution. For more than 100 years, Volunteers of America has reached out to the nation's most vulnerable individuals, offering them the help they need to rebuild their lives. Our programs serve children, families, the elderly, and those who have lost their way through addiction, crime or illness. Find out what you can do. Call 1 (800) 899-0089 or visit us at www.voa.org.

Volunteers of America®

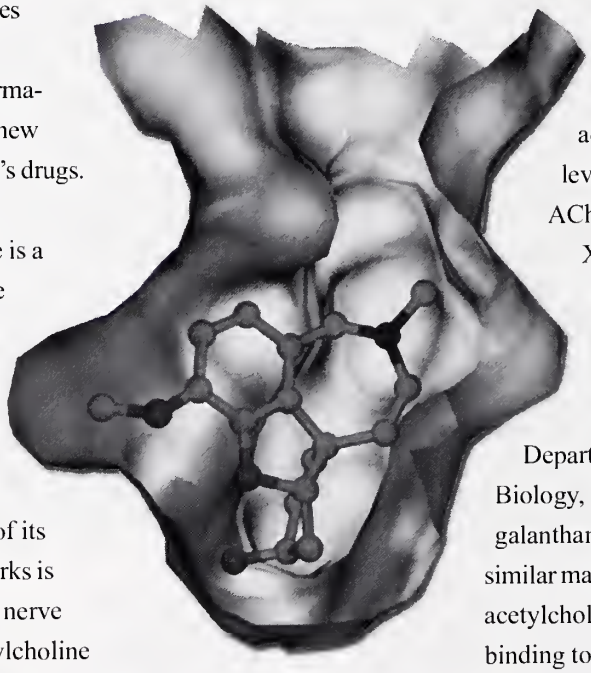
There are no limits to caring.

X-Rays May Show The Way To Better Alzheimer's Drugs

Weizmann Institute scientists have elucidated the means by which a plant substance blocks a key brain enzyme involved in Alzheimer's disease.

Weizmann Institute researchers have revealed the exact nature of the 3-D interaction between galanthamine, a natural substance extracted from the common snowdrop (Galanthus nivalis) and the brain enzyme acetylcholinesterase (AChE). Their findings, appearing in the December 17 issue of the Federation of European Biochemical Societies (FEBS Letters), may provide crucial information in designing a new family of Alzheimer's drugs.

Alzheimer's disease is a severe degenerative disorder causing memory loss and other cognitive deficits in roughly 10 percent of the elderly. One of its pathological hallmarks is the deterioration of nerve cells releasing acetylcholine — a neurotransmitter that helps ferry 'messages' in the form of nerve impulses between brain cells. The acetylcholine shortage that ensues is compounded by the action of acetylcholinesterase (AChE), the enzyme which breaks down acetylcholine in the body at an astonishing rate of 20,000 molecules per second.



Blocking Acetylcholine Breakdown

While scientists have yet to understand the cause of the disease, several Alzheimer's drugs already exist, including Aricept, HupA (huperzine A), and Cognex (tacrine). Their underlying approach is to attempt to restore acetylcholine levels by inhibiting AChE activity. Using X-ray crystallography, Dr. Harry Greenblatt of the Weizmann Institute's Department of Structural Biology, has revealed that galanthamine acts in a similar manner, replenishing acetylcholine levels by binding to AChE's active site and shutting off its 'cutting machinery.' Greenblatt conducted the research together with Dr. Gitay Kryger, and Professors Joel Sussman, and Israel Silman, all of the

Weizmann Institute, as well as Dr. Terry Lewis of Zeneca Agrochemicals, in England. However, according to Greenblatt, parallel to boosting acetylcholine levels, galanthamine may go an extra lap.

Dual-Action Power

'In addition to its effect on AChE, galanthamine also binds to acetylcholine receptors (proteins on the surface of the nerve cell which are activated by acetylcholine) thus directly stimulating neuronal function,' says Greenblatt. 'This dual mode of action, coupled with the evidence that galanthamine has reduced side-effects in comparison to tacrine make it a particularly exciting candidate for designing improved potency drugs.'

And this is where the 'blueprint' generated by the Weizmann team may prove highly beneficial. One of the most important steps toward understanding how a molecule works is to map it out, explains Prof. Sussman. For instance, after Watson and Crick demonstrated DNA's structure through their tinker-toy model, the secret of genetic replication became suddenly, almost intuitively, clear. In a similar fashion, X-ray crystallography can be used to capture highly accurate 'snapshots' of natural complexes, such as that of galanthamine with AChE. 'By studying these interactions, we can see how modifying certain chemical properties can potentially enhance their binding, leading to greater drug efficacy,' says Sussman.

The scientists worked with high quality crystals of AChE derived from electric organ tissue of the Torpedo fish, one of the richest sources of this enzyme. The Torpedo AChE crystals were soaked with galanthamine, and then exposed to a narrow X-ray beam, producing a diffraction pattern from which a 3-D computer image of the AChE-galanthamine complex could be obtained.

Ancient Defense Mechanisms - New Applications

The current Weizmann study builds upon previous Alzheimer's disease research completed by Sussman, Silman and Dr. Michal Harel, of the Structural Biology Department. Several years ago, they were the first to completely solve the three-dimensional structure of AChE, showing that it has a deep, canyon-like chasm known as the 'aromatic gorge', where acetylcholine is broken down. Later, the team solved the structures of complexes formed between AChE and diverse synthetic and natural compounds, including the synthetically produced Aricept, fasciculin - a snake venom toxin, and huperzine A — an extract from a Chinese herb used for centuries to treat memory disorders. All of these substances, as well as the newly examined galanthamine, are joined by a common denominator. Although they differ in their mode of association, they inhibit AChE by blocking its active site located at the bottom of the aromatic gorge. AChE inhibition is also the principle mode of action of many pesticides.

While fasciculin clearly has a predatory function in the case of snake venom, might the plant products act in defense against insects or parasites? 'This question has not been explored, says Sussman. However, the fact that unrelated plants from different parts of the world produce AChE inhibitors is striking.'

The Weizmann Institute team is currently collaborating with France's Institut de Chimie des Substances Naturelles and Zeneca Agrochemicals, with the aim of applying the knowledge gleaned from these natural compounds toward improved Alzheimer's drugs and 'environment-friendly' insecticides.

The following professional groups may be able to help you find a doctor.

- American Geriatrics Society
  770 Lexington Avenue
  Suite 300
  New York, NY 10021-**http://www.americangeriatrics.org**
- American College of Physicians-American Society of Internal Medicine
  190 North Independence Mall West
  Philadelphia, PA 19106-1572
  800-523-1546 • **http://www.acponline.org**
- American Academy of Family Physicians
  8880 Ward Parkway
  Kansas City, MO 64114 • **http://www.aafp.org**
- American Medical Association
  515 North State Street
  Chicago, IL 60610 • **http://www.ama-assn.org**
- American Osteopathic Association
  142 East Ontario Street
  Chicago, IL 60611
  800-621-1773 • **http://www.am-osteo-assn.org**

Cholesterol

There are foods that are full of cholesterol but the real cholesterol danger lurks in the slyly packaged "cholesterol-free" cookie. You see, those things that contain very little of the saturated fat that makes that cookie taste so good. And it's the *saturated fat* in food—not the cholesterol—that has the greatest effect on your cholesterol level.

No wonder people are confused.

Here's your guide to understanding what it all means, because what is clear is the link between high cholesterol and your blood and heart disease. You'll find out whether you need a cholesterol test and what "good" cholesterol is, along with quick tips for creating a heart-healthy diet. What you won't find is a recipe for those cookies.

Cholesterol and Your Heart

Cholesterol, white, waxy fat found naturally in your body, is used to build cell walls and make certain hormones. Too much of it, though, can clog your arteries and eventually choke off the supply of blood to the heart, which is the reason high cholesterol is a leading risk factor for heart disease. Other factors that put you at risk include:

- High blood pressure
- Smoking
- A family history of heart disease
- Being male
- Diabetes
- Obesity

Putting Cholesterol to the Test

WHO SHOULD BE TESTED: Everyone aged 20 and older, according to the National Cholesterol Education Program, although some researchers and medical economists believe this may be overcautious. Their advice: Men with no risk factors can wait until age 35 to be tested; similar women, until age 45.

WHEN: Once every five years.

BY WHOM: Preferably your doctor, who can measure LDL as well as total cholesterol. If you use an outside service:

- Check to see that the testers are doctors, nurses, or medical technicians.
- Get a written copy of your results to show to your doctor.

WHAT IT MEANS: The test measures the total amount of cholesterol in your blood: the HDL or "good" cholesterol, which cleanses arteries; plus the LDL or "bad" cholesterol, which builds up and clogs arteries. Here are guidelines for reading your test results.

Risk	Total Cholesterol	LDL	HDL
High	above 239	above 159	less than 35
Borderline	200-239	130-159	n/a
Desirable	below 200	below 130	above 60

NOTE: If your cholesterol level places you in the borderline group and you have two or more of the risk factors listed at left, you're actually at high risk for heart disease.

World News at a glance

Can 'Pot' Really Relieve Pain and Other Conditions?

Women of Reform Judaism Call for Definitive Study

The long-running controversy over the use of marijuana to ease pain and other medical conditions has picked up steam with a call by a mainstream women's organization for a definitive study of the drug's alleged medical properties.

Women of Reform Judaism (WRJ) says there is a need for further medical research on marijuana and its "constituent compounds" to determine whether it is possible to develop "reliable and safe cannabinoid drugs for management of debilitating conditions."

In a resolution passed at its 42nd biennial assembly in Orlando Fl, the reform women's group, which represents more than 600 temple synagogues in the United States, Canada and abroad, noted that "anecdotally-based reports" indicate that marijuana can provide relief from the symptoms and treatment side effects of certain serious medical conditions. Conditions that reportedly responded to marijuana have included glaucoma, the wasting syndrome associated with AIDS, nausea from cancer chemotherapy, and muscle spasms accompanying multiple sclerosis, according to WRJ.

But the organization was careful to point out that to date, scientific studies regarding the efficacy and safety of marijuana use for therapeutic purposes have proved inconclusive. Today, says WRJ, no country in the world has approved medical use of marijuana, and even though 30 states in the United States have approved legislation to allow medical use of the drug, Federal law, which supersedes state law, has prevented such usage.

Patients who feel they need marijuana must resort to the black market to obtain relief and are thus subject to arrest and imprisonment, the women's group adds.

According to the drafters of the WRJ resolution, Canada's federal health agency has prosed a research plan to test the medical use of the drug. And in the United States, the White House office of National Drug Control Policy has asked the Institute of Medicine to undertake a similar study on the use of marijuana and its risks. In the meantime, the WRJ resolution has urged elected officials to support legislation to reclassify marijuana as a "prescribed controlled substance" so that it can be used for research and prescribed for critically ill patients with intractable pain and other conditions.

In addition to dealing with the marijuana issue, the organization also advocated the nationwide expansion of regional trauma centers for the acute care and rehabilitation of patients with burns and traumatic injury, and the allocation of increased funding for research, training and educational programs for injury prevention.

In another resolution, the women's organization reaffirmed its long-standing opposition to the death penalty and endorsed "a moratorium on executions in this country until jurisdictions implement policies to ensure that death penalty cases are administrated fairly, impartially and in accordance with due process to minimize the risk that innocent persons may be executed."

Cher Skillbeck

Skillbeck's talent lies in recognizing the talent of others—a skill she has honed over the years.

Craft 'n an occupation, trade or pursuit requiring manual dexterity or the application of artistic skill. Craft-w to make or produce with care, skill, or ingenuity

The Skillbeck Gallery carries beautiful ceramics, stunning glassware and jewelry, and whimsical fabric art such as dolls and mobiles. In her new location at Cotswold Mall every nook and cranny of the gallery is filled with intriguing shapes and colors.

Owner of the **Skillbeck Gallery** located in Charlotte North Carolina, Cher Skillbeck believes you don't have to go outside of the United States to find quality art. Therefore, she carries only fine American-made arts and crafts that showcase outstanding local and national talent. She has been recognized by the American Craft Council as one of the Top 100 Retailers of American Crafts for last several years.

From Research to Entrepreneur

After studying medical technology at Indiana State, Skillbeck moved to Denver where she conducted immunology research at the National Jewish Hospital. Although she took drawing and painting lessons at night to relax, the closest she came to culture on the job was at the bottom of a Petri dish.

The Art of Buying

Skillbeck's first experiences at gallery ownership were less than expected. "I went to shows and bought things I liked," Skillbeck admits, "hoping people in Charlotte would want to buy them." Over the years, Skillbeck has learned what makes people buy art. She has also exposed people to different kinds of art that they have learned to appreciate. "I have the most fun buying," she says. Skillbeck attends juried shows in large cities, where she meets up to 1500 artists a year. Occasionally she works with dealers, but prefers to work directly with the artists. Skillbeck seeks out certain artists, others seek her.

She also buys from local artists, including Bill Stewart, Harriet "Hat" Thompson, Nancy Laverick, whose whimsical dolls often take on the personalities of animals, and David Nichols, a glass blower and teacher at Myers Park High School. "There are a lot of artists in Charlotte who can't live off their work," Skillbeck says, "but they are producing some really great art."

Skillbeck takes the time to get to know the artists she represents, and willingly shares this knowledge with her customers. Ask her how a certain piece was made and who made it, and she'll be happy to give you the spiel.

One reason for Skillbeck's longevity in the business stems from her personal approach. Many of her customers have been visiting the gallery since it first opened, faithfully following Skillbeck around the city for several different locations. Several of her customers come in weekly for an "art fix," simply to commune with the art. Make sure you visit her new gallery located in Cotswold Mall.

iews

The Hidden Encyclical of Pius XI

By Georges Passelecq and Bernard Suchecky
Harcourt Brace 319 pp.
$14.00 pp
Reviewed by
Rabbi Leo L. Hoffman

In August 1998 at Wildacres at the GCAR Wildacres Interfaith Institute, Dr. Wayne Teasdale of the University of Chicago Divinity School told this story: Over 100 clergymen of all denominations heard him tell of Pius XI and how he wanted to issue an encyclical against race hatred and anti-Semitism. Such an encyclical was written, but never issued, because Pius XI died suddenly and Pius XII did not issue it. I asked Dr. Teasdale where I could find a copy of that encyclical. He sent this book to me.

In the 1960s, Thomas Breslin, a Jesuit seminarian, uncovered the manuscript. Here, in *The Hidden Encyclical of Pius XI,* is what the Church kept hidden for half a century, and the exciting account of the authors' careful investigation.

In the introduction, Garry Wills says the encyclical is "the stuff of spy novels."

The encyclical was written after the Reverend John LaFarge, an American Roman Catholic priest, wrote *Interracial Justice.* The book, which attacked racial segregation, was brought to the attention of Pius XI, who then ordered LaFarge to write the encyclical. Georges Passelecq is a Benedictine monk who is Secretary of the Belgian National Catholic Commission for relations with the Jewish world.

Bernard Suchecky PhD, a historian specializing in Jewish studies wrote for the film *The Revolutionaries of Yiddishland.*

Reviewers' praise for the book agree on the moral failure of the Church in suppressing the encyclical. I am not happy with the encyclical itself. I quote from it that the Church is still holding the death of Jesus as having been caused by the Jews, and Jews are revolutionaries and communist supporters. (See Item 142, 143 and 144, excerpted below).

". . .the vocation of the Jewish people as seen from their past history . . .do not blind her to the spiritual dangers to which contact with Jews can expose souls, or make her unaware of the need to safeguard her children against spiritual contagion. . .We find that in her history the Church has never failed to warn her children against the teaching of the Jews, when such teaching has been directed against the Faith. . . 'Stiffnecked and uncircumcised in heart and ear. . .' (Acts 7:51). The Church has warned likewise against an over-familiarity with the Jewish community and ways of thinking contrary to the standards of Christian life. The unyielding energy, at one time, and the mildness, at another, of such warnings and measures of self-protection correspond not to any interior change in the Church's policy toward the Jews, which remains unaltered, but to altered circumstances and to variations of attitude upon their part. . .these same doctrines likewise show the utter unfitness and inefficacy of anti-Semitism as a means of achieving that end. They show anti-Semitism not only as pitifully inadequate, but also as defeating its own purpose, and producing in the end only greater obstacles to cope with.

'144. That such persecutory methods are totally at variance with the true spirit of the Catholic Church is shown by the decree of the Sacred Congregation of the Holy Office for March 25, 1928:

The Catholic Church habitually prays for the Jewish people who were the bearers of the Divine revelation up to the time of Christ; this, despite, indeed, on account of, their spiritual blindness. Actuated by this love, the Apostolic See has protected this people against unjust oppression and, just as every kind of envy and jealousy among the nations must be disapproved of, so. . .'"

Despite its statements against racism and anti-Semitism, the three writers, an American, a German and a Frenchman, all Jesuits, still harbored a prejudice against Jews and Judaism. Pope Pius XII made sure the encyclical was not issued. His non-action during the Holocaust certainly disqualify him from beatitude and saint-hood.

The Jewish Book of Lists

By Joel Samberg
Citadel Press 238 pp.
$16.95
Reviewed by Estelle Hoffman

The Jewish Book of Lists is a great find for the curious, the nostalgic, the proud—all these will enjoy *The Jewish Book of Lists*. Just about every one of us has at one time or another indulged in the question, "Did you know that so-and-so was (is) Jewish?" The answers to all of those questions are found in this book, along with a good deal of the author's humor.

Among the serious chapters is the one headed *Headline Jews*. Beginning with Joseph Pullitzer in 1917 (Did you know HE was Jewish?), he lists 40 American Jews whose careers in journalism have been outstanding, some of them still on the job. Although there have been thousands more, these have gained exceptional respect from the public for the integrity and quality of their reporting. Snippets of information are given about each, leaving me wondering why, in some instances, dates are omitted.

The Jewish Book of Lists is a great book for your bedside table and particularly to head your own list of what to give for the any occasion, or just for fun.

Joel Samberg is a public relations specialist and a freelance writer whose work has appeared in such publications as *The New York Times, New Jersey Monthly,* and the *Daily News* magazine. He lives in northern New Jersey.

Not in Vain: An Extraordinary Life

By Ada Aharoni
Ladybug Press 200 pp.
$14.95 paperback
Reviewed by Estelle Hoffman

Thea Wolf became a nurse in her native Germany. When she went to Alexandria, Egypt, in 1932, she continued her work as a nurse and rendered extraordinary service during World War II. Ada Aharoni was a Jew born in Cairo, one of about 100,000 Jews who lived there. Their ancestors had been in Egypt for nearly 2,000 years. These two women met in 1978.

When Ada Aharoni and Thea Wolf met, they had many interests in common, and as the author learned increasingly the story of Thea, she was inspired to write this book. It is not only a biography, but also a story of the years until 1948 when Jews were expelled from Egypt by Nasser.

Many tales are told of a remarkable life of a strong and wise woman who lived through desperate times. The reader learns about the Jewish community in Egypt, who lived comfortably for a long time.

It seems that Moslems and Jews have lived together without animosity, and thereby gives hope that they may be able to do so again.

Ada Aharoni is a professor, researcher, writer and editor. She writes in English, French and Hebrew, and has written 22 books which have been translated into 17 languages. She is a professor and researcher in conflict resolution at the Technion: Israel Institute of Technology in Haifa and she is Director of the Pave Peace Foundation and IFLAC, The International Friends of Literature and Culture. She has been guest lecturer in American and European universities. She taught in the Science, Technology and Society Department at Penn State University. She has also published eight collections of poems and two books of translations of Shin Shalom's POEMS.

Ada Aharoni is Editor of the Anthology: *A Song to Life and to World Peace* and another Anthology: *Waves of Peace.* The latter book is dedicated to the memory of Yitzhak Rabin. She is also editor of magazines and of the book: *Saul Bellow: A Mosaic.* She has received numerous awards, and is a member of several literary organizations. She resides on Mount Carmel in Haifa.

Jewish First Names

By David C. Gross
Hippocrene Books 113 pp.
$11.95

Every person has three names—one that his parents gave him, one others call him, and one he acquires himself.—Ecclesiastes

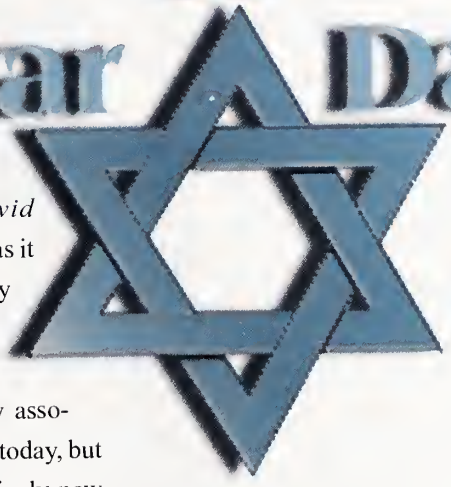
Hippocrene Books is pleased to add a new title to its First Names series: *Jewish First Names,* published in May 1999.

This book contains over 1,300 Jewish first names for boys and girls from Hebrew, Yiddish, Aramaic, and various European languages. For each name, the etymology and/or origin is given, along with famous bearers of the name. The sources of the names are biblical, Talmudic, historic, modern Israeli, and contemporary. Every name is identified and its meaning explained; popular nicknames and variants are included.

Jewish First Names features a great variety of traditional names such as Rachel—"ewe"—and Isaac—"he will laugh."

This beautiful gift edition serves as a valuable reference tool for anyone interested in Jewish culture and civilization.

Star of Daviid



The *Magen David* (shield of David, or as it is more commonly known, the Star of David) is the symbol most commonly associated with Judaism today, but it is actually a relatively new Jewish symbol. It is supposed to represent the shape of King David's shield (or perhaps the emblem on it), but there is really no support for that claim in any early rabbinic literature. In fact, the symbol is so rare in early Jewish literature and artwork that art dealers suspect forgery if they find the symbol in early works.

Scholars such as Franz Rosenzweig have attributed deep theological significance to the symbol. For example, some note that the top triangle strives upward, toward G-d, while the lower triangle strives downward, toward the real world. Some note that the intertwining makes the triangles inseparable, like the Jewish people. Some say that the three sides represent the three types of Jews: *Kohanim*, Levites and Israel. While these theories are theologically interesting, they have little basis in historical fact.

The symbol of intertwined equilateral triangles is a common one in the Middle East and North Africa, and is thought to bring good luck. It appears occasionally in early Jewish artwork, but never as an exclusively Jewish symbol. The nearest thing to an "official" Jewish symbol at the time was the menorah.

In the middle ages, Jews often were required to wear badges to identify themselves as Jews, much as they were in Nazi Germany, but these Jewish badges were not always the familiar *Magen David*. For example, a fifteenth century painting by Nuno Goncalves features a rabbi wearing a six-pointed badge that looks more or less like an asterisk.

In the 17th century, it became a popular practice to put *Magen Davids* on the outside of synagogues, to identify them as Jewish houses of worship in much the same way that a cross identified a Christian house of worship; however, I have never seen any explanation of why this symbol was chosen, rather than some other symbol.

The *Magen David* gained popularity as a symbol of Judaism when it was adopted as the emblem of the Zionist movement in 1897, but the symbol continued to be controversial for many years afterward. When the modern state of Israel was founded, there was much debate over whether this symbol should be used on the flag.

Today, the *Magen David* is a universally recognized symbol of Jewry. It appears on the flag of the state of Israel, and the Israeli equivalent of the Red Cross is known as the Red Magen David.

COMMUNITY news

Announcing the year 2000 session
of the

Charlotte Yiddish Institute

at the
Wildacres Retreat
Little Switzerland,North Carolina.

August 17-20, 2000

The Charlotte Yiddish Institute will feature:

Guest Speakers
Lectures in Yiddish and English
Guest Performers
Yiddish music through the ages

- Yiddish Language classes
- Folk singing and dancing
- Daily and Shabbes services
- Judaica book and gift shop
- Outstanding Southern Hospitality where Yiddishkeyt abounds

For further information or to be placed on our mailing list call Baila Pransky, coordinator, at 704-366-5564, FAX: 704-366-1216, or write to Charlotte Yiddish Institute/JCC Shalom Park, 5007 Providence Road, Charlotte, NC 28226.



Alexander Muss High School in Israel

Three North Carolina students arrive in Israel for the September session of the Alexander Muss High School in Israel. This is an eight-week independent academic experience. They will study 4,000 years of the history of the Jewish People—on site in chronological order. They will take their sequential studies with them from their home High Schools. They are met by Linda Shapiro, Director of Admissions, for the Mid-South. Left to right: Emily Lebel of Goldsboro, Linda, Lauren Rauch of Gastonia, and Rachel Werner of Raleigh. For information, contact Linda at: or 336-297-9665.

"Lunch 'N Learn"

Colonel Avi Harari, Israel Emissary to the Jewish National Fund, Southern Zone, spoke to a group at the Rabbi's "Lunch 'N Learn" on Thursday, January 27. Mr. Harari spoke on pressing environmental issues facing Israel as it moves into the new millennium, in particular the current water crisis. Mr. Harari holds degrees from Ben-Gurion University, University of Haifa and Ben-Gurion University, Ramat Gan. He served in various capacities with the Israel Defense Force from 1973 to 1997.

TEMPLE NEWS

Beth Israel Synagogue
Asheville NC
By Lillian R. Wellisch

THREE BIG PROGRAMS BEGIN IN NOVEMBER BIBLE STUDY, BEGINNER'S HEBREW, AND POINTS OF VIEW; AN INTERFAITH DIALOGUE.

Bible Study: Perek Yomi, Read a Chapter of the Bible a Day, Starting with Joshua
The first class was held on Wednesday, November 17. We went over Joshua and Judges in a general way, touching on the high points.

Points of View: An Interfaith Dialogue in Four Sessions
This class began on November 23. "Thou Shalt Love Thy Neighbor as Thyself" from Leviticus 19:18. Jewish, Protestant, Catholic, and Moslem Clergy responded to four questions about this commandment. November 23: Imam Yousef Benomran of the Islamic Center of Asheville; November 30: Father Frank Cancro of St. Eugene's Catholic Church; December 7: Rabbi Birnham; and December 14: Rev. Barry Curtis, a Pentecostal Presbyterian Minister to Prison Inmates. A fifth session will follow with an interesting panel discussion.

Learn Hebrew in Six Lessons
This class was held on Monday evenings, November 8, 15, and 22, and December 5, 13, and 20. Shulamit Hedgepeth was the teacher. Plus Jewish Films, Saturday, November 6, Chaim Potok's *The Chosen,* and The Reading Circle, Wednesday, December 1, the book *The Alchemist* by Paul Coelho was discussed. The Messiah and Judaism, a lecture by Dr. Walter Ziffer was held on Tuesday, November 9, on the UNCA campus.

The Beth Israel Men's Club held a Blood Drive on Sunday, December 5.

The Second Congregational Forum on the Rabbi Search was held on Sunday, November 21.

ADULT EDUCATION PROGRAMS
HATE GROUPS—Who are they? What are their roots? What can you do to protect yourself and our community? Monroe Gilmore, coordinator of the Western North Carolina Citizens for an End to Institutional Bigotry and David Miller, chair of the Tikkun Olam. Healing the World, Committee will lead the discussion on Tuesday, January 18.

BIBLICAL PSYCHODRAMA, SEUDAT SHLISHIT, AND HAVDALAH—Make biblical characters come alive, share songs, stories, and poems at the traditional third meal of Shabbat, and send the light of Shabbat into the week to come. Led by Rabbi Birnham and Larry Gerstenhaber on Shabbat, January 22.

JEWISH RENEWAL—Explore the many facets of Jewish Renewal: contemporary liturgy and chant, chassidic joy and mystical meditation, feminism, spiritual traditions, as well as the deeply traditional roots of its founder, Rabbi Zalman Schachter-Shalomi with Maggid Larry Gerstenhaber on Tuesday, March 7.

SCHOLAR-IN-RESIDENCE—A speaker and date in March or April will be announced.

JEWISH MEN—Where are we going? How can we bring our men back into Synagogue life and assure the future participation of our sons, while maintaining our egalitarian advances? The speaker and date in April are to be announced.

REWRITING THE BIBLE—How Modern and Contemporary Poets Transform Biblical Stories with Dr. Rick Chess on Tuesday, April 4.

THE ENVIRONMENT AND JUDAISM—Picnic and walk in the woods of the Botanical Gardens with Michal Strutin on Sunday, May 7.

JEWISH MUSIC AND ETHNOLOGY—A study of Jewish cultures through their music. Doris Abramson and Mimi Kaufer will lead this discussion on Tuesday, May 16.

TIKKUN LEYL SHAVUOT—Studies on the Torah coordinated by Dr. Rick Chess on June 8.

TIKKUN OLAM—HEALING THE WORLD
As a collective group, Tikkun Olam: Healing the World dedicates its efforts to listen to the voices that are so often ignored, bring healing to those who suffer, speak out against injustice, and embrace active nonviolence to bring peace to areas of conflict. The Tikkun Olam: Healing the World committee is gearing up for several activities this year. We will be examining our priorities for the coming year and developing a detailed plan for participation in flood relief in eastern North Carolina. Our congregation, along with Temple Beth Ha-Tephila and the Western North Carolina Jewish Federation has been asked to join forces by supporting the Wake Forest Jewish Federation and Jewish Family Services in responding to this crisis.

WESTERN NORTH CAROLINA JEWISH FEDERATION
The Western North Carolina Jewish Federation is pleased to announce a number of exciting developments. Heidi Oshin, an attorney and mother, has been employed as the new



Executive Director of Federation and Federation expects Heidi to bring great energy and talent to the organization. Marlene Breger-Joyce has resigned as Executive Director to concentrate her efforts on directing the Jewish Community Center. Federation thanks Marlene for her many years of fine service and leadership.

Federation is also pleased to announce new officers and board members for 1999-2000. The Board of Directors include: Jerry Sternberg, Bob Deutsch, Harris Livingstain, David Levitch, Kerry Friedman, Stan Greenberg, Marc Rudow, Richard Kort, Phil Cohen, Ed Fidelman, Charles Gershon, Tom Rosenberg, Jeremy Goldstein, and Jacques Fogel. Bob Deutsch is President, Richard Kort is Treasurer, and Jeremy Goldstein is Secretary. Bob Deutsch and Stan Greenberg are Campaign Co-Chairmen for the 2000 campaign.

BET SEFER AND FAMILY ED NEWS BY: SARA BIRNHAM

Our High Holy Day Children's Services were enhanced this year by new children's Machzorim (High Holy Day Prayerbooks) generously donated by Dr. Ron and Deborah Neimkin. The book's clear presentation of the three themes of tefillah, teshuvah, and tzedakah (prayers, repentance, and charity), was excellent.

On the first day of Rosh HaShanah, we were again delighted by Debi Miles and our youths' presentation of the Circle of the Year—thank you Debi. Many thanks go to Laurie Chess, Margaret Teich, Leticia Brockman, and Alan Silverman, who led the children's services. Thanks to Rabbi Shmuel, who led a special Family Service on Yom Kippur afternoon. We thank Ken Schapira and the Men's Club for getting the Sukkah up (and coming back to fix it after the winds of the hurricane) so that Bet Sefer could decorate it.

A big thanks to Darin Jennings, who conceived of the idea of Shrink Art SUKKAH decorations and led us on the morning of Kol Nidre to make them. They were great decorations—creative, fun, and waterproof (an essential Sukkah décor requirement). The results looked wonderful blowing in the wind. Thanks also to all the decorators who came on a weekend at noon: Muriel Gelbert, Darin Jennings, Beth Horowitz, Jacob Sutton, Bill Scarborough, and the Krusch Family. The Sukkah dinner was a delight. Thank you to Billy Jonas for the music in the Sukkot spirit. Thanks to Toby Cohen, Leticia Brockman, and Beth Horowitz, who helped Sara with set-up and clean up. Fun was had by all.

Finally, Simchat Torah concluded the holiday season. A very special touch was added to the evening as we all got in a circle of the year and teens gave synopses of their Bar/Bat Mitzvah Torah portions. Thanks to Rachael Buskirk, Jake Cotler, Nick Sandler, Dylan Sandler, and Amit Shemesh. Thanks to Dr. Joseph and Arlene Schandler for supplementing the refreshments. Additional thanks this month go to Debi Miles and Uta Levinson who have so willingly filled in as substitute teachers.

We've been awakened by the Shofar, we've relaxed in the Sukkah, we've danced with the Torah Scrolls and have begun the Book of Genesis. Let's keep the spirit (Ruach) alive!

ART AUCTION

This will be sponsored by Beth Israel on Saturday





evening, December 11. There will be lithographs, serigraphs, multilevel cast paper, etchings, oils, watercolors, art in motion kinetic art, mixed media, multiplex 3D constructions, from famous name artists. All will be magnificently custom framed and coordinated in different price ranges.

SISTERHOOD THE KUCHEN TZUZAMEN "Learn How To Make Jewish Penicillin," was held on Thursday, November 4. We made enough chicken soup and matzo balls for everyone to take home for their Shabbat dinner. Also, a small pot of vegetarian (parve) chicken soup was prepared. Toby Cohen was in charge of this class.

JEWISH COUNCIL ON AGING The JCOA Adult Day Club opened on October 12 to serve the elders of our community with companionship, activity, community, and a good Kosher lunch. The initial response has been enthusiastic and overwhelming! What a great and rewarding experience not only for the Day Club "members", but for all of our wonderful volunteers as well. Our months of planning, many dedicated volunteers, as well as community and individual support have provided an excellent model for a meaningful program for the elderly. The intergenerational aspect of the Day Club brings the preschoolers into the lives of these elders and brightens their days in a way that has no measure.

LUNCH AND LEARN, Wednesday, November 17. The topic was, "What Makes it News." The guest speakers were David Hurand. WCQS News Director and Kim Teich, WWNC News Reporter and Anchor. We heard our own hometown news professionals give us the "inside scoop" on the local news scene. We found out why one story makes it on the air, while another does not, and other fascinating radio news tidbits. We also enjoyed a delicious lunch. Our September 29 Lunch and Learn on the topic of Alzheimer's Disease with speaker Barbara Henshaw was very informative and worthwhile.

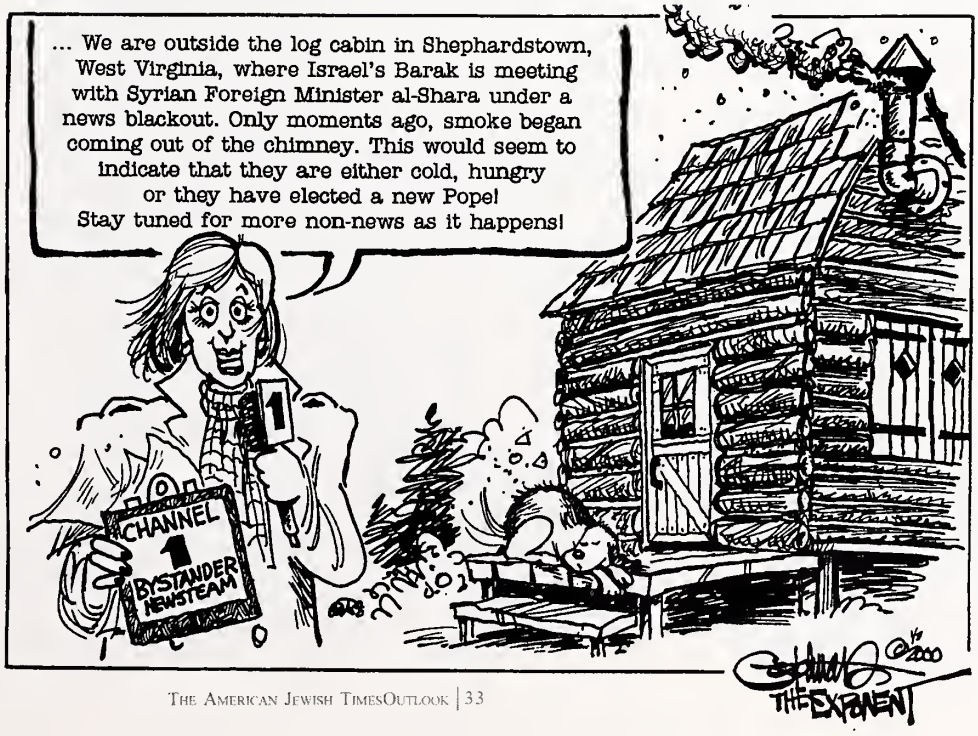
WORKOUT WITH TERI SENIOR EXERCISE CLASS. These classes are held on Mondays from 11-12. All ages are welcome. Teri Siegel is the best teacher ever!

SENIOR LOUNGE IS NOW OPEN. We were invited to come and relax in our newly refurbished Senior Lounge. We can drop in to listen to music, read, borrow a book from our lending library, or just shmooze with friends.

PHONE REASSURANCE PROGRAM. We were asked to call the JCC to let them know of someone who would like to receive a reassurance phone call on a regular basis.

SUPPORT GROUP. The Jewish Council on Aging is forming a caregivers support group for those who have a parent, grandparent, or spouse that they are caring for or concerned about to help make this task easier.

HIGH HOLIDAY MEAL DELIVERIES. In October we delivered twenty-four High Holiday Kosher meals. Thanks to everyone who did the mitzvah of helping with this project: Rusty Schapiro, Ethel Gross, Bob and Kay Gumbinner, Judy Garry, Irv Studenberg, and Pauline Berman, Shirley Cohen, Sue Wood, Bill and Doris Abramson, Rebecca and Tom Schwartz, and Harry and Sylvia Bush. We can't do it without our wonderful volunteers. Thanks to Heidi and David Oshin for sponsoring this



meal delivery. Our next delivery will be for Chanukah on Friday, December 3, with food, gifts, and the loan of electric menorahs.

THANK YOUS. Thank you to Jan and Fred Kahn for a Major Donation to complete our campaign for a JCOA van and for other projects for the elderly. Additional van donations were received from Beth HaTephila's Rabbi's Discretionary Fund (Donor) and Hilda Ehrlich (Friend). We have also received the following donations: Day Club Indoor Garden Bench given by Sue Greenberg (Sponsor) in honor of her father, Harold Goldberg, Day Club Live Plants given by Susan Stader (Sponsor), High Holiday Meal Delivery by Heidi and David Oshin (Sponsor), Audio Tapes for the Day Club from Lulla and Sam Shermis, A Hutch for the Day Club from Sylvia Epstein, and a Bookcase for the Day Club from Shirley Cohen.

The Western North Carolina Jewish Council on Aging cordially invited the community to a Wine and Cheese Reception on Sunday, November 14, in honor of the opening of the JCOA Adult Day Club.



Temple Beth HaTephila
Asheville NC
By Marjorie Schachter

THE SATURDAY MORNING FRIENDSHIP GROUP devoted its December meeting to a discussion, of "the Reform and Orthodox movement in the South. . .and the strongly diverse attitudes of each segment toward Zionism," reported Phyllis Eisnitz. She went on to say, "The dichotomy of ideologies sprang from the fact that Judaism was a way of life for the East European ghetto inhabiting Jews whereas it was a **religion only** for the Jews who came from Germany. . .It took many years and the war for Israel's independence to bring the two movements together regarding a Jewish homeland."

At the group's next meeting on January 8 the discussion, led by Dennis Winner, focused on "Jews and Southern Christians" and "Coming of Age." Both topics were based on Chapters 10 and 11 respectively of Eli Evan's book *The Provincials.* Diane Phillips and Shirley Rapoport provided the refreshments.

THE SISTERHOOD was praised by its president Brenda Abrams for its efforts and successes, among them the work of the Social Action Committee, which actively supports the Book Discovery Program, supplying new or used books to children who may never have owned a book of their own.

She also announced plans for a unique fundraising cookbook Phyllis Eisnitz, Uniongram chair, reminded the membership of how appropriate Uniongrams are in extending sympathy or congratulations, or simply to express good wishes, and how helpful to the Sisterhood the money raised is, as she says, "in extending its reach to worthy projects."

The Sisterhood Board met in Unger Hall on Monday, January 10. Sisterhood's Social Action Committee's chair Ilene Procida announced the 2nd Block Party Clean-Up, scheduled for Sunday February 22. She also suggested that members who have young children might like to join her and her two young daughters in visiting residents at the Summit every few weeks. The Summit is a retirement facility, home to several Beth HaTephila members.

THE BROTHERHOOD did it again, with the members' help, said Brotherhood President Rubin Feldstein. "The Brotherhood, through the efforts of Sydney Schochet, has met and exceeded its fundraising goal for the Jewish Chautauqua Society for about the twentieth time. Some of this money is used to make it possible for Rabbi Ratner to offer classes at UNC-A, Mars Hill College,



and Warren Wilson College. In addition to this, the Clergy Institute, which is being planned by Sam Shermis, will be held in May. We want to thank the people who contributed and help make all of this, and more, possible."

The Brotherhood held one of its famous brunches on January 23, 2000. The program was "A Bissel Yiddish," presented by Rubin Feldstein.

WE HAD A BALL! The Temple invited everyone to a gala fundraiser—with a "ball" theme—a cabaret-style program headlined by the charming and multi-talented Debbie Winston. More about this next time.

WE'RE HAPPY YOU'RE HERE! A warm welcome to our new members Dr. Ditte Phillips and Mr. Jeffrey London, and Dr. and Mrs. Max Schreiber.

MAZEL TOV to Rachel Smith, Joe Karpen, and Morris Karpen of Karpen Steel for their recent award as Small Manufacturer of the Year by the Chamber of Commerce. And to Vic and Sharon Fahrer on the marriage of their son Adam to Monica Tilton. And to Rebecca Schwartz and Thomas Gholson on the Bris and Naming of their son, Leo Law Gholson.

And to Jon Haney, Defense Lineman for Reynolds High School football team. His outstanding performance at the game of December 10 took Reynolds to the State Championship and earned him the award as most valuable Player. And to Greg, Missy and Gabriel Burgin on the birth of their daughter and sister, Hannah Sarah Burgin.

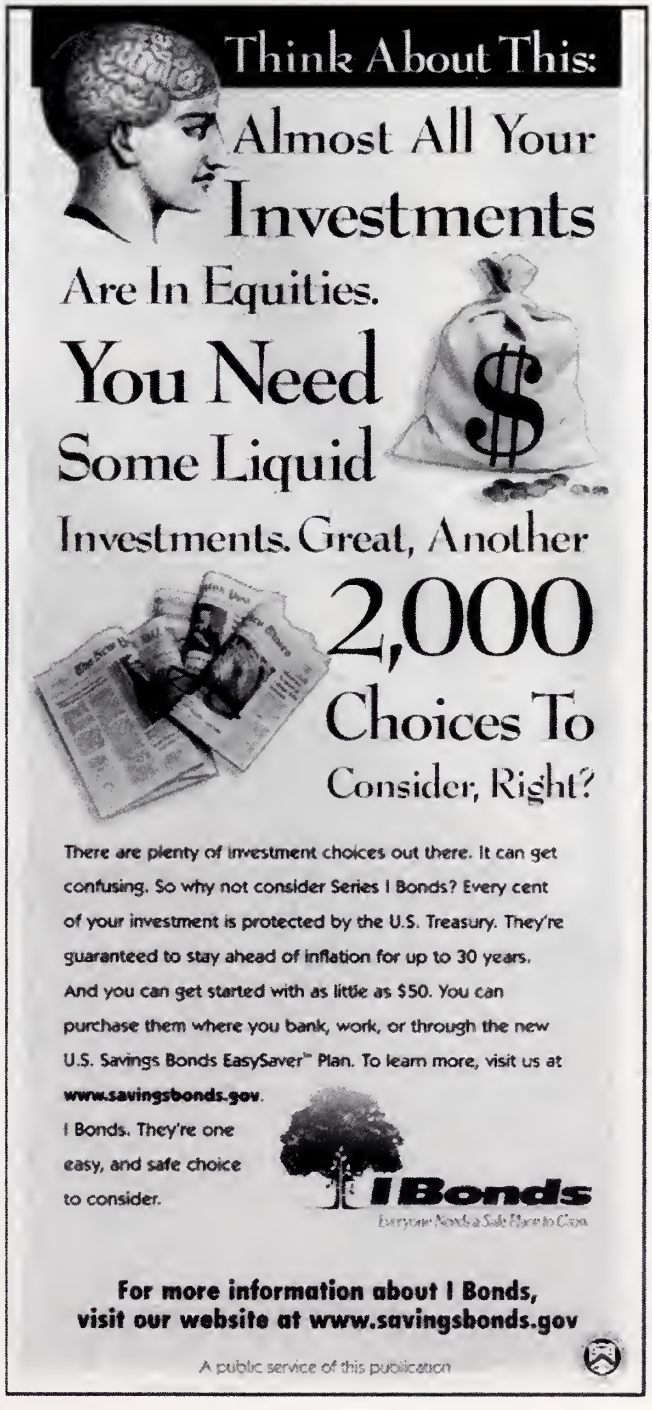
SHALOM!

Temple B'nai Sholem
New Bern NC
By Marilyn Stern

For many decades our congregation held worship services two Tuesday evenings a month. In response to the changing needs of our growing congregation, that schedule was eventually changed to two Friday evenings a month. Recognizing that some of our members no longer care to drive at night, we have added a monthly Saturday morning service. If you are antiquing, boating, golfing or just visiting in the area over a weekend, we would love to welcome you to our worship service (1st Saturdays at 10:30 a.m.; 2nd and 4th Fridays at 7:30 p.m.) A detailed schedule of all our Temple and Sisterhood activities may be found at uahc.org/congs/nc/nc007 on the Internet.

On December 23, long-time member Carol Yudell Goldman lost her long-fought battle with cancer. Carol was a life member of Hadassah and always active in Temple and Sisterhood. She was preceded in death by her husband Raymond and is survived by their three sons: Dale, Steven and Richard.

The Sisterhood of Temple B'nai Sholem meets all the Temple on the first Thursday of each month. Members are looking forward to sponsoring the annual community Passover Seder and participating in the annual Spring Homes Tour that features houses of worship and private gardens as well as private homes in New Bern's Historic District.



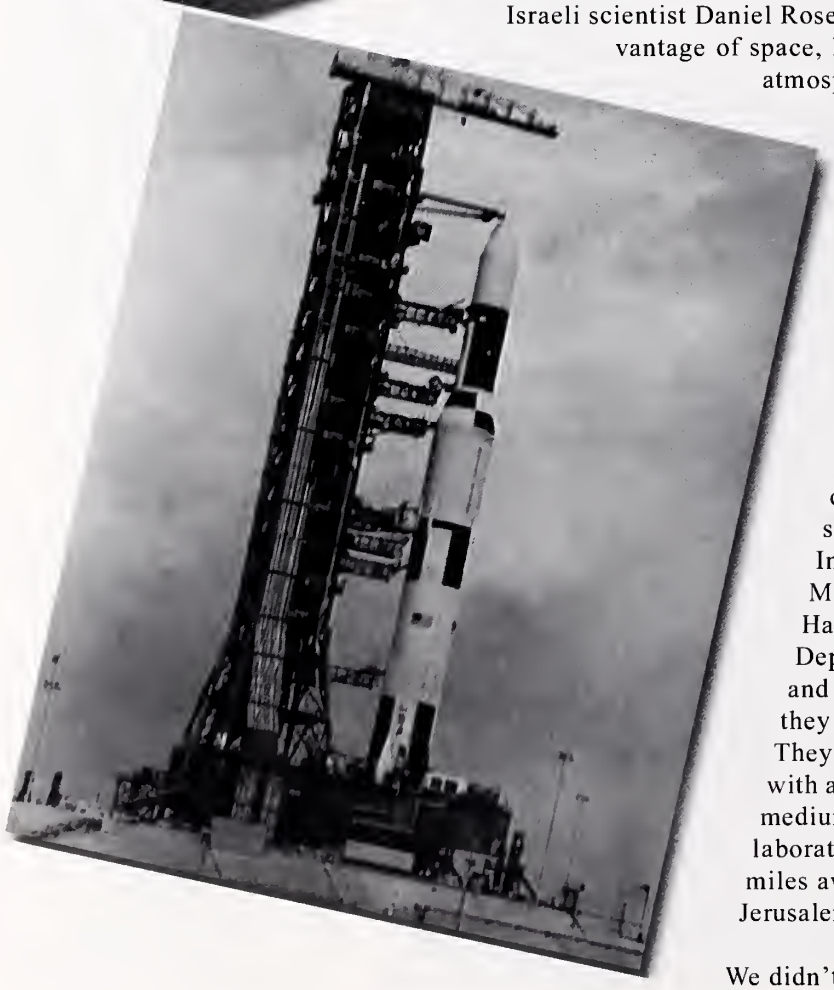


By Wendy Elliman

A new partnership between America's space agency and Israel is part of an international effort that will take Israeli and other astronauts and scientists to the farthest reaches of the universe, NASA administrator Daniel S. Goldin told Jewish leaders at AIPAC's national summit in October 1999.

"We at NASA are thrilled about our partnership with Israel, and excited that the first two Israeli astronauts are now training in Houston to fly on the space shuttle," he said. "It's a relationship we've worked on for some time."

While Israeli astronauts are something new at NASA, the American space agency and Israel have been working together for the past four years. Only days before Goldin's AIPAC address, for example, Israeli scientist Daniel Rosenfeld, monitoring the earth from the unique vantage of space, had discovered that tiny particles in the atmosphere, resulting from forest fires, can actually suppress rainfall.



The first major Israeli-NASA research project was in November 1996. US astronauts flying the Columbia shuttle's 80th mission were accompanied by 49 mouse embryos, developed and monitored by physicians at the Hadassah-Hebrew University Medical Center in Jerusalem.

"Our aim was to see if mammalian embryos can grow in space and be brought back safely," says Dr. Eran Schenker, Primary Investigator for the Israel Aerospace Medicine Institute, and a physician in Hadassah's Obstetrics and Gynecology Department. For the 17 days of the mission, he and fellow scientists worked from a laboratory they'd built inside the Kennedy Space Center. They tracked the 49 orbiting mouse cells, along with another 100 fertilized mouse eggs in identical mediums and at identical temperatures in duplicate laboratories on the ground at Kennedy and 6,000 miles away at the Hadassah Medical Center in Jerusalem.

We didn't expect the embryos to grow normally in


We Have Lift-Off!
We Have Lift-Off!
We Have Lift-Off!

space, and we were right," says Schenker. "All those aboard the shuttle stopped growing early on, before they'd normally have implanted in the uterus. In contrast, the embryos in our two earth laboratories grew normally during the study period. Our hypothesis that mammals can't grow without gravity was proved."

The team had done more, however, than prove its hypothesis. It had edged open new doors to understanding mammalian development, to finding possible reasons for spontaneous abortion, and to further space research.

"For the mouse embryo project, we designed and built a space lab that functioned very successfully," says Schenker. "It wasn't easy. With room extremely limited on the shuttle, the lab must be tiny and operate automatically. We reduced our entire laboratory to the size of a Coca Cola can, complete with battery, computer, sensors, test-tubes, mediums and cells."

Moreover, they did so at a fraction of the predicted cost. The 'lab' they developed for their next venture cost Israel a mere $10,000, compared with the $25 million estimated by NASA.

"We cut costs where we could and shared what we couldn't with project partners who, of course, contributed far more than mere money," says Schenker. "There was Dr. Kevin Forkheim, who headed our Canadian partners, and several Canadian and US universities. Instrumentation Technology Associates Inc. (ITA) sponsored our technological hardware, under its president John Cassanto. The global village allows us not only to share costs but to choose the very best with whom to work."

The all-round success of the 1996 mouse cell project allowed the team to move on to human bone cells. The purpose was researched into aging in general and, specifically, into osteoporosis, a debilitating aging disease in which bone rapidly loses it mass, become brittle and snaps. One in every four women in the Western world develops osteoporosis after menopause, and one in every eight men follows suit after age 70.

"A major difficulty in developing drugs to prevent and treat osteoporosis is that it takes up to 20 years to know if the drug works," says Schenker. "When it was observed that 70 percent of astronauts develop osteoporosis, despite being young and superbly fit, and lose bone mass at the rate of 1 percent a month, compared with 1 percent a *year* in osteoporotic women, it was clear that space is the place to test osteoporosis drugs. Its special conditions can be used both to examine what happens to human bones at cellular level when they lose density, as well as to test new drugs".

The next biological payload sent into space by the Israeli and Canadian teams and ITA, therefore, comprised human bone cells (osteoblasts) in growth medium. When scientists later compared the metabolism, morphology and intercellular structure of the osteoblasts from space and those grown as controls on earth, they found vast differences between them. This provided the baseline from which to test new osteoporosis drugs—which they did on the mission which sent Senator John Glenn, 77, the first American in orbit 36 years earlier, back to space in November 1998.

"Israel is a world leader in developing osteoporosis drugs," says Schenker. "We were appointed Primary Investigator on the project, and we designed the research and wrote the protocols for experiments on the 1998 shuttle. We're still evaluating results, both in Israel and in Canada."

In its science and technology, Israel has long since set the sky as its limit. Today, that limit has been mightily extended.



cont. from page 17 - Haifa's Holiday

and Nir Hod's portrait of "Youth" with a hypodermic needle. Reuven Cohen's bionic man, called "Leon," is scary only by implication. Three works I personally liked were Josyane Vanounou's whimsical vanishing snowmen, Ofra Zimbalista's "Woman at the Edge," and Tamar Schori's "On and On," a computer print on aluminum.

"The event enables art to break out of its elitistic isolation and redefines its context," said Rivka Bialik.

"Top 2000," with motifs related to the beginning and the end of the millennium, was the subject that challenged the artists this year. Themes of innocence, love, peace, birth, death and the apocalypse are clearly represented by the works.

A giant white pacifier by Dror Karta; The Kiss, of two iron doves by Menashe Kadishman; Ora Segalis's row of white, polyester cast pants sprouting white lilies; Ahmad Kanaan's optimistic colorful painted tin butterflies; Motti Mizrachi's bronze "Peace Rider," a winged nude female on a bicycle; "Wadi of Copper and Light by Abed (Abdi); and Batia Eisenwasser Jancourt's tall wood birdhouse, entitled "And they will turn their towers into bird-houses," all send positive messages.

At least four works use the heart-shape prominently. Especially effective are David Gerstein's seven colorful dress silhouettes in iron, with cut-out hearts filled with images such as flowers, a sunburst and a baby. Saleh Alesat's "Heart to Heart" with Cupid's arrow, evidently tries to bring two different hearts together.

Self-taught Argentinean-born Daniel, now living and working in Tel Aviv, paints a black eye-masked youth in his large wall painting. The message: "Don't Worry Be Happy."

Now that's an upbeat message to start the new millennium.

Expect the unusual, discover the extraordinary

Why settle for gifts you can find everywhere! First Light Gallery is filled with Select Judaic, exquisite Jewelry, Ceramics and other meticulously selected gifts. Each of our American handcrafted treasures has their own distinctive charm and personality. Their beauty will brighten every day; their value to the heart will endure for a lifetime.

We offer: Bar-Mitzvah & Bat-Mitzvah registries
Bridal & Gift Registries
Gift-certificates & Layaway



First Light Gallery
Contemporary
Fine Craft & Gift

The Arboretum
8140 Providence Rd
Charlotte NC 2827
704.542.9449

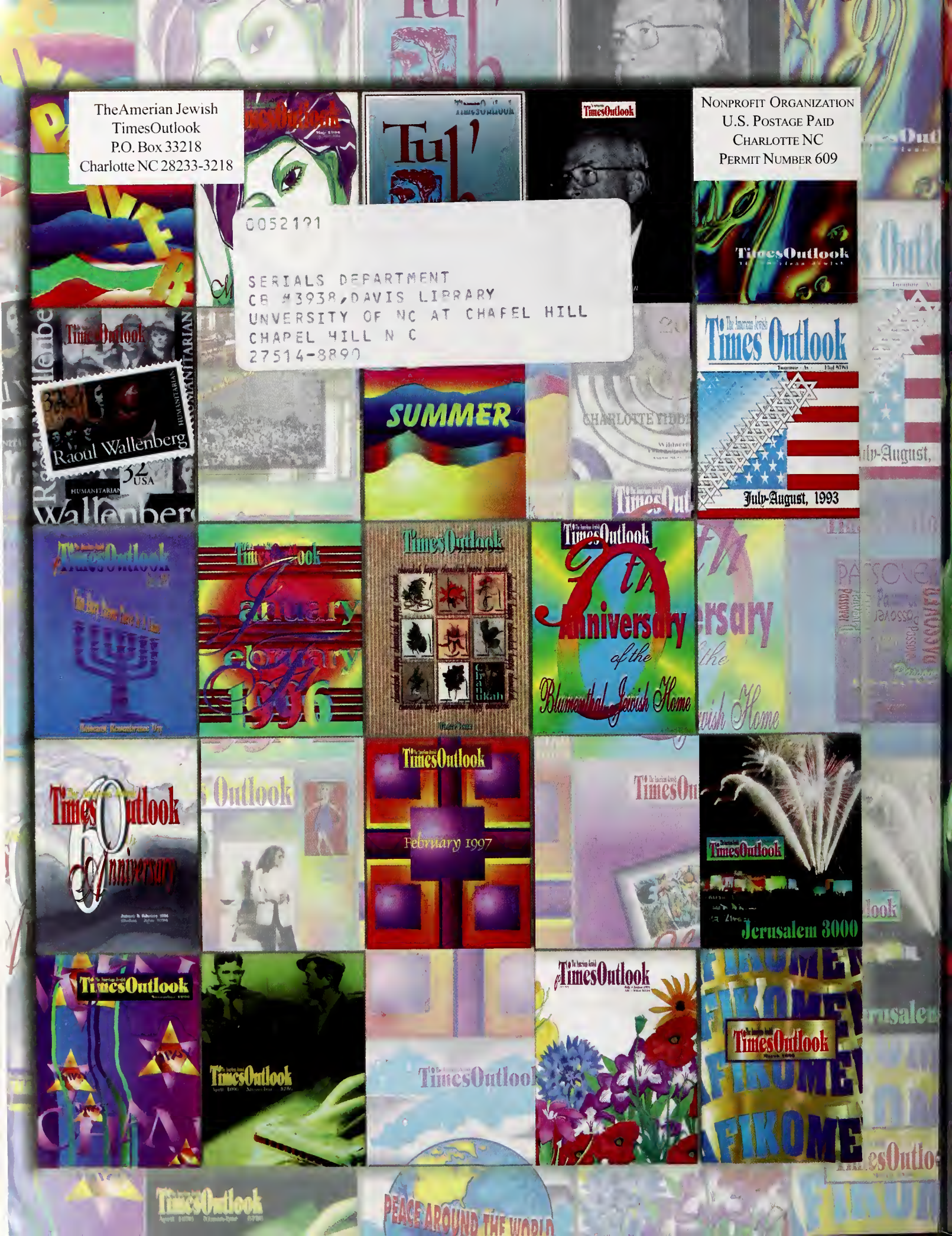
Hours: Mon. - Sat. 10 A.M. -> 6 P.M.

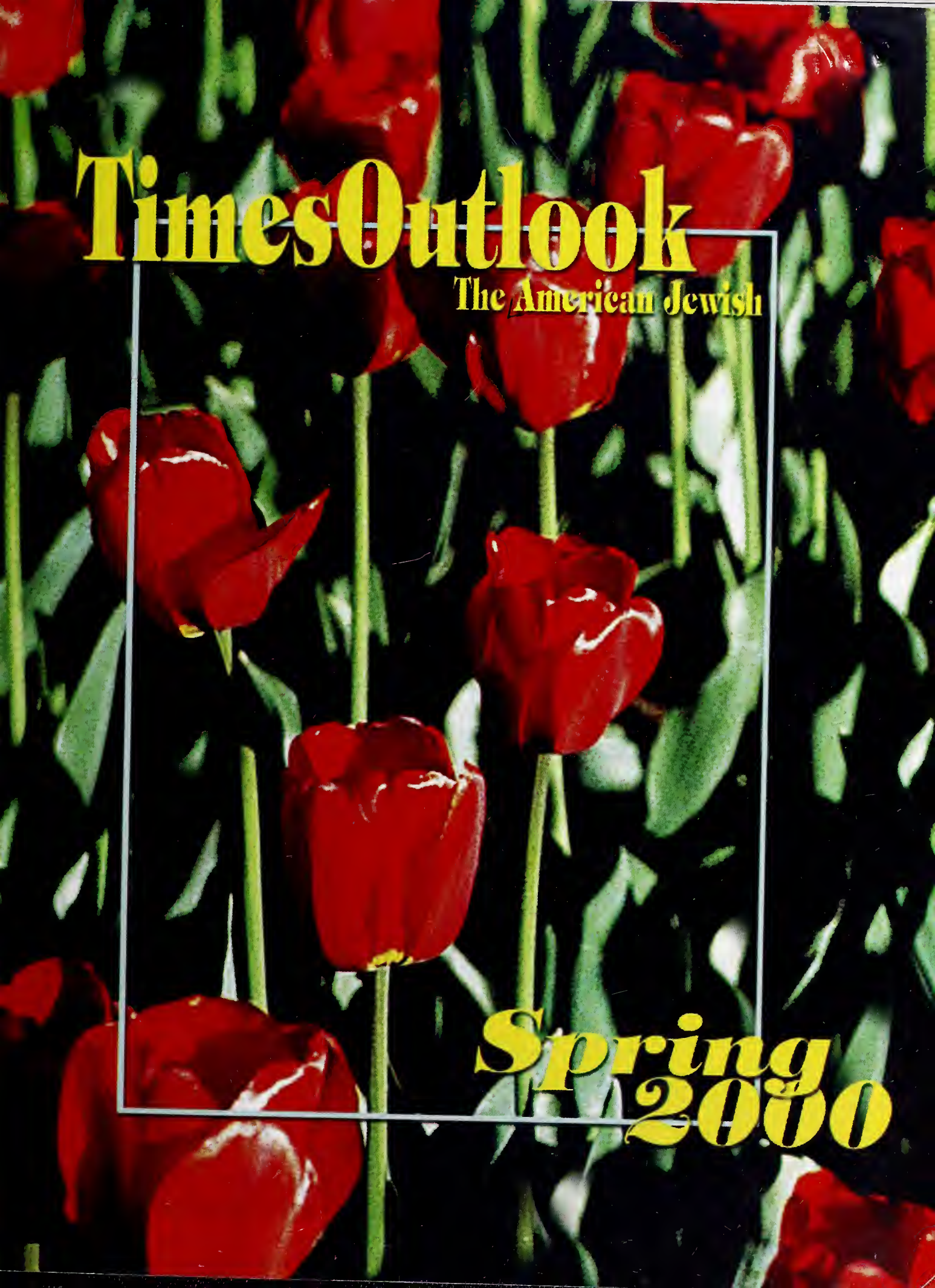
TheAmerian Jewish
TimesOutlook
P.O. Box 33218
Charlotte NC 28233-3218

NONPROFIT ORGANIZATION
U.S. POSTAGE PAID
CHARLOTTE NC
PERMIT NUMBER 609

0052191

SERIALS DEPARTMENT
CB #3938,DAVIS LIBRARY
UNVERSITY OF NC AT CHAPEL HILL
CHAPEL HILL N C
27514-8890




TimesOutlook
The American Jewish
Spring
2000

The Amerian Jewish Times Outlook
The Blumenthal Foundation
&
Radiator Specialty
say
farewell to a dear friend.

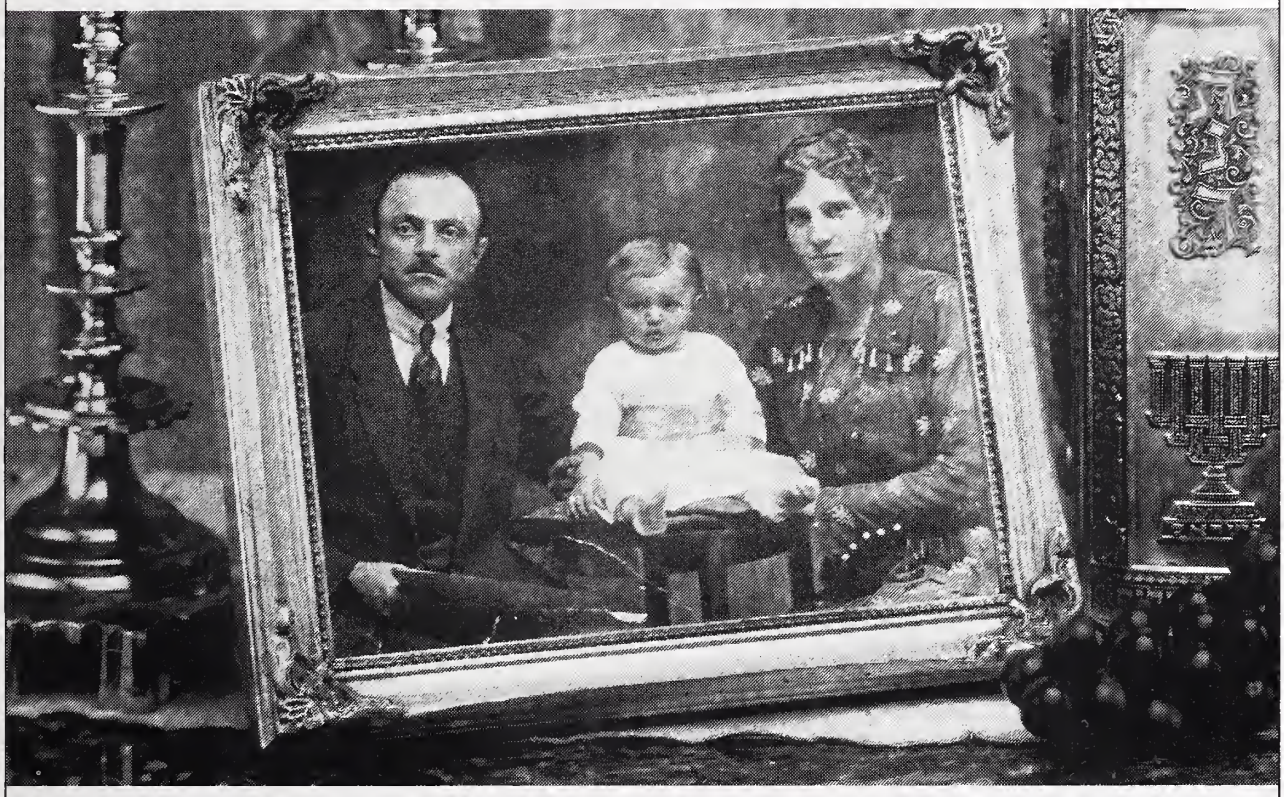


Eugene McLeod

PRINTER

April 17, 1926 -March 22, 2000

Suppose Your Family Had a Holocaust Era Insurance Policy and You Just Didn't Know About It?



If you are a Holocaust survivor or the heir of a Holocaust victim, you may have a legitimate unpaid Holocaust era life, education or dowry insurance claim and the opportunity exists for you to receive payment. You can now file claims through a new Claims Resolution Process set up by the **International Commission on Holocaust Era Insurance Claims**.

The Commission consists of representatives of United States insurance regulators, five European insurance companies and their subsidiaries, the State of Israel, worldwide Jewish and Holocaust survivor organizations and European regulators as Observers.

The unique Claims Resolution Process provides individuals with a central source for information on, investigation into, and payment of those outstanding policies, without any charge to the claimants.

For more information, mail in the request to the right, visit the website www.icheic.org or call

1-800-957-3203

Yes, I'd like to learn more about The Holocaust Era Insurance Claims Process

Name _____

Address _____

_____

City _____

State _____ Zip Code _____

Country _____

Preferred Language _____

Mail to:

International Commission
PO Box 1163
Wall Street Station
New York, NY 10268
USA

US-ENG-AMJO

Contents

Feature

FOCUS ON FAMILY 5

The freedom of the Passover seder:
matzah, beets and — oy! — the cooking
By Jane Ulman



7

Reform Rabbis Sanction Gay Unions 9

By Hanna Rosin
Washington Post Staff Writer



By Chana Falik 10

DEPARTMENTS

Reviews 23
Medical 22
Temple News 31
Community News 26
World News 16

Times Outlook

Nissan 5760

Publisher
The Blumenthal Foundation

Editor
Geri Zhiss

Associate Editor
Estelle Hoffman

Art Department
Shirley Beatty—Typographer

Layout & Paste-up
Lydia Widenhouse

Production Assistants
Mary Aery
Bernice Coleman
Bobby Cook
Mickey Ennis
Clarendaelease Mounkassa

Contributing Correspondents
Marjorie Schachter
Lillian R. Wellisch

The American Jewish Times Outlook is Published by
The Blumenthal Foundation
A Non-Profit Organization
1900 Wilkinson Blvd.
Charlotte, NC 28208-5670
704-372-3296 Fax: 704-334-9425

Internet address:
geri@vnet.net

Mail change of address, with label, to The American Jewish Times Outlook, PO Box 33218, Charlotte, NC 28233-3218. Letters to the editor are welcome. They should be kept as short as possible and are subject to condensation.Because of the volume of mail, not all mail can be published.

DEADLINE FOR FUTURE ISSUES:

The first of the previous month. Please contact the editor with deadline questions.

FOCUS ON FAMILY

The freedom of the Passover seder: matzah, beets and — oy! — the cooking

By Jane Ulman

Why is this night different from all other nights?

This night is different because I, a person who equates working in the kitchen with working on a chain gang, cook most of the multicourse Passover meal. Single-handedly and from scratch, I might add.

While I know that Passover is not the Jewish holiday in which we make amends to those we have harmed or offended, it is my opportunity to compensate my family for all the fast food, frozen food and bowls of Cheerios that have constituted dinner over the past year. Cereal, as well as pancakes and eggs, are supper staples, causing my son Zack, 16, to consistently and vehemently complain, "Mom, we're the only family in America that eats breakfast for dinner."

But Passover encompasses far more than one day. In fact, weeks earlier, I embark on the five stages of Passover preparation: denial, procrastination, resignation, recipe-hunting and relentless list-making. Then I begin the actual work of scrubbing, sorting, shopping and trying to remember if mustard seed is kosher for Pesach.

This annual process invariably leads me to a question of my own: How can this labor-intensive and rule-ridden holiday of Passover celebrate freedom? The concept is oxymoronic, if not perverse.

Perhaps it was some Midrash-era Freud, in the first known application of experiential transgenerational psychology, or simple abnormal psychology, who commanded that each of us regard himself as if he personally went out of Egypt.

Me, I'd rather experience the real thing, risking the wrath of Pharaoh's soldiers and wandering in the wilderness, in return for the convenience of having manna delivered six days a week — on time, at no charge — for the next 40 years. After all, the Bible (Numbers 11:9) describes the taste of manna as "the taste of a cake baked with oil." That beats any bowl of Cheerios, including Team, Frosted or Multi-Grain.

And if you think Moses had difficulty trying to control 603,550 whining Israelites — and that didn't include the women and children — try preparing a seder that conforms to the various culinary persuasions and health concerns of my extended family.

I admit that I have my own vegetarian agenda, which I have been quietly foisting upon my family over the years.

The vegetarian matzah ball soup was the first to appear. More amazing than the parting of the Red Sea, this soup magically transforms the world's ugliest vegetables, with celery root pre-eminent among them, into a delicious and universally liked soup that truly "tastes like chicken."

A roasted beet has replaced the shank bone — but not without controversy.

"Yuck," says Danny, 8.

"What is that?" asks Jeremy, 10.

"We are not required to eat meat at Passover," I explain. "The shank bone is merely a symbol, commemorating the paschal lamb. As Rabbi Huna stated in the Babylonian Talmud, in Tractate Pesachim 111b, a broiled beet can be halachically, or legally, substituted."

At this point, everyone stops listening, commenting or caring because we still have four more parts of the seder, from the washing of hands before the meal to the Hillel sandwich, charoset and maror on matzah from page 67 to page 80 of the Haggadah we use, before the meal is served.

Last year, in an attempt to transform the seder into a dairy-and-fish extravaganza, I barely escaped an insurrection when I suggested we pass on Grandma Norma's brisket.

"Mom, I thought you weren't evangelical."

"But we always have brisket."

"I'm calling Grandma."

Last year, in an attempt to transform the seder into a dairy-and-fish extravaganza, I barely escaped an insurrection when I suggested we pass on Grandma Norma's brisket.

So the brisket has been reinstated — indefinitely. Also reinstated, in a continuous loop playing in my head, is Janis Joplin. "Freedom's just another word for nothing more to lose," I find myself singing. Because after I've lost my chametz, stamina and sanity, as I do every Passover, what's left?

But the truth, and maybe this is the underlying lesson of Passover, is that we're blessed to have so much to complain about — from the crowds at our overstocked grocery stores to the mess in our overstocked cupboards.

From the choices of Haggadahs — including environmental, egalitarian and even interactive online — to the numbers of model Seders we attend at our children's day and religious schools. From the millions of verses of "Chad Gadya" to the millions of matzah crumbs we sweep off the floor.

The other truth is that most of us can't possibly comprehend the true horrors of slavery. I constantly carp that my freedom ends when afternoon carpool begins. Danny protests, "You always have things you have to do: schoolwork, setting the table and taking out the garbage cans." Gabe, the 12-year-old philosopher, adds, "No matter what, you'll never be completely free."

But our complaints are pitiful in light of the indignities and difficulties that the Israelites endured — or the atrocities that the European Jews experienced in World War II or the Russian Jews under any of their anti-Semitic governments.

The Bible commands us no less than four times to tell the story of Passover to our children. To put ourselves in the Israelites' sandals, no matter how unrealistic or uncomfortable. To put ourselves in the shoes of oppressed Jews through the millennia, to remember our collective history, hostilities and victories.

The Exodus from Egypt, the escape from over 400 years of slavery under Pharaoh, marks an event no less monumental than the birth of the Jewish nation. Perhaps this is why Passover is the most celebrated Jewish holiday worldwide.

But with freedom comes responsibilities, regulations and restrictions.

With freedom also comes the opportunity to practice our religion without repercussions or reprisals. To moan meaninglessly about all our chores. And, even, to replace the shank bone with a broiled beet. (JTA)

Jane Ulman lives in Encino, Calif., with her husband and four sons.



MATZOH MEAL PANCAKES (CHREMSLACH)

- 2 eggs
- 1 level teaspoon salt
- 5 fl ounces (150 milliters / 2/3 cup) warm water
- 3 ounces (75 grams / 3/4 cup) fine matzoh meal
- 1 level tablespoon caster (superfine) sugar

CINNAMON SUGAR:

- 1 teaspoon ground cinnamon
- 2 oounces (50 grams 1/4 cup) caster (superfine) sugar

Beat the eggs, salt and 2 tablespoons of the water until thick. Gradually add the meal and the sugar and enough additional water to make a thick batter that just drops from the spoon. Fry in oil 1/4 inch (0.5 cm) deep or a mixture of 2 oz (50 g / 1/4 cup) butter and 1 tablespoon oil until golden brown and puffy. Turn and cook the other side. Serve hot off the pan, plain or with the mixed cinnamon and sugar.
Eat hot off the pan.
Yield: serves 4

APPLE MATZOH KUGEL (PAREVE)

Yield: 6 - 8 servings

- 4 matzohs
- 3 eggs, beaten
- 1/2 tsp. salt
- 1/2 c honey
- 1/4 c oil
- 2 tbsp horseradish
- 1/2 c chopped walnuts
- 2 apples, chopped
- 1/2 c raisins
- 1 tsp cinnamon

Break matzohs in pieces, soak in water amd drain. Combine eggs, salt, honey, oil, cinnamon and horseradish and add to matzoh. Mix in nuts, apples and raisins. Place in 8- inch square baking dish and bake at 350 degrees for 35 minutes.

APPLE KUGEL OR SOUFFLE

- 5 lg Apples
- 5 Eggs, separated
- 1/2 c Sugar
- 1 Orange, juiced
- 1/2 ts Orange rind, grated
- 2 tb Oil

Grate apples on shredder side of grater. Set aside. Beat yolks with sugar. Add orange juice, rind and oil. Continue beating until blended. Add shredded apples.
Beat whites until stiff. Fold into yolks. Pour mixture into greased casserole dish. Bake at 350 f degrees for 1 hour.
Note: whenever you fold in beaten whites into something else, put 2-3 tablespoons of the something else into the whites, fold until mixed; then fold the whites into the something else.

PASSOVER BLACK FOREST BROWNIES

Serving Size : 24

- 1/2 Cup Crisco Or Other Shortening
- 4 Each Unsweetened Baking Chocolate Squares
- 4 Large Eggs
- 1 Teaspoon Vanilla Extract
- 1 Cup Matza Cake Flour
- 3/4 Cup Fruit Preserves**
- 2 Teaspoons Kirsch Or Slivovitz (Plum Brandy)

Grease and dust with unsweetened cocoa a 9X13 baking pan and set aside.Preheat oven to 325. In a doubleboiler melt the shortening and unsweetened chocolate together and let cool slightly. With a mixer beat the eggs and sugar until thick. Add the chocolate mixture follwed by the matza flour and vanilla. Pour into prepared pan, Blend together the kirsch and preserves. Drop by spoonfuls over the batter (do not stir in). Bake for 30 minutes. Let cool and sprinkle with confectioner's sugar. Cut into 24 equal pieces.
NOTES : **cherry,apricot or raspberry work well

ROSE'S MARVELOUS MANDLEBROT

Sakol p. 18

- 3 eggs, beaten
- 1 cup oil (safflower/canola)
- 2 tsp. vanilla extract
- 1 c. sugar
- 1 c. raisins
- 1 c. chopped walnuts
- 3 - 3 1/2 cups flour
- 1 tsp. baking powder combined with
- Pinch salt

Beat eggs. Add sugar and vanilla and beat again. Add oil and beat again. Add raisins and nuts, mix well. Mix flour, baking powder, and salt separately. Add dry ingredients to sugar mixture-mixing until nuts and raisins are equally mixed and the flour is not visible.
Divide mixture in half. Shape each half into a long strip on a lightly oiled cookie sheet. Moisten hands with cold water to help shape strips. It is best to place each strip on the side of the cookie sheet. Bake in a slow oven (325-350 degrees F) for about 3/4 hour or until golden in color. Remove from oven. Let cool enough to cut with sharp knife. Make 1- inch slices, turning slices on side. Rearrange slices around cookie sheet and bake another 15 minutes. This final step adds to the flavor of the mondlebrot. You can even toast the cookies 15 minutes on each side for that extra special touch. Let cool. Stores very well in tin cookie can.

PASSOVER BROWNIES

- 1 c cake meal (I just use matzoh meal)
- 2 c sugar
- 1 pkg vanilla sugar (if available)
- 1/2 c cocoa
- 3/4 c margarine
- 4 eggs, room temperature
- 1/2 - 1 c chopped walnuts

Melt margarine and add cocoa. Let cool. Beat eggs till light, gradually beat in sugar (and vanilla sugar). Blend in cocoa mixture and cake (matzoh) meal. Blend in nuts, or save them to sprinkle over the top. Pour into a greased 9X13 pan (or two 8X8 pans). Bake 25-30 minutes at 350. Cut into squares when cool.

PASSOVER MANDELBRODT

Serving Size : 36

- 2 cups sugar
- 1/2 lb margarine
- 6 eggs
- 2 3/4 cups matzo cake meal
- 1/2 tsp salt
- 3/4 cup potato starch
- 6 oz chocolate chips
- 1 cup walnuts — chopped
- 1 tsp cinnamon
- 2 tsp sugar

Mix the smaller amount of sugar with the cinnamon and set aside.
Cream sugar with the margarine. Add eggs one at a time, beating thoroughly after each one. Sift together cake meal, salt and starch. Fold into creamed mixture. Add chocolate and nuts. Mix well.
Form into 3 loaves, about 2" wide. Sprinkle with the ugar/ cinnamon mixture.
Bake on greased cookie sheets for 45 min. at 350 degrees

Reform Rabbis Sanction Gay Unions

By Hanna Rosin

Washington Post Staff Writer

On Thursday , March 30, 2000, in Greensboro NC, America's largest group of rabbis yesterday became the first major religious denomination to officially sanction same-sex unions, offering the protection of Reform Judaism to clergy who decide to officiate at such ceremonies.

In an overwhelming voice vote, about 500 members of the Central Conference of American Rabbis approved a resolution backing any rabbi's decision to preside over a gay union through "appropriate Jewish ritual."

In a compromise reflecting the issue's sensitivity, the rabbis added that they would "recognize the diversity of opinion within our ranks" and support the decision of those who choose not to officiate at such ceremonies.



Rabbis Paul Menitoff, left, and Charles A. Kroloff, officials of the Central Conference of American Rabbis, answer questions during a news conference Wednesday in Greensboro, N.C. (Gerry Broome - AP)

At a time when many Christian denominations are censuring clergy who bless gay unions, the group of 1,800 Reform rabbis sees itself as a counterweight, and hopes others will eventually follow its lead.

"These are people who are subjected to signals subtle and not so subtle, that they are abnormal, sinful, less than whole," said Rabbi Paul Menitoff, executive vice president of the CCAR. "Can you imagine the impact on them to finally hear a confirming message after so many negative messages from all those religious groups?"

But the more traditional wings of Judaism objected to the resolution as contrary to Jewish law.

"From my perspective, homosexuality is an activity, not a state of being," said Orthodox Rabbi Barry Freundel of Kesher Israel synagogue in Washington, a leader of the Orthodox movement who has written on the subject. "The idea that marriage can be redefined this way is inappropriate."

The Conservative branch of Judaism does not allow its rabbis to officiate at same-sex unions. But presiding at such a ceremony would not be grounds for expulsion as would, for example, officiating at an interfaith marriage.

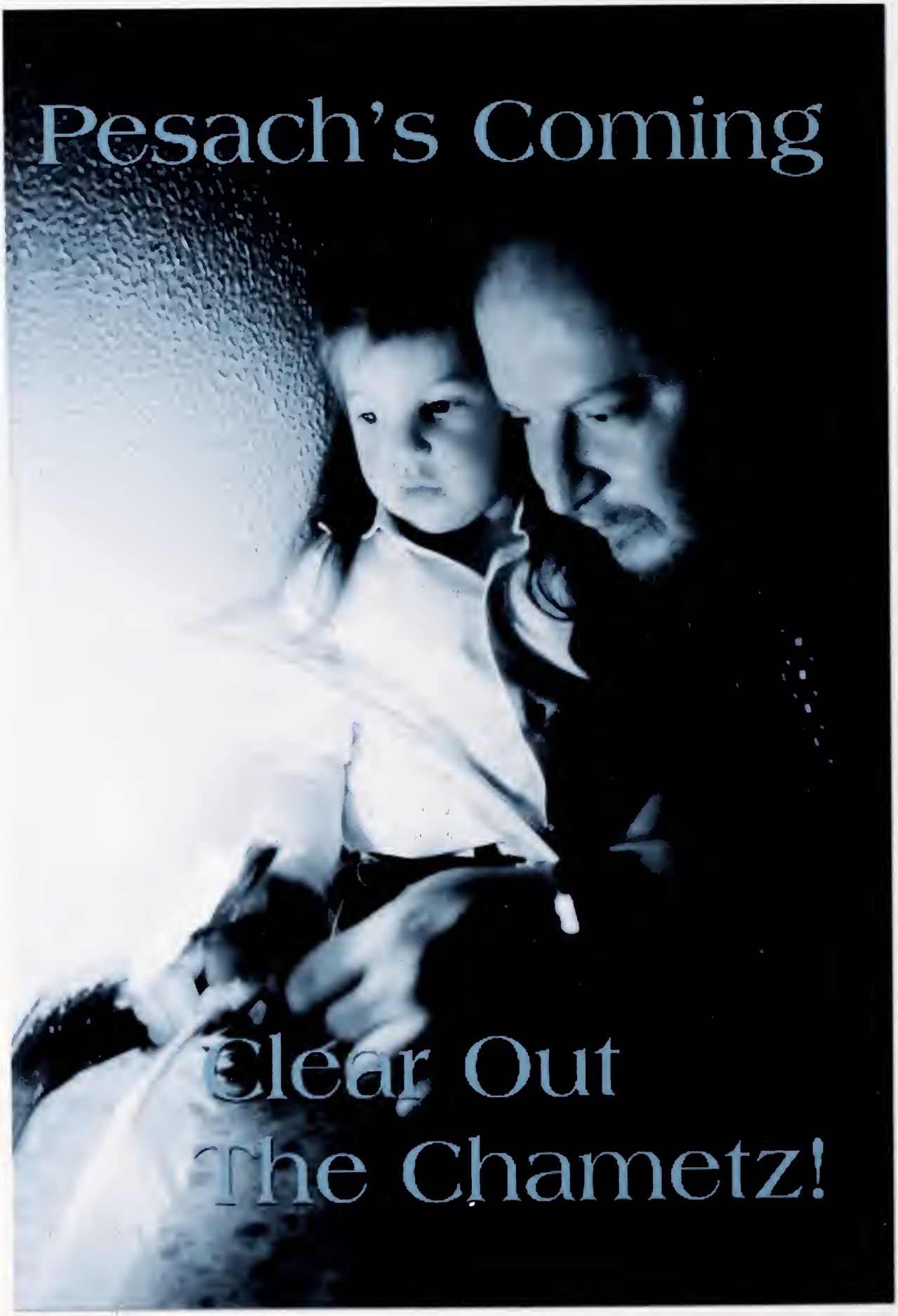
Christian denominations implicitly criticized by the Reform Judaism resolution yesterday held their ground, and reaffirmed their intention to reject gay marriage and punish clergy who perform those ceremonies.

"As hesitant as I am to quote Old Testament text to a Jewish group, it is clear from Genesis onward that God has ordained marriage as being between a man and woman, not between two people of the same gender," said Richard Land, president of the ethics and public policy arm of the Southern Baptist Convention, which recently amended its constitution to make support for homosexuality the single disqualifier for membership.

The CCAR resolution lends the group's imprimatur to an already commonplace practice in the Reform movement, Judaism's most progressive and largest wing, with at least 1.5 million members nationally. For more than a decade, Reform rabbis across the United States have led same-sex ceremonies at their synagogues with varying degrees of formality, from simple blessings of a gay Jewish home to full-fledged wedding facsimiles, rings and all.

In 1990, the movement agreed to ordain openly gay rabbis, endorsing the view that "all Jews are religiously equal regardless of sexual orientation."

cont. on pg 21



WZPS photo by Flash 90.

By Chana Falik

How individual Israelis perceive the injunction to "clear out the *chametz"* is a reflection of their secular or religious orientation.

For secular Israelis, "clearing out the *chametz"* is a call for a thorough annual spring cleaning. In religious homes, where even the smallest amount of *chametz* is prohibited, "clearing out the *chametz"* means thoroughly checking pockets, toys, cosmetics, medicines, tooth pastes, body soaps and much more. Cooking pots, pans, toaster ovens, stoves and other kitchen equipment are taken apart to remove any traces of *chametz,* and screws, nuts and bolts are soaked in cleaning liquid.

But whether religious or secular, the cleaning process, says Chana Falik, symbolizes "cleaning out" one's heart and mind and cleansing and purifying oneself.

Read on to learn the mitzvot relating to *chametz,* and the traditions connected to the sale of it, the search for it and the ceremonial burning of it prior to the fifth hour on the 15th day of Nisan.

A father and son search their home for ***chametz*** *in the traditional fashion-by the light of a single candle. This enables them to see into crevices and corners. The feather is used to sweep up any* ***chametz*** *crumbs found.*

Here's a Pesach quiz: What is identical to *matzah* in every way, consists of the same type and amount of flour and water, and is cooked in the same oven? What three-letter Hebrew word is identical to the word *matzah* but for one small stroke of the pen?

The answer to both questions is *chametz.*

What Exactly is *Chametz?*

Chametz (leaven) is any flour made of wheat, barley, spelt, rye or oats, which has been mixed with water and allowed to ferment before being baked. The Sages established 18 minutes as the time necessary for this fermentation process to take place. This waiting period is the minute but fateful difference between the prohibited *(chametz)* and the permitted *(matzah).*

There are three *mitzvot* associated with *chametz* on Pesach:

1. Your home must be cleared of all leaven, even before it is prohibited to eat it. The biblical source for this is in the Book of Exodus, Ch. 12: "By the first day, you must have your home cleared of all leaven." The word "first" refers to the fourteenth of Nisan, the first day on which the laws of Pesach apply.

2. You must not see leaven for seven days, and

3. You must not possess leaven for seven days.

Chapter 12 of the Book of Exodus is also the source for these two *mitzvot:* "For seven days no leaven shall be found in your houses . . .No leaven bread shall be seen by you, nor shall any leaven be seen by you in all your borders."

Clearing Out the *Chametz*

Whether individual Israelis perceive the injunction to clear away *chametz* in literal terms or in a spirit of spring cleaning, one fact is undisputed: the period between Purim and Pesach in Israel is national cleaning frenzy. Statistics show that stores sell more whitewashing paint and more cleaning supplies during these weeks than they sell all year round. Drycleaners are often so swamped with work that they must schedule curtain and rug cleaning by appointment book. Municipal trash collectors work around the clock. Schools begin their spring breaks about 10 days before Pesach in order to allow teachers to clean their homes, and to allow children to help their parents to make pocket money helping their neighbors.

The winter rains have stopped and secular Israelis get down to their annual spring cleaning-airing blankets and mattresses hung over the balconies, cleaning rugs, and donating old clothes and unwanted furniture to charity. Zahava Neiman, a busy homemaker and career woman, painted her entire house prior to Pesach. "As long as I can remember we have always whitewashed our home then," she says. "It is such a pleasure to usher in the holiday with my house clean and freshly painted."

As even the smallest amount of *chametz* is prohibited, "clearing out the *chametz*" is an organizational challenge for religious Israelis. From pockets to toys, from cosmetics and medicines to toothpaste and body soaps, the entire house must be thoroughly checked. Some people wash their children's toys in the bathtub to remove any traces of cookie crumbs. Medicines are checked to verify that ingredients, especially sweeteners used in medicinal syrups, do not contain *chametz* or legumes (*kitniyaot*-forbidden to Ashkenazi Jews on Pesach). Cooking pots, pans, toaster ovens, stoves and other kitchen equipment are taken apart to remove any traces of *chametz,* and screws, nuts and bolts are soaked in cleaning liquid. Some remove entire stove tops. Catriel Sugarman, a well-known Jerusalem artisan, sits for hours on the kitchen floor using a toothbrush to clean *chametz* out of the spaces between the floor tiles. "Our Sages tell us to search for *chametz* between every nook and cranny, and that's what I do," he says.

When the cleaning is done, the big change-over takes place: *chametz* dishes are put into storage, and Pesach dishes are put in the cabinets in their place. Many religious households cover their marble or Formica counter-tops with aluminum sheeting; others place specially molded stainless-steel counter-tops and sinks over their "regular" ones. This writer stayed one Pesach Seder evening with a religious family whose villa housed two entire kitchens; they simply closed off the *chametz* kitchen for the duration of Pesach.

Selling *Chametz*

Some items of *chametz* would cause a great financial loss if thrown out, such as kitchen equipment and utensils, liquors and brandies, so these must be sold to a non-Jew for the duration of the Pesach holiday. Once sold, these items are stored in a non-accessible, sealed area. This explains why many grocery stores and supermarkets place large sheets of paper over their *chametz* products. Usually, these sales are done through the auspices of a local Rabbinate official. In the case of the government or army's *chametz,* the Chief Rabbis make the sale. The sale must be a true, legal contract for it to be valid. Token payment is made and usually the non-Jew returns the *chametz* products to the Jew after Pesach. However, if the non-Jew should choose to keep the items after Pesach, he is within his legal rights to do so.

Selling Chametz Some items of chametz would cause a great financial loss if thrown out, such as kitchen equipment and utensils, liquors and brandies, so these must be sold to a non-Jew for the duration of the Pesach holiday.

B'dikat* Chametz-Search for *Chametz

The Sages tell us we must perform a search for *chametz* when the stars first appear on the 14th of Nisan. The importance of performing this *mitzvah* on time is so strong that one is forbidden to work, to transact any business or even to learn Torah from one half-hour before the stars appear. After saying the blessing, a search is performed with the light of a single candle, in order to be able to light into crevices or corners. Any *chametz* crumbs found are swept up by a feather, which is easier to use than a large broom when sweeping crevices or holes. This writer's husband places ten nugget-sized pieces of pita bread in various places around the house to ensure the search is thorough and yields *chametz.*

Srifat Chametz*-Burning the *Chametz

Immediately following *b'dikat chametz* one declares any unknown *chametz* still in one's possession as "ownerless like the dust of the earth." The *chametz* found during the search, along with the remnants of *chametz* from breakfast the morning of 15th Nissan are burned by the fifth hour on the 15th. (Consult your local rabbi for the correct time in your area). Following the burning, one again makes a declaration declaring any unknown *chametz* to be null and void.

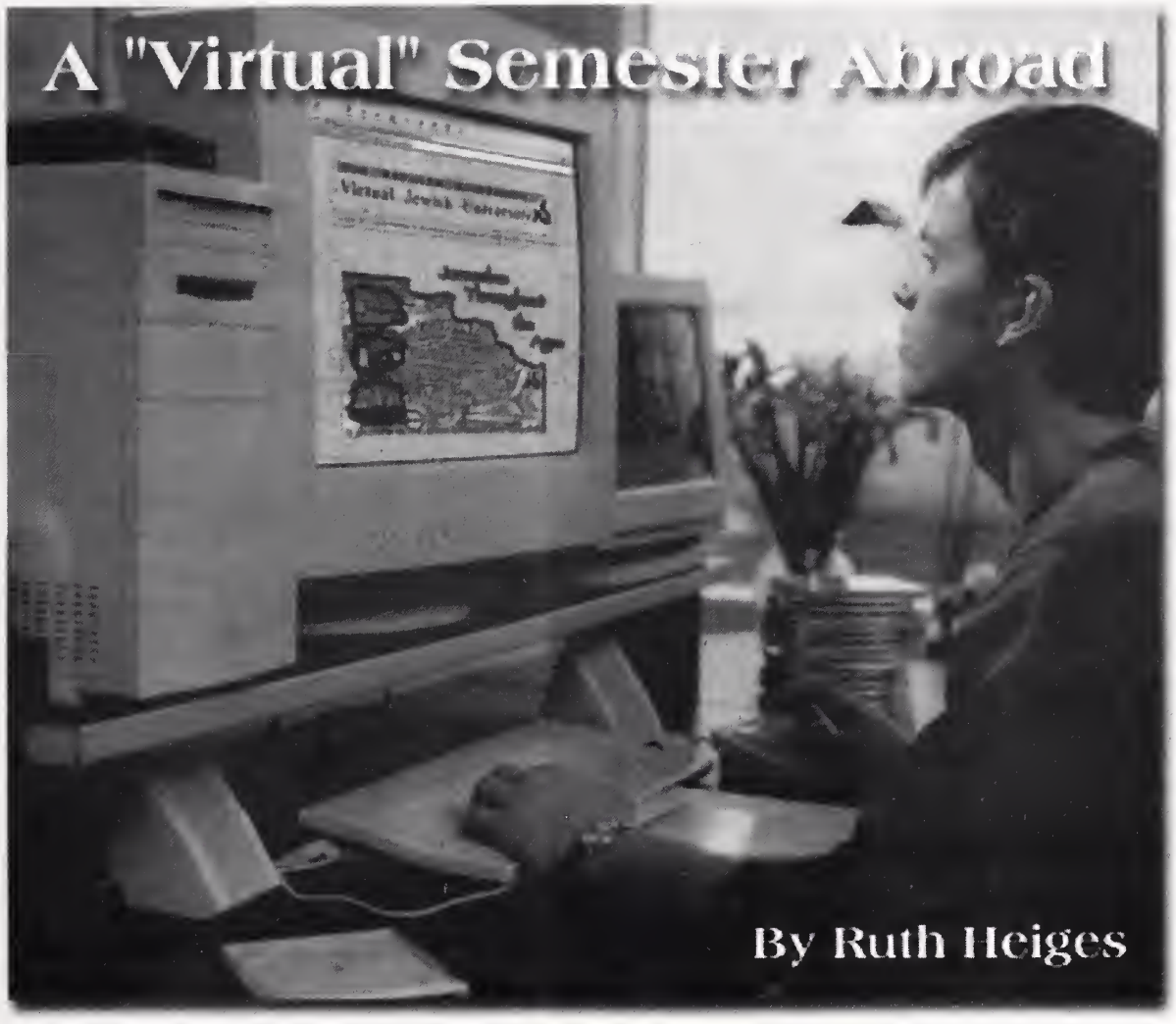
Hidden Meanings

There is nothing worse than arriving at the Seder table tired and overworked from weeks of clearing out *chametz.* Who can discuss the Exodus, drink four glasses of wine and enjoy the holiday with eyes drooping from exhaustion? On the other hand, who can truly experience Pesach when there is pita bread stored in the freezer? Most of us range somewhere in the middle between obsession and indifference. One of the greatest tools for keeping perspective during the cleaning process is to remember that clearing out *chametz* from one's house is symbolic of "clearing out" one's heart and mind. As Jewish theologian Eliyahu Kitov says, "The heart of a man and his inward thoughts are his house and his property."

Regular, repetitive action, such as scrubbing pots and cabinets, is "artist-brain" activity, i.e. using the creative, inventive, holistic half of our brains. By surrendering to the tasks at hand and engaging our "artist-brain," we can't help but soothe and cleanse and purify ourselves while we clear out the *chametz.* How wonderful to come to the Seder table in this frame of mind!

"When *[during Pesach Seder]* he sings praises to the name of God, the angels above, together with all who dwell on earth, will listen to his song, a song of truth that wells from a true heart and a refined tongue. Whoever tells of the coming out of Egypt in this manner, he is indeed praiseworthy." (Eliyahu Kitov, Book of our Heritage).

A "Virtual" Semester Abroad



By Ruth Heiges

WZPS photo courtesy of Bar-Ilan University.

Learning Jewish Studies via the Internet. An American student participates in a course at Bar-Ilan University's Virtual Jewish University.

More than 400 students in Israel and abroad are currently enrolled in Bar-Ilan University's Virtual Jewish University (VJU) on the Internet which debuted in October '99.

Offering courses in The Judean Desert Scrolls, Jerusalem Throughout the Ages, Music in Traditional Jewish Society and Culture, The Yearly Cycle-Jewish Holidays, The Laws of Family and Relations and Music in Traditional Jewish Society and Culture, the VJU employs state-of-the art technologies and unique software which allows for real-time professor-student interaction, classroom discussion and tutorials, as well as the submission and grading of academic assignments.

Four hundred and fifty five students from 13 different countries around the world (including North and South America, France, Switzerland, Japan, and Israel) recently completed the Fall 1999 semester; about half of them for university credit and half on an audit basis

The evolving idea of distance learning has been given a new dimension, and "Torah is going out of Zion" via the Internet, with the launch of the Virtual Jewish University (VJU). The brainchild of Prof. Moshe Kaveh, President of Bar-Ilan University, is not a gimmick. It is a holistic concept which includes rich resources, a full program of lectures, "class," discussions, exams, academic advisers, recognized credit hours (plus an audit option), and a strict semester framework. The formulators of VJU have thought of everything from providing a credit-transfer kit online, to creating a virtual shelf of textbooks and providing links to where they can be purchased.

In view of how comprehensive the system is, the speed with which Bar-Ilan was able to implement the online courses is remarkable. "It took us just under a year from deciding to go ahead until the first pilot courses were opened for our students locally," explains Dr. David G. Schwartz, head of the Information Systems Division in the Graduate School of Business Administration. "I put together the approach, team, website, and so forth, working with six professors and a team of ten others in roles ranging from web design to web pedagogy, training, translation and more." (Interestingly, Dr. Schwartz and most of the members of his team are largely immigrants from Canada.)

VJU went "live" on a test basis for the Fall semester 1998, with 90 Israeli students participating in three courses, and was expanded to 240 Israeli students enrolled in five courses during the second semester. The success of these two semesters gave the team the confidence to open six courses to international enrollment. As a result, 455 students from 13 different countries around the world (including North and South America, France, Switzerland, Japan, and Israel) recently completed the Fall, 1999, semester; about half of them for university credit and half on an audit basis.

"I'm extremely pleased with the course content [War and Peace in the Bible], the professor, and the way the class has been conducted," wrote Yocheved Manassah in an e-mail interview from Beaumont, Texas, where she is a senior at Lamar University. "The material provided is well planned and written, and the website set up for easy access to the material. Our professor is available to us at any time by e-mail and is always willing to help and answer questions."

As the website includes a personal audio introduction by each professor, along with a picture, one doesn't have to speculate about even that! "Weekly chat sessions with the professor are available," Manassah continues, "although I'm somewhat disappointed with the lack of participation of the other students. However, those of us who do participate are provided with a thorough and interesting discussion of the material assigned for the week. Dr. [David] Elgavish is very knowledgeable about his subject and is always eager to help when we have questions."

The success of these two semesters gave the team the confidence to open six courses to international enrollment. As a result, 455 students from 13 different countries around the world . . .

Manassah, whose school is willing to accept the course credits toward graduation, also points to the advantage of the lectures' format. "Material provided in written form has substantially more content than an oral lecture and you can read/study it in the comfort of your own home." She is planning on taking one or two more VJU courses during the coming year.

In addition to Manassah's course, VJU offerings currently include Jerusalem Throughout the Ages; The Judean Desert Scrolls; The Yearly Cycle-Jewish Holidays; The Laws of Family and Relations; and Music in Traditional Jewish Society and Culture. Each yields four credit hours and costs $360 ($180 on an audit basis).

"Note that we offer the identical courses for credit to all regular Bar-Ilan students studying in Israel," says Professor Schwartz. "What we are delivering worldwide is the same high level of

education a student receives here, with the active online participation of the same professors."

So innovative is the program that it has attracted the attention of universities from around the world, along with that of *Wired,* an online magazine *('ezine)* which is the authority of the cyber-world. While some companies and software innovators breathlessly hope for its attention in vain, the *'ezine* featured an enthusiastic article about VJU even before it went "live."

Indeed, the VJU website http://www.bar-ilan.edu leaves the visitor agape; especially after viewing one of the course demos, such as that for the Judean Desert Scrolls. This course makes use of a variety of media, including [streaming] audio and video featuring film clips and sound bites of the original scholars who studied the scrolls. Based on this demo, Chavie Fiszer, an American enrolled in a Parisian university, has decided this will be her second course. She just completed Jerusalem Through the Ages on a credit basis. Unsure whether her university will recognize the credits, she's planning on auditing the next course. In evaluating the Jerusalem course, she notes, "The chat time was enjoyable, but not enough to draw the class together due to sporadic attendance (including me) because of the time differences. I was also looking forward to fuller use of media, however there were a great deal of wonderful images and maps."

The contrast with Manassah, who had a greater time differential to overcome, is interesting. Clearly, this is an example of all things being relative, for Manassah exults: "This has been a wonderful experience. There are no classes in Jewish Studies offered at my university, and any Bible classes offered are presented from a Christian point of view. While I study Torah on my own, and receive weekly subscription publications from Jewish sites on the web, it's not the same as participating in a real college-level class centered on Jewish Studies."

The current target, according to Professor Schwartz, is 30 courses (possibly with the addition of French and Spanish as the languages of instruction) within the next few years, with a total of over 10,000 students worldwide. Each course addition requires a year-long cycle of planning and implementation, including a semester of testing with Israeli students only.

Even the complement of 30 courses will not be the final goal, however. "Bar-Ilan University, with the world's leading Jewish Studies faculty, is moving that expertise worldwide through the Virtual Jewish University," Professor Schwartz explains. "Bar-Ilan is currently working on partnering deals with other leading universities to offer the VJU program jointly with those institutions. In this way, colleges with little or no Jewish Studies faculty members can supplement their course offerings with the best Jewish Studies courses in the world, offering their students access to courses previously unavailable. The VJU is the most innovative program of its kind anywhere, combining leading-edge technologies with age-old wisdom to produce a result that includes both academic excellence and an exciting learning experience for its students."



Glaucoma doesn't change the way your eyes look.



It changes the way your eyes see.

If you're over sixty, or black and over forty, you are at high risk for glaucoma.
And the only way to detect glaucoma is through a dilated eye exam.
That's why it's so important to see your eye care professional every two years for a dilated eye exam.
Don't take a chance with glaucoma.

National Eye Institute
NATIONAL INSTITUTES OF HEALTH

Write: Glaucoma, 2020 Vision Place
Bethesda, MD 20892-3655

World News

Could David Irving succeed? World awaits London verdict

By Douglas Davis

LONDON, March 20 (JTA) — Emerging from the Royal Courts of Justice here on the evening of March 15 was like leaving a musty 17th-century ecclesiastical battle for the fresh air of the 21st century.

The proposition presented to the court by Holocaust revisionist David Irving in his libel suit against the American Holocaust historian Deborah Lipstadt throughout two months of often mind-numbing esoterica might just as easily have been that the world is flat.

Was Auschwitz really a death camp where Jews were systematically slaughtered en masse? Did the Holocaust really happen? Did Hitler order, still less know about, the destruction of European Jewry? No, no, no, thundered Irving.

Given the wealth of historical documentation, physical evidence and eyewitness testimonies, including those of former death camp commandants, the questions might have been redundant to most reasonable people. But not, apparently, to Irving.

To Irving, Auschwitz was an awful slave labor camp where most of the 100,000 Jewish inmates — his figure — died of natural causes. To Irving, the Holocaust was the sum total of all the casualties of World War II. To Irving, Hitler was the best friend the Jews had in the Third Reich.

So who was to blame for the suffering of the Jews? Why, says Irving, the Jews themselves who, by their unspeakable behavior and insatiable greed, have invited the hatred and persecution of their hosts wherever they have lived over the past 3,000 years. By Irving's logic, the victims become the perpetrators.

Then, again, he has a penchant for turning facts on their head. While it was Irving who instigated the libel trial, he used his closing address to argue that if he lost, the real victims would be free speech and the pursuit of knowledge. The bottom line, he contended, was that his defeat would deny his type of historians the opportunity to question the conventional narrative of the Holocaust.

In fact the opposite is true. If Irving loses, his reputation might suffer — it might equally be enhanced, at least among his followers — but nothing will prevent him from continuing to propagate his crackpot views.

If he wins, however, mainstream historians will have to think long and hard about the consequences of taking on the flat-earth brigade that

World News

Irving represents with such felicitous ease.

But the case that Irving brought against Emory University's imperturbable Lipstadt was not based on her contention that the earth is actually round; rather, that Lipstadt and her British publisher, Penguin Books, had accused him of deliberately ignoring the evidence that the earth is round.

Irving claims that Lipstadt's assertion that he is a Holocaust denier, a distorter of history, a Hitler partisan and, in the words of defense lawyer Richard Rampton, "a right-wing extremist, a racist and, in particular, a rabid anti-Semite" ruined his reputation and wrecked his career.

Could Irving succeed in his libel action? And what would that mean?

A senior source deep inside the Lipstadt defense team was euphoric immediately after the closing statements last week. There was no doubt, he said, that the judgment — expected in about three weeks — would be in Lipstadt's favor.

Then, again, Irving was equally confident: "That's a stupid question," he replied tersely when I asked him whether he thought he would win.

British libel law is stacked in Irving's favor. The judge is not being asked to rule on whether the Holocaust happened, whether Hitler knew or approved of the extermination of Jews or whether Auschwitz was indeed the scene of systematic mass killing.

Instead, he must decide whether, as Lipstadt charged in her book, Irving deliberately distorted, misstated, misquoted and falsified historical evidence and manipulated historical documents in order to make them conform to his own ideological agenda. And he must decide whether Irving deliberately ignored evidence in order to exonerate Hitler for the persecution of the Jews.

The burden of proof fell on Lipstadt to show that Irving actually had evidence to support the conventional meaning of the Holocaust; he says he did not because it is a subject he finds "endlessly boring." So, too, was the burden on Lipstadt to show that Irving had evidence to link Hitler with an order to kill Jews; Irving maintains no such definitive document exists.

It is possible, on strictly technical grounds, that the judge will find in Irving's favor, and the effect of such a decision could be far-reaching. To many who are not versed in British libel law, a victory for Irving — however narrow, however technical — will be perceived as a vindication of Holocaust denial and a blurring of the line between legitimate historical inquiry and partial "research" that is designed to aid right-wing extremism and fuel neo-Nazism.

cont. on pg 38







WZPS photo by Tav-Or.

Birthright participants from Canada participate in an archeological dig as part of their recent Israel Experience.

Birthright Israel International - Taglit in Hebrew - is a new program based on the premise that every Jewish youth around the world between the ages of 15-26 is entitled to his/her birthright gift - a trip to Israel.

The brainchild of philanthropists Charles R. Bronfman and Michael H. Steinhardt, and led by CEO Dr. Shimshon Shoshani, Birthright aims to "bring about a cultural change so that participation in a live and learn Israel Experience becomes the norm rather then the exception in Diaspora Jewish life."

With the help of JAFI's Israel Experience Programs, Birthright hopes to build "new generations of Jewish youth strongly committed to their identity, their Jewish communities, to Israel and the Jewish world."

See page 19 for story

"There is no such thing as a free lunch," as the saying goes. However, entering the 21st century, Jewish youth and young adults can not only get a free lunch, they can receive a free 10-day educational trip, including airfare, to Israel.

Birthright Israel International - Taglit in Hebrew - is a new program based on the premise that every Jewish youth around the world between the ages of 15-26 is entitled to his/her birthright gift - a trip to Israel.

Birthright is the brainchild of philanthropists Charles R. Bronfman and Michael H. Steinhardt, and is led by CEO Dr. Shimshon Shoshani, who aim to "bring about a cultural change so that participation in a live and learn Israel Experience becomes the norm rather then the exception in Diaspora Jewish life." This cultural change is necessitated by many factors affecting today's Jewish youth, most notably an alarming assimilation rate among Diaspora Jews and erosion of the younger generation's connection to Judaism and the State of Israel.

Says Gidi Mark, Marketing and Developing Director of Birthright, "There are more than one million Jewish high school and college students throughout the world, the vast majority of whom have never visited Israel and will most likely never visit unless the Jewish people and the State of Israel join together to enable them to do so." Although the program was initiated by Bronfman and Steinhardt,

Birthright's three partners are the Israel government, Jewish communities around the world (UJC in North America), and 14 major philanthropists. According to Mark, Birthright is the first organization dedicated solely to bringing Jewish youth to Israel and setting professional standards and logistical guidelines for education trips to Israel.

The first Birthright program was launched in the Winter of 1999, and was targeted for the 18-26 year-old age group who had never participated in an Israel Experience program. It was introduced with a major advertising campaign on four continents, and the cooperation of major Jewish youth and campus organizations, such as Hillel, NFTY, Koach, JCCA and Israelite, and Jewish Federations.

These organizations recruited the students, and worked with Israel Experience programs in Israel which met Birthright's criteria. An overwhelming 15,000 students applied for the Winter Birthright program. Six thousand students from 16 countries were accepted, and descended upon Israel in December. For many it was a life-changing experience. "I learned, and kept learning throughout the trip that there are beautiful aspects of Judaism that can be extremely relevant to my life and can help me in my quest to become a better person," said Julia Ellis, a 21-year-old student from American University in Washington, D.C.

"I learned, and kept learning throughout the trip that there are beautiful aspects of Judaism that can be extremely relevant to my life and can help me in my quest to become a better person," said Julia Ellis.

"I can't imagine a better or more important way to have spent two weeks of my life," wrote Autumn Brietstein upon her return to New York. "For me this program isn't really over. The end of my time in Israel was, in a sense, a new beginning for me. No longer can I write off Judaism as an impractical and irrelevant force in my life."

In order to receive Birthright recognition educational programs must include activities focused on experiencing Israel, understanding Jewish history, discovering one's heritage and exploring Jewish values. In addition, a mifgash (structured encounter with Israeli peers) is an integral part of each trip, as is a Jewish learning experience which is rooted in the study of classical Jewish sources or contemporary texts. Participants are able to choose from a variety of different programs. One such option is the Jewish Agency for Israel's (JAFI) subsidiary, the Israel Experience Company. With its vast experience in providing quality Israel experience and education programs

for Jewish youth around the world, the Jewish Agency's Israel Experience Programs were a natural choice for many of the organizers.

Organizers from all streams - Reform, Conservative and Orthodox - brought their students to participate through JAFI's Israel Experience Programs, and received positive feedback and intense interest in returning to Israel for long term programs - another one of Birthright's goals.

"Not only did we meet all of the Israel Experience goals with JAFI, but we were able to design a program with them which reflected the Conservative Movement and our values," says Rabbi James Lebeau, Director of the Fuchsberg Center for Conservative Judaism. Paul Freedman, Director of the American Desk of the Jewish Agency's Department of Education says, "We applaud the Birthright program, and are working toward the same goal of bringing thousands of Jewish youth to experience Israel, strengthen their Jewish identity and foster stronger bonds between Israeli and Diaspora youth."

One of Birthright's major goals is to provide an educational peer-group Israel experience which will inspire participants to return to their communities and play a more active role in Jewish life.

In fact, some of Birthright's most outspoken critics claim that one 10-day trip cannot change a person's life. There must be follow-up to the intense emotional experience once they return home.

To this end, Birthright has made post-programming part of the educational criteria for receiving Birthright recognition. Post-programs include active web sites and chatrooms, campus-based reunions, retreats and Shabbatonim, lecture series and newsletters to keep participants in touch with each other. JCCA, NFTY and Young Judaea have begun to recruit trip participants for educational work in their summer camps.

In addition, during their 10-day trip, participants meet with representatives of long-term Israel programs so they may weigh their options for returning to Israel. Mark says that the real growth in long-term programs will be part of Birthright's evaluation process. Birthright will bring another group of participants to Israel in May and June 2000. They are establishing a $210 million fund for the next five years and would like to bring 15,000 youth and students each year to Israel.

Organizers from all streams - Reform, Conservative and Orthodox - brought their students to participate through JAFI's Israel Experience Programs, and received positive feedback and intense interest in returning to Israel for long term programs - another one of Birthright's goals.

Birthright is in the beginning stages of its development. There are many questions which remain unanswered and logistical details which still need to be worked out. But Birthright has set for itself a daunting task, and hopes to accomplish no less than "building new generations of Jewish youth strongly committed to their identity, their Jewish communities, to Israel and the Jewish world." It's definitely more than a free lunch.



cont. from pg 9

But to acknowledge the range of rabbis' opinions about same-sex unions, movement leaders stressed yesterday that each rabbi could decide what he or she considered "appropriate Jewish ritual," and called for developing a wide range of sample ceremonies. They also made clear that the resolution does not suggest such ceremonies are marriages and that it does not explicitly encourage rabbis to perform them.

The Torah calls homosexuality an abomination, Freundel and others noted. But the Reform movement has always believed in adapting Judaism to the realities of modern America. In this case, it argues that rabbis from the biblical age could not have anticipated that homosexuality was innate, or could lead to stable, loving relationships. Regardless, Reform Jews, unlike their Orthodox and Conservative counterparts, do not consider themselves bound by Jewish law.

The resolution was introduced late last year by the Women's Rabbinic Network, a subset of CCAR, immediately creating heated debate. Two years earlier, a CCAR advisory committee voted 7 to 2 that homosexual relationships did not rise to the level of kiddushin, the word used to refer to marriages.

Over the next few months, the debate on the group's official Web site at times got "bitter, personal, vituperative and uncivil," recalled Rabbi Clifford Librach of Massachusetts, an author of the compromise resolution that passed.

But by yesterday's vote, most of the tension had eased. Two rabbis spoke against the resolution during the closed debate, arguing that it would be misunderstood by Jews in other countries, specifically Israel and the nations of the former Soviet Union, Librach said. And some offered amendments trying to make the unions equal to kiddushin. But the amendments failed and the debate ended in just over an hour. Afterward, the rabbis linked arms and sang "Shehecheyanu," the movement's anthem "representing togetherness and inclusivity," Librach said.

"We were euphoric," he added. "It was very dramatic. But what made the celebration possible was the compromise. If we hadn't explicitly underscored our diversity of views, there would have been a split in our ranks which would have taken a generation to repair."

SKILLBECK
GALLERY



GLASS HEADS
Blown & Enameled
by Carlson Glassworks

American Contemporary Crafts
704-366-8613
Cotswald Mall, S. Sharon Amity

NON-INVASIVE BREAST TUMOR DIAGNOSIS

A method for non-invasive breast tumor diagnosis based on the research of Weizmann Professor Hadassa Degani in clinical trials at the Illinois Masonic Medical Center, an affiliate of the Rush System of Health, and the University of Illinois, Chicago.

Over the next two years, 200 patients with breast tumors will participate in the trials. Patients will undergo MRI examination using Prof. Degani's protocol, called 3TP Magnetic Resonance Imaging, and biopsy. Prof. Degani will analyze the data and diagnose the tumors. Her diagnosis will be compared with biopsy results to determine accuracy.

While most of our work with patients has so far been done with breast cancer, in the future this method may be applied to diagnose other cancers as well," Prof. Degani said.

SUCCESSFUL NEW METHOD FOR BONE MARROW TRANSPLANTS



Bone marrow transplants using mismatched donors can now achieve success rates similar to transplants done with perfectly matched unrelated donors. A new method developed by Prof. Yair Reisner of the Weizmann Institute and Prof. Massimo Martelli of Perugia University in Italy raises great hope that one day a donor will be found for virtually every bone marrow transplant candidate.

Several hospitals in Israel, Germany, Austria and the United States have begun to introduce the Weizmann-Perugia transplantation method.

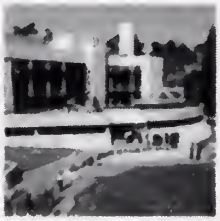
CONTROLLING FIRE

A Weizmann discovery may improve fire detection, particularly in airplanes and spacecraft.

Flame is notoriously difficult to study because it is rendered chaotic by convection — the phenomenon by which hot gas rises. Prof. Elisha Moses of the Dept. of Physics of Complex Systems created an experimental design that eliminates convection-induced chaos.

Using this design he discovered that flame dynamics are governed by the same laws that describe more stable phenomena. This may lead to the establishment of criteria for detecting slow-moving low-convection flames, which are particularly dangerous because they may not generate enough heat to activate smoke detectors.

A better understanding of flame dynamics may also help detect flames that propagate through pane-enclosed surfaces such as airplanes and in outer space where convection is absent since hot air does not rise in zero gravity.



COMPUTING THE CLIMATE

Weizmann research may help diminish the damage caused by storms, floods and droughts produced by El Niño — a warming of surface water of the equatorial Pacific Ocean that occurs in the winter every three to six years. El Niño's chaotic nature has made it extremely difficult to predict.

Prof. Eli Tziperman of the Dept. of Environmental Sciences and Energy Research has developed a computer simulation that may help scientists uncover the crucial factors governing El Niño. Work with this simulation may improve researchers' ability to predict when and where El Niño will strike. Advanced warning would help to reduce potential damage.

Reviews

Eleanor Roosevelt

By Blanche Wiesen Cook
Viking Penguin
Volume I 1884-1993
587 pp. Volume II
1933-1938 686 pp.
Reviewed by
Estelle Hoffman

One of the most interesting women and indeed among most important as well as interesting people in U.S. history is Eleanor Roosevelt. Indeed, the years of her life spanned both World Wars, the New Deal and the struggle for Civil Rights. This makes her biography an interesting history and report of the politics of the era.



Blanche Wiesen Cook is a historian and journalist, professor of History and Women's Studies at John Jay College and the Graduate Center for City University of New York. She is a syndicated columnist and radio broadcaster, senior editor of the Garland Library of War and Peace, author of *Crystal Eastman on Women and Revolution* and *The Declassified Eisenhower.* She is currently vice president for research of the American Historical Association.

Her *Eleanor Roosevelt* work attests to her capacity in the field of research; there are hundreds of pages of notes in the two volumes thus far.

ER, as the author refers to her throughout, was political to the marrow of her bones. She was also a complete humanitarian, from the time she matured, and completely discarded her inheritance of the prejudiced attitudes of the social class into which she was born.

Her prime concern was justice, and she emulated decency in politics at a time when it was less uncommon than today. She was a feminist before the term was used in the fight for equality for women in politics and in business and industrial careers. Her courage was remarkable but unpretentious.

Those of us who remember the news of Eleanor's widespread travels, derided with amusement and sometimes malice, will learn in these pages what her motivations were. Her influence on FDR, her husband, was great, but mostly limited to affairs within the U.S. He did not welcome her attempted influence in international affairs, unfortunately, for as events developed, she was right more times than he. It seems that as World War II approached, only ER and Winston Churchill had it right. The English parliament and, of course, our State Department used judgment that proved catastrophic.

Blanche Wiesen Cook tackles the issue of anti-Semitism here and in Europe, and gives documentary evidence of the sentiments and efforts of ER and FDR.

We know that ER was totally unselfish, natural and truly democratic, as she was in January of 1958, when she had dinner in our home before her speech at a lecture forum in our synagogue in Chicago. When my husband and a friend collected her at old Midway Airport, three hours delayed in arrival by a blizzard, she said, "I hope your wife has stew for dinner. It's the only thing that wouldn't be spoiled." (Dinner was affected. The chicken soup and matzo balls were o.k. but what followed was too long held.) The evening was thrilling. We drove her to her hotel with the pleasure of personal conversation.

Sad to say, I learned more than I needed or wanted to know about this beloved person who was Eleanor Roosevelt. I felt often like an eavesdropper or worse, a snooper, in reading the many personal, intimate letters written by her and received, and whose inclusion serve no good purpose. Probably she would not object, since she saved so many, but I feel the public doesn't

need to know everything she did, what she wore on all occasions, her intimate relationships with her sons and mother-in-law, even foods she ate or prepared. It seems nothing remains unrevealed. We are told the names of flowers she planted, the times she took to bed for whatever reason, every sport in which she indulged, and there were many.

ER gave us hope, as did FDR, at a time that seemed hopeless with the prospect of a disastrous future. She was and will continue to be an inspiration through her actions and achievements. All her goals remain ahead still in our time and her principles are ideal for everyone.

The Way of Solomon: Finding Joy and Contentment in the Wisdom of Ecclesiastes

By Rami Shapiro
Harper SanFrancisco 182 pp. $18.00
Reviewed by Estelle Hoffman

The Way of Solomon is a new translation, much improved, and an interpretation by Rami Shapiro. It is, indeed, all about wisdom. It is timeless and applies to us and to all people as it has ever done.

The first part of the book is the new translation of the Book of Ecclesiastes, comparing well to old translations we have. The second part of the book is the commentary of Rabbi Rami Shapiro, a Jewish innovator and Bible Scholar.

Rabbi Shapiro says, "If Solomon were living today, he would find the world far more complicated than the ancient world he inhabited, yet no more complex. The illusions of our day are no different from the illusions of Solomon's time—the illusions of permanence, separateness, and control."

The author is devoted to Zen meditation, and he makes the connections between Ecclesiastes and Eastern thought, clarifying the unity of mankind in the similarity of all wisdom.

Although Solomon was not the only philosopher who saw life and the world as he did, his are the writings which have become a part of the most read book, the Bible, and whose words are recognizable to many. He saw that human energies are largely invested in pursuit of things of impermanence, that everything is temporary. He believed in the truth that it is our awareness of mortality that causes such pursuit. Instead, he explains that we are not separate from the whole of life, that there are no separate realities, that we must let go of the urge for personal immortality. The Whole is birthless and deathless, and we are part of the whole. He seeks us to awaken to the wonders of unity.

Here is the author's translation of the well known verses, "Vanity of vanities."

"Emptiness! Emptiness upon emptiness!
The world is fleeting of form/ void of surety, without certainty/Like a breath breathed once and gone,/all things rise and fall./Understand emptiness, and tranquility replaces anxiety./ Understand emptiness, and compassion replaces jealousy./Understand emptiness, and you will cease to excuse suffering/ and begin to alleviate it."

The quotation continues with exhilarating words of wisdom. And more: "God has suffused this world with suffering/and I chose to become its chronicler."

In Part II of *The Wisdom of Solomon,* Rabbi Shapiro tells us that the key to understanding Ecclesiastes (and the key to understanding life) is in those first words, "Emptiness upon emptiness." If we do not understand this, we fail to understand life.

Make no mistake. Solomon was not a cynic, depressed and discouraging. Rather, his aim is to have us cast away our illusions and to direct us to what will bring us tranquility and hope. His goal is twofold: to help us see the nature of life, and to give us a strategy that will bring us to a sense of peace, in the words of the author. "Life, according to Solomon, does not have a point; it IS the point. In his interpretation, Rabbi Shapiro proclaims that the more we search for order, solace and security, for surety and permanence, the more we find their opposites. Solomon's main point is that one's own will does not much matter, that reality is what it is. What is important is the here and now. We need to savor each moment for what it is, the good or the bad, each thing in its season. The world is no less wondrous because of its impermanence, he tells us. Everything comes and goes, and we can do nothing to change it. If we cannot accept its fleeting nature, we cannot fully appreciate what life is and enjoy its delights. A favorite French philosopher wrote, "Who does not accept regret does not accept life." I have remembered those words and tried to be comforted by them since I first read them in my youth, realizing their wisdom.

This is an important book, and in an attempt to portray its purpose of real guidance, I have included as much as possible. In closing, I hope his closing paragraph will convince every reader to obtain *The Way of Solomon* and to be helped by its wisdom.

"Recognizing the interdependence of all things, we act justly, gracefully, and compassionately in every situation. Knowing that all is God, we cling to nothing and rejoice in everything. We take pleasure in the moment as we might enjoy a game-a precious, sacred game-knowing that if we play with open hearts and open minds, we can bring a bit of joy and comfort to all we meet and in this way make the world a little more loving for our having been born into it."

Until the Messiah Comes

By Kenneth Roseman
UAHC Press 145 pp. $7.95
Reviewed by Estelle Hoffman

This book is suitable for readers 10 to 13 years of age. They can aim to determine

the Jewish future in this sixth volume of Kenneth Roseman's Do-It-Yourself Jewish adventure series. Each book leads to the creation of their own story line by making decisions that continue to impact our Jewish life.

Until the Messiah Comes goes on a grand trek back to the end of the nineteenth century in Russia. Focusing on the Russian Revolution and surrounding issues, the decision must be made to sail to Ellis Island or escape the pogroms by going to Palestine to join the forces of socialism, zionism, or secularism, and how to respond to the rift between the different practices of Judaism in America and Europe.

Kenneth Roseman is the rabbi of Temple Shalom in Dallas, Texas. He has a Ph.D. in American Jewish History.

Other books in the series are *The Cardinal's Snuffbox, The Melting Pot, Escape from the Holocaust, The Tenth of Av,* and *The Other Side of the Hudson.*

Chocolate Chip Challah

By Lisa Rauchwerger
UAHC Press 127 pp.
$15.95 paperback
Reviewed by Estelle Hoffman

Subtitled "And Other Twists on the Jewish Holiday Table," this cookbook serves children as well as adults.

Author Lisa Rauchwerger is also the artist who illustrated this book of easily followed recipes. There are entertaining, cartoonlike illustrations with clever captions and many small servings of information on Jewish practices and traditions, printed in side columns of most pages. Altogether, these features result in a gift that cannot fail to be enjoyed.

To help the inexperienced cook, the author lists the utensils required for each recipe, and she gives simple instructions for preparation. The book is divided into sections for all of the Jewish Holidays, and appropriate brachot (blessings) appear at the end.

Chocolate Chip Challah is ideal for the household that includes children and young adults as well as parents.

Festivals of Lite Kosher Cookbook

By Gail Ashkanazi-Hankin
Pelican Publishing Co. 192 pp. $23.95

In this, her second cookbook, Gail Ashkanazi-Hankin offers a wide variety of delectable, yet healthy, kosher dishes to please any palate during the many Jewish festivals and on any night of the year. While creating and compiling these reduced-fat and reduced-calorie recipes, Mrs. Ashkanazi-Hankin met many talented Jewish cooks throughout the world, including those from the Ashkenazic and Sephardic communities.

Festival of Lite Kosher Cookbook contains a wide variety of recipes, encompassing everything from crisp salads to warm, flaky desserts. All of these recipes retain their original flavor and flair but are offered in a healthier format, with nutritional information on every dish. Ashkenazic communities celebrate Rosh Hashanah with low-fat dishes like Round Challah, Baked Salmon Gefilte Fish, and Pineapple Honey Cake. The Sephardic community also offers tempting recipes, including Smoked Eggplant Caviar, Vegetarian Moroccan Harira Soup, and Anisette Cookies.

Mrs. Ashkanazi-Hankin also includes a section devoted entirely to the preparation of the Passover feast. Such Passover delicacies include Natural Orange Date Charoset, Passover Indian Rolls, Eggplant Matzah Dressing, and Apple Plum Kugel. All of these dishes are sure to make the Passover meal—and other meals throughout the year—healthy, delicious, and memorable.

Gail Ashkanazi-Hankin enjoyed creating many of these recipes with her beloved father, Bernard Ashkanazi. She is also the author of Pelican's *Passover Lite Kosher Cookbook,* and was named the "Best Cook in the West" by the *Rocky Mountain News.* Mrs. Ashkanazi-Hankin currently resides in Englewood, Colorado.

Healing Leaves: Prescriptions for Inner Strength, Meaning and Hope

From Letters of Reb Noson of Breslov
Simcha Press 150 pp. $7.95 paper

Every now and then a book comes along that becomes much more than a book—it finds a place in your life as a true treasure—one that you reach for again and again—a source of inspiration and strength.

Healing Leaves: Prescriptions for Inner Strength, Meaning and Hope is one of those books. Written in the 1800's by Reb Noson of Breslov, the foremost disciple and scribe of the beloved Rebbe Nachman (1772-1810), *Healing Leaves* is a timeless collection of letters written by Reb Noson to his family, friends and followers. The letters were written to strengthen and comfort them in the face of life's challenges and to help them attain peace and happiness. And, for the new reader, these letters carry a universal quality that makes them equally inspirational and practical today. *Healing Leaves* is the first book to be published by Simcha Press, an imprint of HCI (Health Communications, Inc.) *The Life Issues Publisher.*

This little book (4" x 6") can be carried conveniently in pocket or purse. Here is a sample of small quotations:

The heart of every single person should be enlightened with the knowledge that God is right there beside him. He should know and

remember at all times that "the whole world is filled with His glory."

Look for a positive side to everything. If you cannot find one, then just have faith in God's loving kindness that everything is indeed for good.

Reb Noson Sternhartz was born in 1780 in Nemirov, a small town in the Ukraine. He became a serious student of Chassidism and in 1802 found his mentor, Rebbe Nachman of Breslov. In time, Reb Noson became Rebbe Nachman's foremost disciple and scribe. Reb Noson devoted his life to ensuring that the Rebbe's guiding light was firmly established and spread throughout the world. His works include an eight volume commentary on the Rebbe's teachings. He was responsible more than anyone else for preserving those teachings and for shaping the movement that follows the path set by the Rebbe.

The book is available in bookstores, or may be ordered from Simcha Press, 3201 SW 15 St., Deerfield Beach, FL 33442.

The Ambivalence of the Sacred

By R. Scott Appleby
Rowman & Littlefield Publishers 434 pp. $24.95 paper
Foreword by Theodore M. Hesburgh

What are the problems posed by deadly conflict (such as the Bosnian War) and why is outside help often necessary to deal with these problems?

What approaches, tasks, and strategies appear most promising for preventing deadly conflict?

Will societies of the twenty-first century be characterized by harmonious relations among peoples within as well as across national borders?

What do the unsung local peace builders do to promote justice?

In *The Ambivalence of the Sacred: Religion, Violence, and Reconciliation* (February 2000; 434 pages; 0-8476-8555-1; $24.95 paper), R. Scott Appleby explores these complex questions; his omnipresent answer is a concept called "religious peacebuilding," which strives to sublimate violence by resisting or refusing in principle efforts to legitimate it on religious grounds. From Roman Catholicism in the postwar era to Buddhist peacemaking in Southeast Asia, the legacy of religious peacemaking grows more complex on a daily basis.

Terrorists and peacemakers may grow up in the same community and adhere to the same religious tradition. The killing carried out by one and the reconciliation fostered by the other indicates the range of dramatic and contradictory responses to human suffering by religious actors. Yet religion's ability to inspire violence is intimately related to its equally impressive power as a force for peace, especially in the growing number of conflicts around the world that involve religious claims and religiously inspired combatants. Religion suggests a communal orientation and common purpose, from which stem collectives in the community; movements, groups, organizations, militias, and denominations. The aim of these collectives is usually either for peace or for conflict. *The Ambivalence of the Sacred* explains what religious terrorists and religious peacemakers share in common, what causes them to take different paths in fighting injustice, and how a deeper understanding of religious extremism can and must be integrated more effectively into our thinking about tribal, regional, and international conflict.

Theodore M. Hesburgh declares *The Ambivalence of the Sacred,* "Carries enormous implications for the way we think about religion's complex role, and undeniable potential, in preventing deadly conflict and in rebuilding communities shattered by violence," and David Little from the United States Institute of Peace says, "There is no doubt that this volume will be the centerpiece henceforward of an important new discussion on 'religion, violence, and reconciliation.'" As we make our way through the new millennium, religion is becoming more complex, and Appleby's last words are these, "*Religion is indeed powerful medicine; it should be administered prudently, selectively, and deliberately.*"

R. Scott Appleby is professor of history at the University of Notre Dame, where he also directs the Cushwa Center for the Study of American Catholicism and serves as a fellow of the Joan B. Kroc Institute for International Peace Studies.



Just Wild About Wildacres. . .and Grishman Too

B.B. seminars in North Carolina, Mississippi provide opportunity for Jewish Learning

By Dan Joseph



Curious about American Jewry's role in the 2000 elections? B'nai B'rith has a program for you.

Or maybe you're worried about Israel's security as Middle East peace continues to sputter. Again, B'nai B'rith has a program for you.

In fact, B'nai B'rith friends and members throughout the Southeast Region have never had a better chance to increase the breadth and depth of their Jewish knowledge than in the coming months. Registration is now open for three B'nai B'rith Jewish learning seminars, commonly referred to as "Institutes of Judaism."

The first takes place this spring in Biloxi, Miss., where the Grishman Family Institute of Judaism convenes the weekend of April 7-9. Then the action shifts east for the B'nai B'rith Institutes of Judaism I and II, to be held at the mountaintop Wildacres retreat near Little Switzerland, NC, the week of Aug. 10-17. (See chart for details and registration information on all three events.)

"Under the umbrella of the B'nai B'rith Center for Jewish Identity (CJI), these gatherings provide opportunities for education, culture, religion, and fellowship," says Southeast Region President Lu Dorfman, a Gulfport, Miss., resident and a regular Institute-goer.

The institutes also provide exciting speakers on today's most relevant topics. The featured speaker for this year's Grishman Institute is Arieh O'Sullivan, defense correspondent for *The Jerusalem Post,* Israel's biggest English-language daily newspaper. A native of New Orleans and the Mississippi Gulf Coast, O'Sullivan converted to Judaism, made aliyah to Israel in 1981, and served as a paratrooper for the Jewish state in the Lebanon War. He is scheduled to address three topics: "Security Challenges," "The Role of the Israeli Defense Force," and "Inside the Jerusalem Post."

Wildacres Institute I, subtitled "A Tapestry of Jewish Thoughts," features a trio of speakers: Steven Carr, Joel Schwartz, and Steve Taylor. The three will touch on a wide variety of topics, including "Jews and the World Wide Web," "Campaign Financing: the Effect of Jewish Influence," and "Jewish Film: Beyond Schindler's List."

Wildacres I participants also will get to enjoy the music of Mappamundi, the group that won hearty applause at the Institute several years ago with an array of Yiddish, Israeli, and international folk songs.

Meanwhile, Wildacres Institute II participants will receive the insight of history professor Stephen Berk from Union College, Schenectady, N.Y., and Ellen Cannon, a professor of political science and public policy at Northeastern Illinois University. Under the banner of the theme "Jewish People in the 20th and 21st centuries," the two will address topics such as "The American Jewish Family," "Zionism," and "The American Jewish Electorate at the 2000 Election."

Wildacres II Coordinator Todd Savitt could be talking about all three institutes when he says, "As we enter a new century, it is interesting and useful to look back at how we Jews have fared in the past hundred years and how our position in the world has changed. We have been in positions of extreme weakness, vulnerable to all who wished to hurt us, and yet of great spiritual power, able to survive the worst of times. We are now in a position of relatively strong political power in the U.S., Europe, and Israel, but may be losing ground spiritually as a people.

Our speakers. . .will look at issues of power and powerlessness among the Jewish people, past and present, to give us some perspective on the problems we face at the beginning of the 21st century.

Announcing the year 2000 session
of the

Charlotte Yiddish Institute

at the
Wildacres Retreat
Little Switzerland,North Carolina.

August 17-20, 2000

The Charlotte Yiddish Institute will feature:

Guest Speakers
Lectures in Yiddish and English
Guest Performers
Yiddish music through the ages

- **Yiddish Language classes**
- **Folk singing and dancing**
- **Daily and Shabbes services**
- **Judaica book and gift shop**
- **Outstanding Southern Hospitality where Yiddishkeyt abounds**

For further information or to be placed on our mailing list call Baila Pransky, coordinator, at 704-366-5564, FAX: 704-366-1216, or write to Charlotte Yiddish Institute/JCC Shalom Park, 5007 Providence Road, Charlotte, NC 28226.

Birth Announcments

Emily Beatrice Cohen
February 29, 2000
Kimberly (Brodsky) and Steven Cohen welcome with much love and open arms the birth of their daughter, Emily Beatrice Cohen. Sharing in their excitement are the proud grandparents Marla and Barry Brodsky of Charlotte, North Carolina, Mark and Rochelle Cohen of Potomac, Maryland. Delighted great-grandparents are Elsie Brodsky of South Orange, New Jersey, Ben Brodsky of Atlanta, Georgia, Mitzi and Lester Cutler of Delray Beach, Flordia, Rose Perilstein of Rockville, Maryland, Adele and Albert Cohen of Philadelphia, Pennsylvania. Emily resides in Germantown, Maryland, with her new mom and dad.

COMMUNITY NEWS

The Public Library of Charlotte and Mecklenburg County offered *The Story of Schindler's List,* featuring Author Thomas Keneally and surviving Schindlerjuden Zev Kedem as one event in its series, *The Legacy of World War II.*

Among the great attendance at the North Carolina Blumenthal Performing Arts Center on Tuesday evening, March 14, were many young people. During the question and answer period, they were most numerous in demonstrating their interest and concerns by addressing and questioning the evening's speakers from the audience.

Thomas Keneally is the author of the book *Schindler's List* from which Stephen Spiegler made the film of that title. The author is an Australian who has written more than 25 novels and a dozen screen plays. In his speech are detected hints of his Irish ancestry and native Australian vowel sounds, pleasant to the ear.

The Book Prize for Fiction of Britain was awarded to Keneally in 1992. He continues to write and to lecture.

The other speaker of the evening, Zev Kedem, is a Holocaust survivor saved by Oskar Schindler. His story is one of luck and ability. He was only six years old when the Nazis invaded Poland, and he survived internment in six concentration camps before his rescue by Oskar Schindler. He was then 11 years old.

For 50 years he did not talk about those years of horror. The 70,000 Jews of Krakow were increased by many more who fled from nearby villages, and all were surrounded by ghetto walls, then systematically deported to concentration camps. The able bodied over age 13 were issued work permits and sent to labor camps. Zev Kedem's mother received a work permit. His mother hid him, his sister and their grand-parents under the roof of a three story house, then succeeded in bribing a wagonmaster with a diamond ring, her last possession, so that he was not killed, but sent to Auschwitz.

Eventually, he was assigned to labor in a brush factory, even though he was only nine years old then, but large and spry. He managed to produce more than others.

However, his services were rejected, because he was under 13, and he was shipped again to Auschwitz. There the infamous numbers were stamped upon his arm, which made him a legitimate occupant of the camp instead of being directed to a gas chamber. Zev credits his survival to mistakes and, of course, to landing on Schindler's List.

Not one person in Schindler's factories starved, meager though the food rations were, and none died from other than natural causes. In a number of traits, Schindler was a flawed human. He was a Nazi, profited from the labor of those he rescued from the extermination industry of Hitler's program, drank and was unfaithful to his wife, but could not cooperate with the final solution of Germany's Jewish problem. His ability to connive and deceive enabled him to betray his superiors at his own peril, and thus save 20,000 Jews. Had Schindler been virtuous, he would not have betrayed his party by conveying information to a Zionist organization (JDC) in Budapest and then to the outside world, He was also able to pass money through those channels.

Extermination of the Jews had no political, financial, or any motivation save a psychological one, hatred. Schindler recognized the madness of the quasi industrial method of the operation and contrived to oppose it.

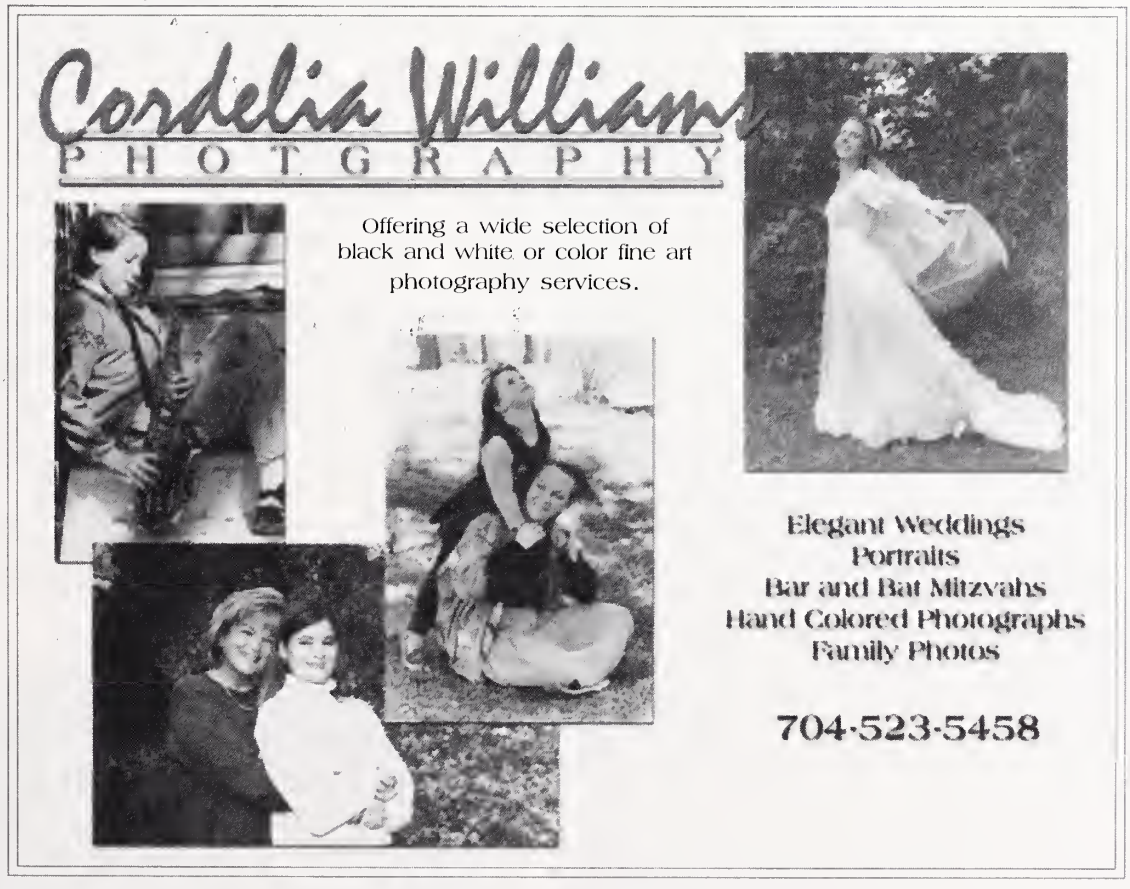
After fifty years of silence, Zev Kedem has found reasons to celebrate life, inspired by Keneally's story of *Schindler's List.* After liberation, he was sent to Britain, ultimately receiving an engineering degree at Oxford. He is now a documentary filmmaker and was a consultant in the film adaptation of *Schindler's List.*

On March 14, 2000, he met with Thomas Keneally and they are a remarkable team in presenting this memorial to Oskar Schindler, an unintentional hero of the Holocaust years. Together they assert their belief that revenge is not the way to go, that people should be judged as individuals, not by groups, and that freedom of speech is essential.

Charter School for Highly Gifted Opens Application Process

Metrolina Regional Scholars' Academy, a new public school for highly gifted students, is currently accepting applications for the 2000-2001 school year. The application period will continue through June 10.

Metrolina Regional Scholars' Academy is scheduled to open August 16, with approximately 100 students in grades K-5, with plans to expand to 8th grade by 2003. Application packets and information about the school can be obtained by calling (704) 543-8255. Spaces are limited, and final selection will be decided by lottery from the pool of qualified applicants. A public charter school, Metrolina Regional Scholars' Academy does not charge tuition.



B'nai B'rith

Wildacres

Institute of Judaism II

The Jewish People

in the

20th & 21st Centuries:

Power, Powerlessness,

and the Future

featuring

Stephen M. Berk, Ph.D.

and

Ellen S. Cannon, Ph.D.

August 10 - 13, 2000

Wildacres Retreat

Little Switzerland, North Carolina

$275 per person,

double occupancy

B'nai B'rith
Wildacres
Institute of Judaism II

Todd Savitt
Institute Coordinator
3101 Ellsworth Drive
Greenville, NC 27834
252-355-6580
(before 9 PM please)

53rd
Annual Institute of Judaism I

at

Wildacres Retreat

Little Switzerland, North Carolina

Monday, *August 14*
Thursday, *August 17, 2000*

Institute Chairman
Leonard Cristol

Lecture Topics:

Steven Carr, Ph.D
Jews, Free Speech and the Discourse of Denial The Hollywood Novel In American Literature Jews and the World Wide Web

Joel Schwartz, Ph.D
Campaign Financing-Effect of Jewish Influence
Changing Demography of The American Electorate
New World Order and the Middle East

Steve Taylor
Jews Who Made Hollywood
Changing Faces of Jewish Women in Film
Beyong Schindler's List

For Your Entertainment

Mappamundi returns to Wildacres in response to their overwhelming success here several years ago. Their charm, energy and Loutstanding musical repetoire of Yiddish,Israeli and international folk and theater songs and dances will once again delight A Tapestry of Jewish Thoughts I/ Wildacres 2000 participants.

Please do not hesitate to let me know if you have questions or need further information.

Thanking you in advance.

Elaine Selden
(910)-452-4749
1501 Amhearst Ct.
Wilmington,NC 28412

Temple Beth HaTephila
Asheville, NC
By Marjorie Schachter

TEMPLE NEWS

THE SISTERHOOD continued on its chosen path of *Doing Good* and enjoying it. Sisterhood President Brenda Abrams mentioned some Sisterhood goals and triumphs in a recent Temple Bulletin. She cited, among other things, the Sisterhood Shabbat, an unusually moving special service.

Sisterhood's Social Action Committee was praised for being responsible for delivering over 1400 books to 12 local social service agencies. The books went to children who had never owned a book of their own.

THE BROTHERHOOD brunch was held on Sunday, February 13 in Unger Hall. Speaker was Rubin Feldstein, whose subject was "A Bissel About Yiddish."

At the national convention, Sydney Schochet was named the best Jewish Chautauqua Society fundraiser for small chapters, and was also named the best committee chairman.

The Interfaith Clergy Institute program took place on May 9. The main presenter was Rabbi Leon Kravitz of Hebrew Union College in New York.

President Bill Clinton sent a postcard to Brotherhood in recognition of their tutoring program.

On Saturday, December 2, Leah Karpen's contribution in letters to the editor of the Citizen-Times, making the point that U.S. production of the explosion-enhancer tritium, as proposed by the Department of Energy, is a message to other countries that the United States does not intend to adhere to the provision of the Nuclear Non-Proliferation treaty. There's still time to protest to the Department of Energy, she said.

RABBI RATNER'S PROGRAMS are wide-ranging and rewarding. His ongoing Holocaust course at UNCA ran from February 3 through May 2. Temple members were invited to attend.

The Rabbi presided at an informational meeting on February 13. The subject was an adult congregational trip to Israel in 2001.

If ever there was an ideal way to go, under the aegis of the Rabbi and Susan, this is surely it.

The Rabbi's Adult Education course—Introduction to the Bible—was held every Sunday morning in February.

Lunch with the Rabbi gave attendees the opportunity to see "The Wave," a video that, as the Rabbi says, "tells the true story of a High School in which a sinister dictator arose and the profound lessons learned by the teachers and students regarding peer pressure to conform."

Adult Hebrew Education with Dina Phillips continue on Thursday evenings from 5:00 p.m. to 6:00 p.m.

EVERYONE HAD A BALL at what surely must have been the fundraiser of the century, if not the millennium. Debbie Winston, whom everyone who seen and heard her regards as a national treasure, was the heart of it, and performed vocally and dramatically up to and even beyond her sky-high standards. Temple President Ed Fidelman thanked everyone who worked on the fundraiser "for a job well done!"

Thanks went from Nicky Ericson and Irma Goldman, chairs of the event, to everyone who contributed their time and effort to its success; David Shannon Cohen of Grapevine Distributors, Rob Campbell of the Wine Guy, and Classic Winecellar.

And Nicky and Jack Benaton for setting up the break-a balloon-with-a-dart-and-win-a-prize, Betsy Wall and her decorating committee members Julie Nathan, Rebecca Wall and Grace Young, Dick Braun for showing his slides of Israel, Dick Lewis for his role as auctioneer.

Also Rusty Schapiro and her committee members Claire Orenzo and Jayne Gallinger for the beautiful antipasto platters brought to each table, Ed Fidlman for acting as M.C., Ed Wiley for his usual indispensible all-around help, Lonnie Gentile and Bob Janowitz for keeping track of reservations.

And Ann and Rubin Feldstein and the Brotherhood and Sisterhood Phone Squads, Nicky Benetan for her many wonderful ideas, Irene and Dick Braun for publicity, Natalie Nachman, Gil Kempenich and especially Jan Till for procuring over 80 (!) prize donations, and Shirley Cohen, Sam Schapiro, Ty Ericson, Basil Goldman and Allen Sher for being there to take care of whatever last-minute emergencies arose.

HELLO, NEW MEMBERS! We're glad you're here! Welcome to Wendi and Jeff Weingartner and sons Aaron and Brian and to Annemarie Teutch.

IN THE NEWS on Saturday, December 2 Leah Karpen's contribution sizzled among the letters to the editor of the Citizen-Times, making the point that U.S. production of the explosion-enhancer tritium, as proposed by the Department of Energy, is a message to other countries that the United States does not intend to adhere to the provision of the Nuclear Non-Proliferation treaty. There's still time to protest to the Department of Energy, she said.

On Wednesday, January 20, on the front page of the

Communities section of the Asheville Citizen-Times, there was a picture of the smiling face of Temple member Sam Schapiro, designated a Hometown HERO by reason of his busy volunteer schedule. He works one day a week with Meals on Wheels and two days a week as helper with Heart Path, the program at Mission St. Josephs Hospital.

In the Sunday, January 30, Citizen-Times the guest commentator was Temple member Sam Shermis, professor emeritus at Perdue University. The headline over his article read "Dialogue, not conversion attempts, is what we need." The gist of his scholarly piece was that "Christians should recognize Judaism as an authentic religion with a right to exist on its terms. Jews should not be seen as conversion fodder."

On Saturday, February 26, the handsome face of Micah Ratner, son of Rabbi and Susan Ratner, appeared on the front page of the Youth section of Citizen-Times, with 8 of his peers, under the headline "Civitan Club awards scholarships." The Club's motto is "Builders of Good Citizens." The scholarships were awarded to 9 seniors graduating from local high schools this June.

NEXT TIME, more about the Confirmation Class, the Chazzan Mark Malachi, the Saturday Morning Friendship Group, the Religious School, Mazel Tovs and other good stuff.

SHALOM!



Beth Israel Synagogue

Asheville NC

By Lillian R. Wellisch

ADULT EDUCATION OPPORTUNITIES IN FEBRUARY

THE READING CIRCLE. The meeting of The Reading Circle was held on February 14. The book read was *The Red Tent* by Anita Diamont. The author's sweeping first novel re-creates the life of Dinah, daughter of Leah and Jacob. Familiar passages from the Bible come alive as Dinah fills in what the Bible leaves out concerning Jacob's courtship of Rachel and Leah and the rise to fame and fortune in Egypt of her half-brother, Joseph. The discussion was led by Lois Bernard.

HEBREW HIGH SCHOOL, February 27

What an exciting program! This was the session that was missed in December. At last our teens learned the real story of Chanukah. It was a wonderful study of real life history and put the miracle "story" of oil into a proper perspective. The miracle that we find happened was even more exciting and empowering than the miracle of oil.

MEN'S CLUB

The Southeast Region of the Federation of Jewish Men's Clubs held a Shabbaton and Men's Issues Workshop the weekend of February 25 at Camp Ramah Darom. Based on the FJMC's "Hearing Men's Voices" series, the program focused on Spirituality—how men experience it as community leaders, husbands, fathers, sons, and friends. It was a weekend filled with brotherhood, prayer, laughter, and moments of personal insight. Scholar-in-Residence for this Shabbaton was Rabbi Howard Addison, author of "Hearing God's Voice" of the Hearing Men's Voices series.

COMMUNITY NEWS

HADASSAH DISCUSSION GROUP. The group met on Wednesday, February 23 from 10:30 to 12:00 noon at the JCC. The story, "Seven Candles," by Fannie Hurst, written in 1923, presents an intermarried couple and the husband's orthodox mother who lives with them.

FEBRUARY BETSEFER NEWS

Sara Birnham reports that after their winter break, they are now back in the swing of things. Thank you to some people for their help during Hanukah. A huge thanks to Erika Barr and Leticia Brockman for helping during all the hours of preparation of the latkes. Much appreciation to the teachers and Lisa Lichtig for their help during the evening. Thank you to Leticia Brockman for organizing the evening's program. Sara further reports that they all said thanks and goodbye to Aaron Haber as he went off to Israel and looked forward to the arrival of their new Hey teacher, Daniel Shuval, on January 30.

We have also bade farewell to our Family Education Chair, Leticia Brockman. As Rabbi Shmuel and Sara both said on Leticia's lasts Shabbat in Asheville, we are extremely grateful for her dedication to our students. The congregation and Bet Sefer will miss her. We wish her all the best, "Kol Tov," in her new house and job in Orono, Maine.

In January, in addition to learning about ecology in honor of tu B'Shvat, the classes learned about a variety of subjects: Syrian-Israel peace negotiations, in-depth study of the amazing stories of Moses and Pharoah in the parashiot (Torah readings of the week), the Shm'a and other prayers, tallit, tefillin, and holy books, and the meaning of mitzvot.

Now, lastly, the most exciting news! Although Sara and Rabbi will be moving and of course will miss Bet Sefer a lot, Sara is very pleased that someone very special has enthusiastically stepped forward to be Principal next year. She is thrilled to announce that Laurie Chess will be Principal. Sara is delighted that such a capable person is taking over and they will be working to make it a smooth transition.

On February 20, there was no Bet Sefer. The teachers went to Greenville to learn with Joel Grishaver.

TOT SHABBAT

Tot Shabbat was held on February 19 and was open to all little kids (newborns to age 5) with parents and siblings. There was a Tot Shabbat service (songs, stories, and dance), crafts, and snacks. Future Tot

Shabbats will be held the third Saturday of each month in different locations to be announced.

BETH ISRAEL SISTERHOOD COMING EVENTS
The Mitzvah Meal, which we promised to make and deliver to Jewish shut-ins and nursing home residents, took place on Friday, February 25. Barbara Miller was in charge of getting people to cook and Barbara Michalove was in charge of people who were interested in making deliveries.

March 5 was the Sisterhood Annual Hamantschen Bake. This program has been and still is ably led by Rochelle Neuringer.

Sisterhood Shabbat Service and Lunch will be held on March 25, 2000. Jackie Stevens, President of Southern Branch of Women's League will be with us on that day. Shirley Kayne is in charge of the program.

Arlene Schandler with the assistance of Alyce Phinney, will co-chair our SPRING RUMMAGE SALE.

The Sisterhood Executive Board has come up with the possibility of having a gala Fashion Show combined with our End of Year Luncheon. The date will be sometime in May or June.

HIGHLAND FOOTBALL CLUB: CLASSIC SOCCER FOR WESTERN NORTH CAROLINA HFC TO CO-SPONSOR SOCCER TOURNAMENT WITH THE EBLEN FOUNDATION.

HFC and the Eblen Foundation have agreed to co-sponsor an indoor soccer tournament at the Pepsi Indoor Center. The one-day tournament will be held in honor of Michael Wellisch, an Asheville High School soccer player who was stricken by cancer after graduating from AHS in 1984.

The Eblen Foundation is a non-profit organization established in western North Carolina to aid families in their fight against chronic illnesses and disabilities. All proceeds from the February tournament will help provide financial aid to families for children in WNC who have been diagnosed with cancer.

Michael Wellisch, Co-President AHS Student Body, President of AHS National Honor Society, Captain 1984 AHS soccer team, Nominee for Morehead Scholarship to UNC, and recipient of a scholarship to Clemson University, was diagnosed with cancer in the summer of 1984. His friends sought ways to provide financial support brought about by the required travel and expensive cancer treatment.

Since then, the Michael Wellisch Children's Cancer Services, a division of the Eblen Foundation, has grown to help other families in WNC with out-of-pocket expenses for children diagnosed with cancer.

Michael played recreational soccer in the late 1970's in the YMCA league that eventually became the Asheville Buncombe Youth Soccer Association. Historians cannot agree whether Michael played Classic soccer or pick up teams that traveled throughout the region, but all agree that Michael was an outstanding high school athlete, soccer player, and student leader.

In the spirit of citizenship and commitment to the children of WNC, HFC is proud to co-sponsor the tournament with Elben Foundation. HFC looks forward to working with Eblen to develop additional soccer functions in the future that will ensure the Michael Wellisch Children's Cancer Services serves the children of WNC for many years to come.

The one-day tournament is open for U-14, U-13, U-12, U-11, and U-10 teams. Registration forms can be found at the Pepsi Indoor Center or obtained from the Eblen Foundation by calling 274-8244 or writing 304 Summit Street, Asheville, North Carolina 28803.

The February 12 date for the soccer tournament was cancelled and will be rescheduled in the fall and thereafter will be held every year around the middle of January.

JCOA BULLETIN AND CALENDAR
ARTSPEAK FOR ELDERS.
An innovative workshop for Seniors involving the use of art as a catalyst for remembering was held on February 9 and February 23 at the Jewish Community Center. We met for two exciting programs on the 9 and 23 of explanation and imagination. The imaginative adventure was a collage that focused on making art more accessible by using it as a catalyst for remembering and connecting with works of art in a new way. The Elder Arts Facilitators were Judith Coyle Bush, MA (Creativity and Aging) and Michele Hiestand, MGS (Gerontological Studies).

As stated in a previous paragraph, the February Kosher Meal delivery was on February 25.

The JCC now has an improved sound system so that everyone can hear better at our programs (even in the gym).

Monday Senior Exercise Class still continues, with Teri Siegel teaching. You'll never have this much fun sweating anywhere else. Mondays are the days the class meets, from 11-12 at the JCC.

MEN'S CLUB BRUNCH
On Sunday, February 13, the Men's Club held a Brunch with Dr. Milton Ready, Professor History at UNC-A as the guest speaker. His topic was, "A History of the Jews in Western North Carolina."

BAR MITZVAH
On February 19, Russell Marcus Heller was called to the Torah as a Bar Mitzvah. A Kiddush luncheon followed services. Beautiful flowers graced the Bimah and the congregants and family and friends of Russell in great numbers were privy to a meaningful Saturday service. Russell read from the Torah and did his Haftarah and led the Musaf and joined in on other prayers.

Temple Beth El
Charlotte NC
by Sidney Sussman

Comparative Religion Seminars

For the past two months, approximately two hundred congregants listened to talented speakers while attending a course in comparative religion. The participants met at Temple Beth-El in Charlotte with representatives of seven houses of worship. The eighth lecture, unfortunately, had to be cancelled due to a snowstorm.

The series began with a seminar on Islam, by the Imam of the Al-Islam center. This was followed by a priest from the diocese office of Bishop Curlin, who spoke on Roman Catholicism. The third lecture on the Lutheran church was the one that had to be cancelled because of the weather.

In February, we were fortunate to have two informative speakers from the Baha'I. They illustrated their talk with delightful color slides of the Baha'I temples around the world.

The next event was an exciting and entertaining description of the Baptist faith by Reverend Gene Owens. Blending good humor and solid facts, Dr. Owens enthralled our audience with his presentation.

The next presentation was done by a group of three representatives from the Buddhist temple. We learned about their history and about the founder of the "way," Siddartha. While Buddhism is generally referred to as a religion, it is truly a discipline and allows for members and adherents to practice another religion concurrently.

Next in the series was a presentation about Hinduism. Primarily native to India, the faith is indeed practiced in many lands around the world.

The last lecture was on Judaism. Rabbi James Bennett of Temple Beth-El presented both an outline and history of the faith and compared it with the others in the series.

The attendance was excellent, exceeding our expectations. Participants came to all or most of the series. The lectures were attended by a very widely diversified group representing most of the Charlotte community.

Questions and comments after the lectures were indicative of the deep interest that the audience had in learning more about the various faith communities.

It is obvious that people want to learn more about other faiths. Inquiries have been received from other areas asking about the lecture series in order to present them to their own congregants and interested visitors.

Our own feeling is that one of the ways to understand more about Judaism is to learn more about other faiths. There is a connection and a continuity that binds us all.

Some brief recollection about each of the faiths are:

The Islamic group that presented the first lecture are followers of W. Deen Mohammad. Mr. Mohammad is the son of Elijah Mohammad and leads one of the largest groups of the American Islamic Movement. Their tenents preach for amity between peoples, recognizing that we all have the same patriarch.

Father Marcaccio spoke of the early history of Christianity and its roots in Judaism. He described how the Catholic Church developed its present form and objectives. He was very responsive to all questions, both on history and dogma.

The history of Baha'I was presented as both history and a record of a people suffering for their faith. Attendees were pleased to see the beauty of the many Baha'I temples throughout the world. Essentially, using the same architectural form, they were extremely beautiful.

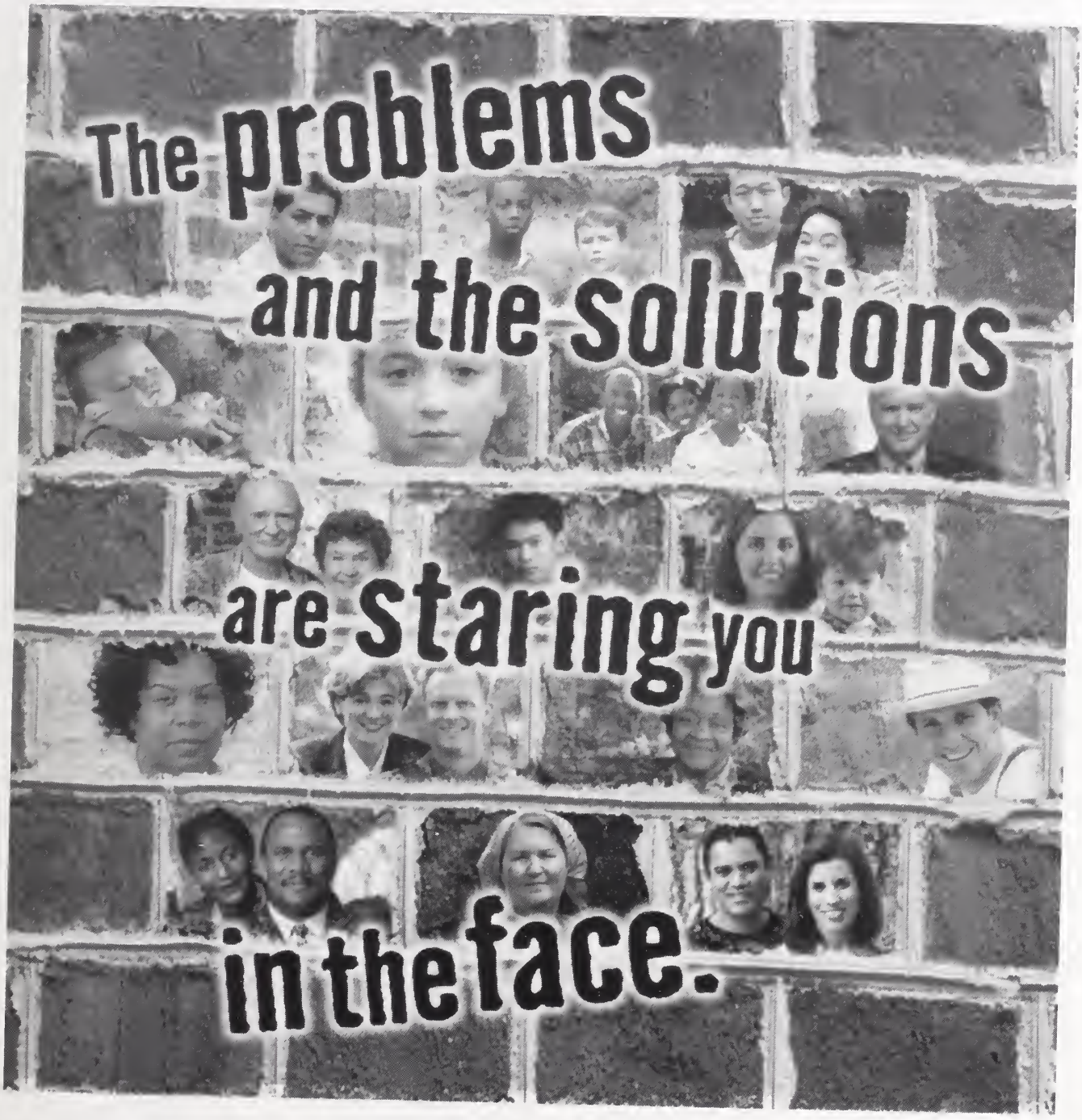
Rev. Gene Owens began his discourse on the Baptist faith with the early history of Judaism and Christianity. He wove a wonderful tale of the divergence of the churches after Martin Luther's manifesto and on to the times in England and Europe. He took us through the period of Colonial settlement of the New World and the evolution of the present day Baptist church. He described and made comments on the hierarchy that we hear much about but often don't understand.

The presentation of the Buddhists was done by a three-person panel who described the discipline and history and also answered many questions based on how each would respond. The early religious affiliation of each was very apparent in the manner in which each tempered their mode of living. Working with Buddhist discipline, each was able to weave their background into their lives.

Two representatives of the Hindu faith made an excellent presentation. Preconceived ideas about this very old religion were put to rest. In spite of the many god-like figures, Hinduism is a religion based on one god. Religious figures in temples are representative of and not god. They are a physical way to feel a connection to a supreme being. There is no structural hierarchy of the Hindu religion. The history began in India, in the area of the Indus River, the birthplace of civilization. Questions concerning observance, religious life and other issues were answered forthrightly and in depth.

The last presenter was Rabbi James Bennett who spoke on Judaism and tied together the ideas that were heard during the entire program. He traced various forms of Judaism, their origins and position in modern religious life. Questions were excellent and discussion was active and provocative.

After the lecture and question period, the audience voluntarily voiced their feelings that this had been an excellent series, and "give us more."



Poverty. Homelessness. Hunger. Despair. You can ignore the problems for just so long. Or you can be part of the solution. For more than 100 years, Volunteers of America has reached out to the nation's most vulnerable individuals, offering them the help they need to rebuild their lives. Our programs serve children, families, the elderly, and those who have lost their way through addiction, crime or illness. Find out what you can do. Call 1 (800) 899-0089 or visit us at www.voa.org.

Volunteers of America

There are no limits to caring.

Peaceful Dividends: Israel's Economy Set For Major Growth

By Simon Griver

After three years of stagnation, the forecast for the Israeli economy in the coming year indicates renewed growth of nearly 5%, providing the peace process remains on track.

The turnaround in the Israeli economy came during 1999, in part due to the election of Ehud Barak as Prime Minister. Former Prime Minister Benjamin Netanyahu was perceived, rightly or wrongly by the international community, as being responsible for the deadlock in the peace process. Consequently overseas investment in Israel, tourism and worldwide economic cooperation in general fell off between 1996 and 1998. Rates of growth, which had averaged 6% in the first half of the '90s, dipped to just 2% both in 1998 and in 1999. With Israel's population of 6.3 million growing by 2.6% a year, this in fact reflected a net contraction.

However, the international community has faith in Prime Minister Barak's ability to deliver peace. As a result foreign investment in Israel climbed to $6.643 billion in 1999 from $4.791 billion the previous year.

And according to Max Livnat, director of the Investment Promotion Center at the Ministry of Industry and Trade, this figure is set to soar in the coming years.

"In the second half of 1999 there was a dramatic increase in the number of trade delegations to Israel," he recalled. "The Americans tend to come regardless of the ups and downs of the peace process. But the Europeans, and especially the Japanese, are far more influenced by the situation in the entire Middle East. This surge in interest from EU countries and the Far East will result in greatly increased investment in the coming few years."

The foreign investment figure included more than $4 billion in direct investment (Intel bought one Jerusalem based company-DSP Communications-which has developed computer chips for mobile phones for $1.6 billion), as well as several billion dollars in bank deposits, bonds and shares on the Tel Aviv Stock Exchange. Indeed the Tel Aviv Stock Exchange (TASE) had an excellent year with the leading indices rising by more than 60% to record levels. These rises continued into 2000 with the TASE rising a further 20% in the first quarter. In addition, more than 100 Israeli companies are traded on overseas stock markets, mainly high-tech firms on the New York NASDAQ Exchange.

With the renewal of the peace process tourism also recovered, with the number of visitors to Israel almost reaching the 1995 record figure of 2.5 million last year. And estimates are that buoyed by millennium celebrations the number of tourists will top three million this year.

But Amir Hayek, director-general of the Israel Export Institute, stressed that while the peace process is the most important factor boosting the Israeli economy, there are reasons which must also be taken into account which caused leaner times between 1996 and 1999.

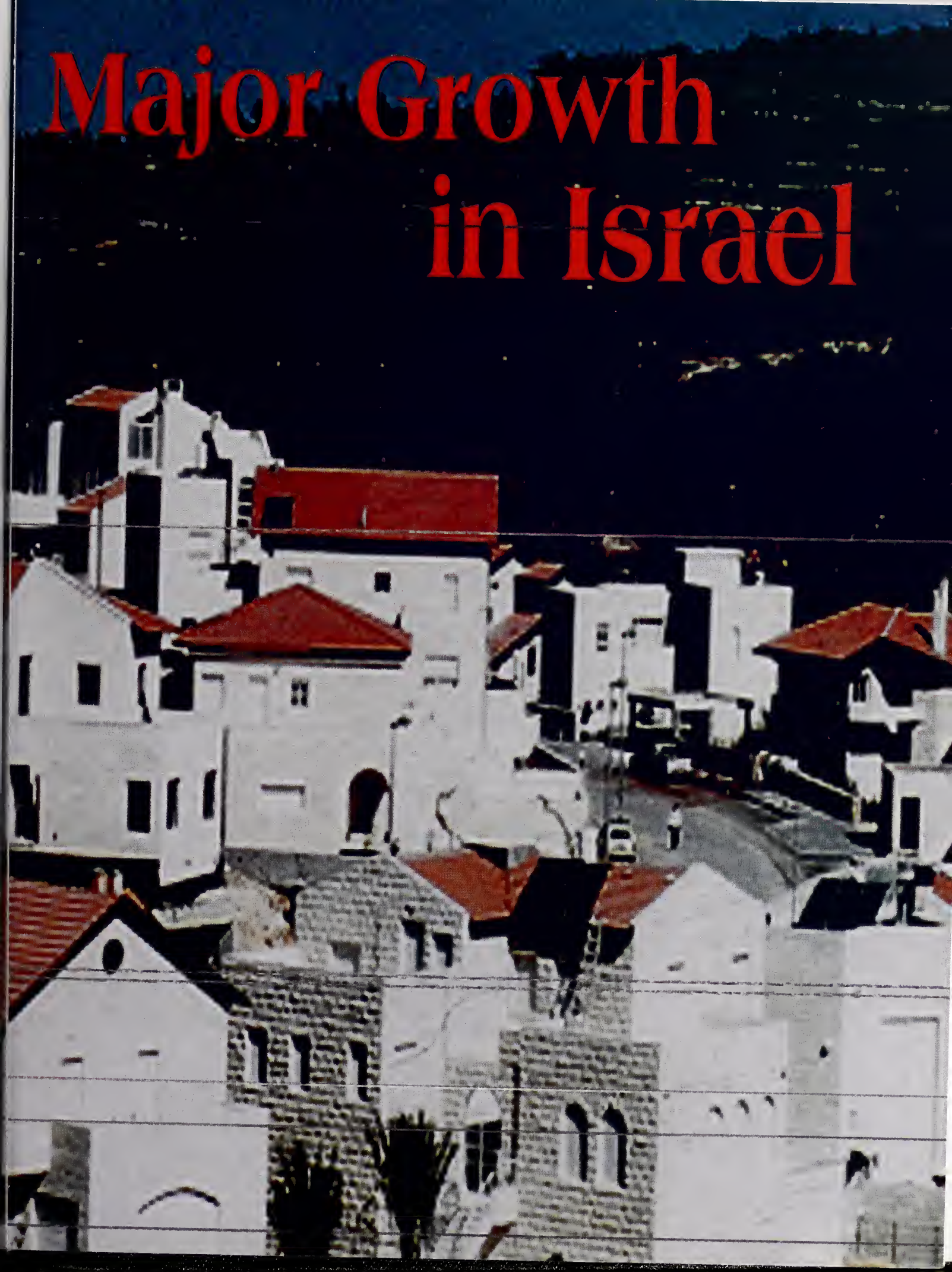
"The financial crisis in the Far East in 1997 and 1998 hit Israeli exports hard," stressed Mr. Hayek. "Twenty per cent of our overseas sales are to that region. In addition, the problems in Latin America and Russia also took their toll on our trade. Furthermore, the Israeli economy had been overheating after strong growth in the first half of the '90's and a recessionary cycle was inevitable."

Overall, the 1990's were good years for Israel. The immigration of nearly a million people, mainly from the former Soviet Union, the emergence of high-tech capabilities and the acceleration of the Middle East peace process produced impressive rates of economic growth in the first half of the decade. Furthermore, economic reforms including privatization, deregulation and complete liberalization of foreign currency controls provided a fiscal atmosphere conducive to growth.

The increased prosperity that Israelis enjoyed in the 1990's is reflected in the fact that average per capita annual income rose from $11,800 in 1991 to just above $16,000 last

A new neighborhood in the Jerusalem suburb of Mevasseret Zion-one of many such communities's springing up throughout the country-is a sign of Israel's economic renewal.

Major Growth in Israel



year. Moreover, according to World Bank figures, which adjust these sums in line with the differing cost-of-living in each country, Israelis have an average per capita income of $18,100 compared to $19,960 in the UK, $21,110 and in Germany and $23,420 in Japan. The last decade also saw Israel upgraded by the International Monetary Fund (IMF) from an "emerging economy," to a "fully developed economy." This made the country a member of a very exclusive club, which includes the US and Canada, the EU and EFTA countries in Western Europe, Australia, New Zealand, Japan, Singapore and South Korea.

Livnat emphasized that while the peace process creates an atmosphere conducive to growth and investment, it is first and foremost Israel's high-tech capabilities in such sectors as software, communications, the Internet, electronics, semiconductors, biotechnology and medical equipment which enable the economy to grow rapidly. Some 70% of the $22.5 billion of goods that Israel exported in 1999 (8.2% more than the previous year) had high-tech inputs.

Mecklermedia, a leading US publisher of software magazines, estimates that 15% of all new Internet developments emanate from Israel and that four of the world's 25 most important Internet companies are Israeli. The list of major international companies who have invested tens of millions of dollars in Israeli high-tech is endless-America-On-Line, Computer Associates, General Electric, Cisco, Texas Instruments, Johnson & Johnson, Boston Scientific and Siemens, to name but a few.

And major investments have not only been in high-tech. The Swiss food conglomerate Nestle has acquired 47.1% of one of Israel's major food manufacturers (Osem), while the Swedish lock company Assa Abloy has acquired 78.1% of Israel's leading lock firm (Rav Bariach), and the Potash Company of Saskatchewan has bought a minority stake in the Dead Sea Works.

Historically, overseas investment has also been attracted by generous government incentives, which include 25% grants and/or tax-free years for setting up enterprises in peripheral regions. In addition, Israel has more free trade agreements than any other nation in the world, including tariff free accords with the EU, EFTA, NAFTA, Turkey and most countries in Central Europe.

Another striking achievement in 1999 was the fall of inflation to just 1.3% compared to 8.6% the previous year. Not only was this the lowest figure for 32 years, but also it even fell below the US inflation figure for 1999 to 1.4%. Remarkably, until only 15 years ago Israel had triple digit inflation with prices rising over 400% in 1985 alone.

But despite all these promising statistics, unemployment remains a major challenge for the Israeli government. Due to restructuring from traditional to high-tech industries and privatization, as well as the deadlock in the peace process, unemployment has risen steadily from 6.7% in 1996 to 9.2% at the end of 1999, meaning that more than 200,000 Israelis are out of work. The construction industry has been particularly hard-hit since the immigration boom in the early '90s. But though property prices have fallen sharply in recent years, indications are that the bottom of the market has been reached and the number of new housing starts is increasing.

In reality, though, there is still over-employment with an estimated 250,000 foreign workers (Romanian construction workers, Thai agricultural workers, Filipino domestic help and West African menial workers) in the country, in addition to tens of thousands of Palestinian employees who enter Israel each day. The fact is that young Israelis want white-collar jobs that pay well above the minimum wage.

"The only way to lower unemployment is through increased exports," said Ran Cohen, Israel's Minister of Industry and Trade. "We can provide appropriate job training schemes for high-tech industries but only higher export orders will generate new job opportunities."

With one of Ehud Barak's central campaign pledges being to create tens of thousands of new jobs, it could be the issue of unemployment rather than the peace process, which will ultimately determine the success or failure of his government.

World News

cont. from page 16

Whatever the outcome, it would be entirely wrong to assume that Irving is a cardboard cut-out fascist or a raving lunatic. His public speeches might be intemperate, but his actions are carefully calculated. He is a prolific author, an articulate spokesman for his cause and he has a presence — physical and intellectual — that commands attention.

In other circumstances, Irving might have been a front-line academic, a political leader or an effective courtoom advocate. Instead, he has found a niche for himself as the jewel in the crown of right-wing extremism, its intellectual guiding star.

Adding to the contradictions that accompany Irving is that he is openly contemptuous of the neo-Nazi skinheads who proliferate at many of the 200-odd meetings he addresses each year, a disdain that possibly has more to do with class than ideological difference.

For two months, the standing-room-only crowd of lawyers, journalists and public who converged on Court 73 were treated to a guided tour of the Alice-in-Wonderland world that Irving inhabits, where nothing is ever quite what it seems to be. He was at once the sycophantic schoolboy when addressing the judge, the overbearing bully when dealing with defense counsel and the bantering schoolyard chum when mixing it with media. He was always the child, a point underscored by his nostalgia for the days of his youth and his seeming obligatory reference to his father, whether in his curriculum vitae or in court.

Ultimately, Irving presented an image of an overindulged, somewhat precocious Bar Mitzvah boy, thoroughly enjoying the celebrity of the occasion, smug in his own cleverness, scowling when he is denied an extra helping of chopped liver. Whether railing against the international Jewish conspiracy that he says has hounded him for 30 years, excoriating what he perceives to be the enemies of free speech — most major Jewish organizations, and JTA — or lamenting the stream of countries that have deported him because they found his views too obnoxious, Irving is clearly a child who hates having his party ruined.

Expect the unusual, discover the extraordinary

Why settle for gifts you can find everywhere! First Light Gallery is filled with Select Judaic, exquisite Jewelry, Ceramics and other meticulously selected gifts. Each of our American handcrafted treasures has their own distinctive charm and personality. Their beauty will brighten every day; their value to the heart will endure for a lifetime.

We offer: Bar-Mitzvah & Bat-Mitzvah registries
Bridal & Gift Registries
Gift-certificates & Layaway



First Light Gallery
Contemporary
Fine Craft & Gift

The Arboretum
8140 Providence Rd
Charlotte NC 2827
704.542.9449

Hours: Mon. - Sat. 10 A.M. -> 6 P.M.



The American Jewish
Times Outlook
P.O. Box 33218
Charlotte, NC 28233-3218

0052191

SERIALS DEPARTMENT
CB #3938, DAVIS LIBRARY
UNVERSITY OF NC AT CHAPEL HILL
CHAPEL HILL N C
27514-8890

NONPROFIT ORGANIZATION
U.S. POSTAGE PAID
CHARLOTTE NC
PERMIT NUMBER 609


TimesOutlook
The American Jewish
Summer
Issue
2000

Summit Extended as Clinton Departs



Clinton Leaves for Japan as Israelis, Palestinians Breathe Sigh of Relief

A Call For Peace
Israelis attend a prayer vigil at Jerusalem's Western Wall, Judaism's holiest site. Many Jewish settlers in the West Bank and Gaza Strip vehemently oppose the summit for fear they will lose their homes. Barak is pledged to a united Jerusalem under Israeli control.

WASHINGTON, July 20—President Bill Clinton left for the annual Group of Eight summit in Okinawa, Japan on Thursday, July 20, 2000, as Israeli and Palestinian officials stayed at Camp David to continue their struggle to secure a peace agreement.

The G-8 summit will gather the leaders of Britain, Canada, France, Germany, Italy, Japan, the United States and Russia.

A White House aide said Clinton had been so embroiled in the nine-day negotiations at Camp David that he will be briefed on the summit both during the nearly 14-hour flight to Japan on his Air Force One aircraft as well as after his arrival.

While Clinton turns his attention to other matters for a few days, most Israelis and Palestinians are expressing relief that the Camp David summit is back on after they nearly collapsed Wednesday, July 19, 2000, but many of Barak's opponents feared the continuation only signals Barak's willingness to make concessions.

While head of the ruling government coalition Ofer Pines is "optimistic that something could yet come of the talks," oppposition leader Ariel Sharon charged that Barak has offered Palestinian leader Yasser Arafat concessions without gaining any in return.

Many Palestinians were relieved at the news of the summit reprieve, as they had feared the consequences of a breakdown in the talks.

Nevertheless, some expressed consternation. "Is Clinton imprisoning them for four days? Let them come home and then go back to Camp David," said Ibraham Shahin, a Palestinian police officer.

By John Lancaster
with permission from:
Washington Post Staff Writer

THURMONT, Md., July 20 (Thursday) — Less than two hours after the White House announced the failure of Middle East peace talks, President Clinton said early today that Israeli and Palestinian leaders had elected to stay at Camp David in an effort to finish the job they began there nine days ago.

For the moment, they will do so without Clinton's help. The president was scheduled to leave early July20, 2000, for a G-8 economic summit on Okinawa, Japan, and will not be back in the country until Sunday, July 24, 2000.

But Clinton said delegations led by Israeli Prime Minister Ehud Barak and Palestinian leader Yasser Arafat would continue working with U.S. negotiators led by Secretary of State Madeleine K. Albright and that he would assess their progress upon his return.

"The gaps remain substantial, but there has been progress and we must all be prepared to go the extra mile," a visibly fatigued Clinton told reporters at the temporary media center in Thurmont, five miles from the presidential retreat in Maryland's Catoctin Mountains. "The short answer about why we're here after everyone thought we were through is that nobody wanted to give up."

PC246
A51

Clinton's remarks signaled a dramatic last-minute reversal for a high-stakes Middle East summit that already had been given up for dead. "The summit has come to a conclusion without reaching agreement," the White House said.

According to White House spokesman Joe Lockhart, members of the U.S. negotiating team had already packed their bags and Clinton's motorcade was waiting outside his cabin when Israeli and Palestinian negotiators passed along word that they wanted to stay at Camp David after all. "Just before we left, there was a sense that this could be put together in a way that will move forward in the next few days," Lockhart said, adding that the prospect of Clinton's imminent departure appeared to have concentrated minds in both delegations.

Clinton had already postponed his departure by a day in hopes that a final round of negotiations could produce a breakthrough in talks between Barak and Arafat.

Despite reports of progress in some areas, Palestinian and Israeli officials said the talks had foundered on the age-old question of who rules Jerusalem, claimed by both as their natural capital.

The Camp David summit was intended to produce a "permanent status" accord that would end the 52-year conflict between Israel and the Palestinians and complete the process that began with the 1993 interim peace deal known as the Oslo accords.

The White House announcement followed a day of posturing and brinkmanship by both sides as Clinton and his team of weary U.S. negotiators worked feverishly to prevent the talks from unraveling.

In a letter given to Clinton early Wednesday, Barak accused Arafat of refusing "to take the required historic decisions at this stage" and indicated that he was preparing to go home. Palestinian officials, meanwhile, said Barak had placed the summit in jeopardy by refusing to heed their demands for a Palestinian capital in East Jerusalem, which Israel captured from Jordan in 1967.

"We've obviously reached a pivotal moment in these talks," Lockhart told reporters here late this afternoon. "I can't predict how they'll come out."

In the diplomatic bazaar of the Middle East, threatened walkouts are a time-honored tactic, and Barak's letter left open the possibility of "last-minute developments" that could produce a rosier outcome. Still, the acrimonious tone of Wednesday's exchanges heightened the impression after days of grueling, round-the-clock negotiations that Israel and the Palestinians remain far apart.

Khalil Foutah, a spokesman for the Palestine Liberation Organization at the temporary news center said: "No Palestinian leader would sign an agreement that would relegate his political sovereignty on Jerusalem and give it to the Israelis on a silver platter. . . . This is a major obstacle. The Palestinians came here with an open mind to sign a full agreement and we did our best, but the Israelis don't understand that they can't have sovereignty over East and West Jerusalem—they can have West Jerusalem with East Jerusalem as the Palestinian capital. Anything less than that is not going to fly. That's it."



A Call For Peace
Some of the thousands of Israelis opposed to the peace process gather at the Western Wall — also known as the Wailing Wall — to pray and declare their opposition to making concessions to the Palestinians. Some distributed leaflets that said, "Barak is losing the country."

East Jerusalem is home to 200,000 Arabs as well as al-Aqsa mosque, the third-holiest shrine in Islam. Israel insists that the city remain its "eternal and undivided" capital. Before the summit, Barak's government floated proposals that would grant the Palestinians some form of sovereignty over Arab neighborhoods of East Jerusalem—but not enough, apparently, to satisfy Palestinian demands.

Reuters quoted Palestinian sources as saying that in a last-ditch effort to salvage a deal, the United States had offered a proposal under which Israel and the Palestinians would share sovereignty in Arab neighborhoods of

cont. on pg 20

Contents

Times Outlook

Sivan-Tammuz 5760
Summer Issue 2000

Feature

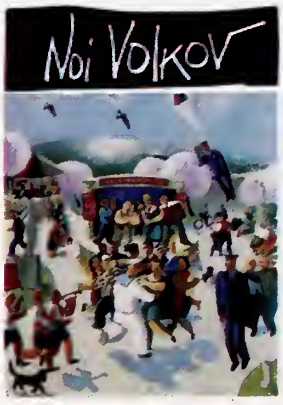
"Jerusalem of Gold" 5
By Sarah Hershenson

8
by Sharon Kanon





14



26

DEPARTMENTS

Reviews 22
World 24
Temple News 34
Community News 21

Publisher
The Blumenthal Foundation

Editor
Geri Zhiss

Associate Editor
Estelle Hoffman

Art Department
Shirley Beatty—Typographer

Layout & Paste-up
Lydia Widenhouse

Production Assistants
Mary Aery
Bernice Coleman
Bobby Cook
Mickey Ennis
Clarendaelease Mounkassa

Contributing Correspondents
Marjorie Schachter
Lillian R. Wellisch

The American Jewish Times Outlook is Published by
The Blumenthal Foundation
A Non-Profit Organization
1900 Wilkinson Blvd.
Charlotte, NC 28208-5670
704-372-3296 Fax: 704-334-9425

Internet address:
geri@vnet.net

Mail change of address, with label, to The American Jewish Times Outlook, PO Box 33218, Charlotte, NC 28233-3218. Letters to the editor are welcome. They should be kept as short as possible and are subject to condensation. Because of the volume of mail, not all mail can be published.

DEADLINE FOR FUTURE ISSUES:

The first of the previous month. Please contact the editor with deadline questions.

Naomi Shemer & the Eternal "Jerusalem of Gold"

By Sarah Hershenson

Naomi Shemer, Israeli composer and lyricist, has written hundreds of songs in her lifetime. Her words and poetry are famous, known and sung around the world. However, the words she wrote for "Jerusalem of Gold," three weeks before the Six Day War in 1967, were almost prophetic. In the spring of 1967, she was commissioned, and composed the song "Yerushalayim shel Zahav" ("Jerusalem of Gold") for the Israel Song Festival. After the Festival and for three weeks before the war, this song, sung by Shuly Natan, became instantly popular and was played constantly on the radio. Then, the Six Day War broke out, and Shemer went with the Army performance groups to be with the troops.

The day was June 7 and the performing group found themselves outside of El Arish waiting for the battle to finish. "Suddenly," remembers Shemer, "we heard the announcer on the radio informing his listeners that the Old City of Jerusalem had been retaken by the IDF and we could hear people in the background singing my song, "Jerusalem of Gold." Two hours later, we were being whisked away to perform for the soldiers and deliver the news which they had not yet heard—that Jerusalem was a united city.

I also had my own message to add: during those two hours I had written a fourth stanza to the song, celebrating the fact that Jerusalem was reunited, and that other parts of the Land, which Jews had longed for so many years, were now in our hands. I first read the words to the soldiers clearly, like a radio announcer, so that they would be sure to understand, and then sang the song in its completed version."

Since that day, "Jerusalem of Gold" has functioned almost as a "second" national anthem. When greeting me at the door of her Tel Aviv apartment, however,



Naomi Shemer does not seem like an Israeli legend. Israel's "First Lady of Israeli Song," Israel Prize winner, and recipient of honorary doctorates from many universities, takes my hand, smiles, and ushers me into a sunny room filled with the things she loves most: books, a piano, music, beautiful quilts made by friends, and a child-sized table heaped high with toys for her grandchildren.

Then, with a voice warm with natural musical cadence, she quickly gets down to business. She tells me that she is a pensioner, and writes only one or two new songs a year when circumstances call for it, such as the Hebrew version of "Captain, My Captain" after Yitzhak Rabin's death. "I don't have the energy I once did," she states matter of factly. "The tempo of my life now is very easy and comfortable, with plenty of time for university courses, for grandchildren, to gladly assume the responsibilities of my new appointment as Chairman of ACUM (The Israel Organization for Composers and Writers), and as a member of the Academy of Hebrew Language, which is a great honor for me."

"However," she continues with good humor, "even when I am passive, my mind still works! Over the years, I have become a master of perfecting the state of 'intensive idleness.' This has been and will always be my way of life."

Then without missing a beat, Shemer tells of her new show. "It is a collection of my songs spanning many years," she explains enthusiastically, "and of course, I have written two new songs for it."

The verses of her two new songs, "Actualia" and "The Coat," reveal Shemer's clear perception and attitudes towards changing times. "Actualia" is a direct parody about the changing quality of life in Israel while "The Coat" surrealistically describes a beautiful coat of many colors which can fly freely over the "colorful patchwork quilt" view on the ground, and is oblivious to the colored lines; lines which allude to the colors of Israeli army maps.

Shemer herself does not like boundaries, since she grew up at a time in Israel where there were no boundaries or cement barricades. "Before 1948, people traveled freely to Jordan, Lebanon and the Hermon," she recalls. "However, after the War of Independence, the barricades, which divided Jerusalem and the entire country into a Jordanian side and an Israeli side, bothered my generation very much."

"Between 1948 until 1967," remembers Shemer, "we felt that we were in a straightjacket of a narrow country, and missed very much the feeling of open borders. Then came the days in 1967 before the Six Day War when there was a feeling of tension and excitement in the air. We had no idea about what would actually happen, and afterwards the happiness was overwhelming."

Throughout the years, Shemer has written hundreds of songs and beautiful melodies that have become part of Israeli musical tradition and folklore. However, she recalls her illustrious career through untinted glasses.

"In 1948, during the War of Independence, I was 17 and on the front line in my kibbutz, Kvutzat Kinneret. Then after the war, I went to the Academy of Music in Jerusalem and received my degree in Music Education. However in 1952, the army realized I had not served regular duty. They drafted me and sent me to the Cultural Division of Nahal. I served with fine people, like Chaim Topol, who would later give me the opportunity to write songs that would start me on my way to becoming a professional song writer. But while I was in the army, life was a challenge.

"You have to understand," she continues with eyes full of mischief. "I was a bad soldier and was regularly sent on punishment duty to distant places that had no running water or electricity. But I certainly saw different parts of the country that way, and later would write about them."

And so it follows that many of Naomi Shemer's songs cover the topography of Eretz Israel. Others speak of love, friendship, love of Israel, and a myriad of topics that run the gamut in style, subject, mood and tempo. "It is very important to me," she states," that each song has a character of his own."

Many of her songs speak about the beauty of the Kinneret, and, when asked why, she smiles as she remembers her youth.

"I was born on Kvutzat Kinneret. My parents Rivka and Meir Sapir, z"l, were from Vilna and came to Israel in the wave of the Third Aliya. They helped build the kibbutz with their own hands. I remember my father as a warm, loving, funny person. He was the last commander in 1948 during Operation Bricha, which was the evacuation of the Jews of Europe from the camps to Palestine. My mother was in charge of my music education, and to her I owe all my professional skills."

After her IDF service, Naomi Shemer returned to Kvutzat Kinneret as a music teacher in the kindergarten. "There were few Hebrew songs for toddlers about

Kibbutz life at the time," she remembers, "so I wrote my first eight songs for children about life on the kibbutz. Today it makes me happy to know that these songs, such as 'The Postman comes in a Red Van,' are still known and sung by children throughout the country. These songs are about life in Kinneret, a wonderful place to grow up. The dearest points in my life happened to me in the kibbutz and, therefore, were the first sources of my inspiration."

At the age of 26, Naomi Shemer left the kibbutz and went to Tel Aviv with her first husband, Gideon, and baby daughter Leli. Here she wrote for Haim Topol. "After our experiences together in Nahal, he remembered that I could write music as well as poetry. From that point on, I became a professional song writer. I am lucky to be in Israel that is a happy place for a songwriter. There is a constant demand and we have almost a monopoly on the Hebrew song industry."

Creating the good "marriage" between Hebrew words and music is very important to Naomi Shemer. "But needless to say, I want my songs to be sung by non-Hebrew speakers also. Therefore, I have translated the titles to English in my song books, and have also put in a transliterated English version of the Hebrew words under the music."

Naomi Shemer's lyrics and poetry are a rich melange of the Hebrew language. When asked why she uses quotes from the bible and traditional texts, she answers, "When I was a young student, I had two wonderful teachers. We learned all the Israeli poets by heart, as well as many chapters in the Bible, Rashi and other traditional texts. We had a very intimate knowledge of the Bible because of the way it was taught. These words are part of my language and part of my life—therefore part of my songs."

Although Shemer says that foreign languages are a challenge, it does not stop her from learning and using what she loves. She has translated to Hebrew and set to her own music the words of many French songs and the poetry of the Beatles.

"I love mixing ancient Hebrew and slang. Musical style is always moving forward and so must I. What the next generation of song writers is doing, like my son Ariel Horowitz (who wrote the hit "Yalla, Bye"), and I find very exciting and am all for it. My daughter-in-law, Tamar Giladi, a wonderful singer, just released her first CD, "Those Very Days," which also makes me happy."

It is evident that Naomi Shemer's home life has been rich in the beauty of music and words. Her husband, Mordechai Horowitz, is a lawyer and writer. Her daughter, Leli, is a language editor and she herself is adding another language, Italian, to her linguistic inventory.

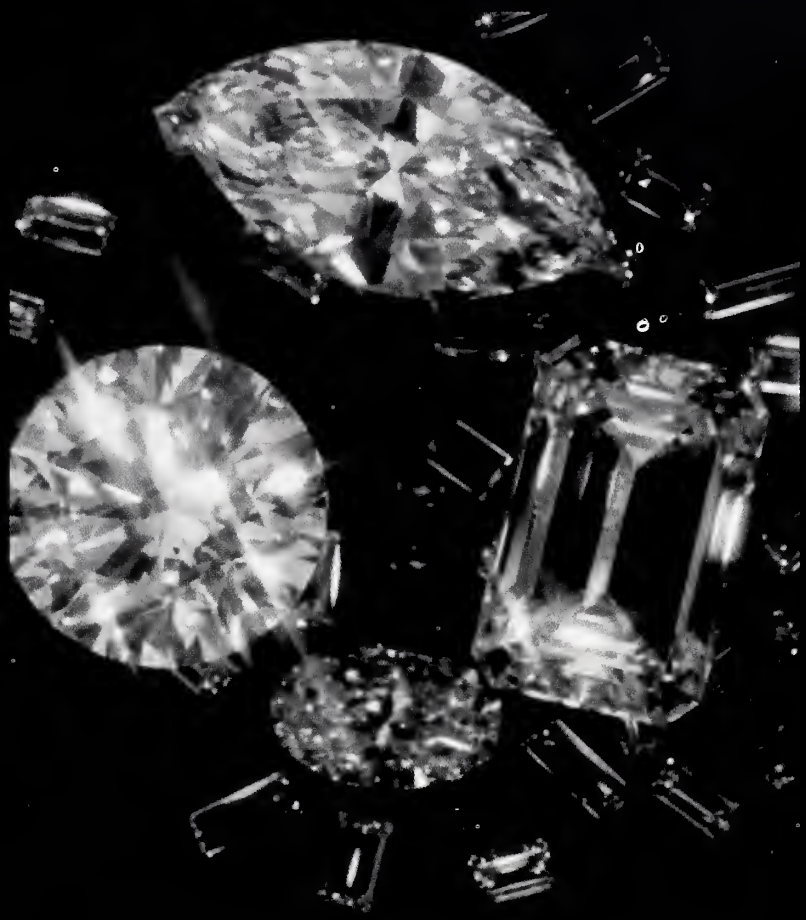
When asked about new developments in her music and style, Naomia Shemer thinks for a moment and then uses a quote she loves from "Lullaby for Sean" by John Lennon: "Life is something that happens when we are busy making other plans."

What are her plans for the future? "I am puzzled by the direction or lack of direction in which our lives are moving," she admits. "I am full of hopes and fears." However, one thing, which remains a surety and constant, is her love of the Land, its places of beauty, its cities, and Jerusalem of Gold.




Shopping for
Diamonds
in Israel

WZPS photo courtesy of the Israel Diamond Institute.



Polished diamonds of all shapes and sizes on display in the open trading hall of the Israel Diamond Exchange.

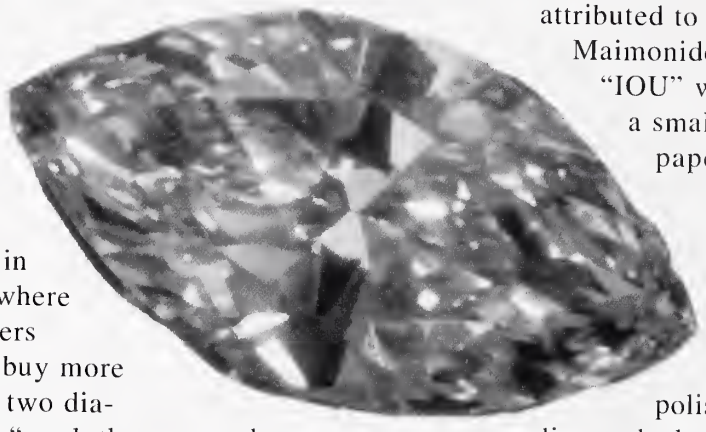
Even without diamond mines, Israel is a world leader in diamond cutting and trading. In fact, Israel produces 70% of the "fancy" polished diamonds used in diamond jewelry worldwide, and its Diamond Citadel - the four-building complex in Ramat Gan - has 1,200 private offices where almost every market in the world is represented.

The Diamond Exchange also has the largest diamond-trading hall in the world, where serious buyers can go shopping for anything from a 2-carat emerald to a 75-carat diamond.

by Sharon Kanon

"Israel is a diamond supermarket," said Efraim Raviv, Managing Director of the Israel Diamond Institute. Can you imagine walking down an aisle and picking out a 2-carat emerald cut, an 8-point round, a 1.5 carat marquise, a 3-carat pear- shaped, and two 5-point triangle-shaped diamonds? It sounds fantastic, but it is figuratively true.

The Israel Diamond Exchange in Ramat Gan has the largest diamond-trading hall in the world, where serious buyers (those who buy more than one or two diamonds) can "work the floor" and pick and choose from the single largest reservoir of polished diamonds.



Israel produces all sizes of diamonds, from a 5-point polished to the very largest stones, such as an exquisite 75-carat diamond, valued at $40,000 a carat, which was sold for $3 million at the Israel Diamond Exchange in 1998. Diamonds from Israel are sold in the most prestigious stores in the world - in Tiffany's, Cartier, Boucheron, as well as many smaller jewelers.

"Pear-shaped or squared-shaped," as the song goes, Israel produces 70% of the "fancy" polished diamonds used in diamond jewelry worldwide, and cuts 50% of the gem-quality rough. As the country's second leading export industry after high tech, there is no question that diamonds are Israel's best friend.

"I come to Israel to buy diamonds every six weeks," said a New York dealer who was examining a handful of brilliant 1-carat round gems in the open trading hall. "Israel has the biggest selection and the greatest variety."

The sparkling gems are laid out on a velvet cloth on a section of a long table. At the end of the day, each Israeli manufacturer or dealer packs up his parcels and stows them away in a safe. Trading "on the floor" in the big hall is a tradition in the diamond industry, and many diamantaires still like to do business this way from time to time.

In Ramat Gan or Antwerp, diamond deals are traditionally sealed with a handshake and the Hebrew words "Mazal u'bracha," ("Good luck and a blessing" - attributed to Maimonides), plus an "IOU" written on a small piece of paper.

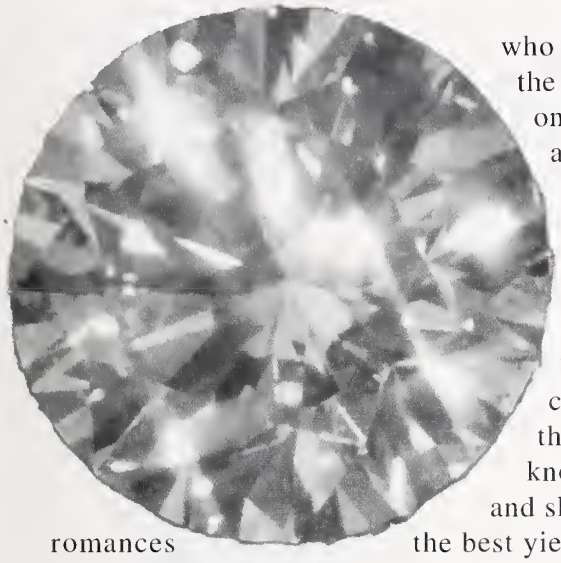
"Israel sells more gem-quality polished diamonds than all other cutting centers combined," said Raviv. "We are a trading center, as well as a manufacturer, and import small polished diamonds (over $1 billion) in order to fill in our range."

Israeli diamonds are cheaper as there are no import or export duties, and no VAT charges on rough or polished diamonds. "It is more profitable to buy diamonds in Israel than anywhere else in the world," one diamond manufacturer and dealer informed me. "This is true for the wholesaler who comes to buy in Israel, and for the tourist who buys at a reputable store."

Israel's diamantaires had a record-breaking year in 1999 with over 4 million carats of polished diamonds exported ($4.5 billion), and the year 2000 is expected to sparkle even more with $5.5 billion in projected sales. In January, polished diamond exports were up 36%, and in February even higher. Far East sales have been on the upswing.

The U.S. is Israel's biggest market as two and a half million American couples become engaged each year and almost 70% of brides receive a diamond engagement ring - a tradition begun in 1477 when Archduke (later Emperor) Maximilian sealed his promise of betrothal to Mary of Burgundy with a diamond ring.

The mystique of the diamond and its symbolism of eternal love has made it a favored gift for centuries. Grace Kelly and Elizabeth Taylor both made news with fairy tale

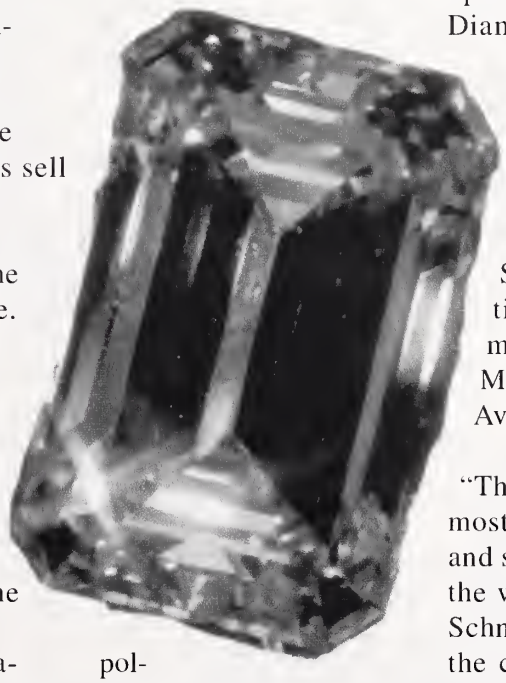


romances and the diamond gifts they received, such as the heart-shaped, yellow diamond Ms. Taylor received on turning 40.

Israel has natural yellow, pink, cognac and black diamonds and during my research I came across an olive/green marquise diamond and a shield-shaped chameleon diamond. Red, blue and green diamonds sell at premium prices; black diamonds at 15% less - the same as top quality white.

Israel's diamond polishing industry was born in Petah Tikvah in 1936 when two enterprising immigrants, who had learned the trade in Belgium, opened the first diamond polishing workshop. During WWII, the fledging diamond industry gained experienced diamond cutters, who had fled the Nazi onslaught, and a steady supply of rough diamonds.

"Our cutters have the best knowledge and skills to get the best yield out of the rough diamond," said Moshe Schnitzer, the doyen of Israel's diamantaires, "which of course makes the diamond cheaper." Israeli cutters can get up to 60% yield. (The world's largest diamond, found in 1988, was 599 rough carats. Cut and polished, it weighed 273 carats.)



High tech tools are used to optimize use of the costly rough diamond stones and to achieve the highest degree of accuracy and quality in manufacturing. At least ten Israeli companies have developed tools for laser cutting, and software for recommending the best possible yield of all stone shapes, specifying dimensions, size of facets, and proportions. "Russian immigrants have helped in the development of these tools," said Schnitzer.

Israel has strengthened its position as a center for the rough diamond trade in recent years, and the Diamond Exchange recently expanded trading by opening a Rough Diamond Trading Hall in a new wing. In addition, more than 90% of the owners of diamond mines attended the Second International Rough Diamond Conference in March 2000 in Tel Aviv

"The diamond is the most beautiful, glorious and shining product in the world," said Moshe Schnitzer, speaking at the conference. "Every day we rejoice anew that our living is based on a tiny piece of happiness, the symbol of love..."

The four factors that define a diamond's value are: carat, clarity, color, cut.

Carat: a carat, 1/5th of a gram, is based on the seeds of the carob tree.

Clarity: diamonds are formed from crystallized carbon. Traces of other elements, called inclusions, which are visible only with 10 X magnification, lower value. Grading scales range from flawless (FL), very, very slightly included (VVS1), to imperfect.

Color: colorless (white) is still the favorite color. For a second diamond purchase, however, many buyers look for color.

Cut: ideal proportions between the table (largest upper facet), height of the crown, and depth of the cone (pavilion) enable the facets to reflect light for maximum effect and fire. More than 75% of all diamonds sold are round stones with 58 facets. Besides the "fancy" cuts, Israeli diamond cutters have the skill to cut a diamond in unusual shapes, such as a bird or a flower.

If you're visiting Israel, the Harry Oppenheimer Diamond Museum showcases the fascinating journey of the diamond from the mines to a gem. Oppenheimer coined the expression "diamonds are forever."

N.B. Check out the Israel Diamond Institute website: www.diamonds.org.il

Arafat: No deal without Temple Mount

By Danny Rubinstein, Amir Oren, Amira Hass, Nitzan Horowitz and Aluf Benn
This article appears courtesy of Haaretz

Yasser Arafat



CAMP DAVID - Palestinian Chairman Yasser Arafat has warned that without an agreement that would guarantee Palestinian control over Al Aqsa Mosque and the Church of the Holy Sepulchre in Jerusalem, there will be no deal on any subject at Camp David.

The tone of the Palestinian leader's message is indicative of the general atmosphere at Camp David: The talks are intensive and there is a rush to meet a deadline that is marked by the departure of President Bill Clinton for the G-8 meeting on the Japanese island of Okinawa on Wednesday.

The Israeli delegation believes that the Americans are about to present a document of bridging proposals in order to push the two sides toward an agreement.

The American negotiators have so far made a myriad of bridging suggestions, both verbal and in writing, but they have refrained from presenting a general, conclusive document, similar to the draft peace agreement they offered at Sheperdstown during the peace talks between Syria and Israel.

The issue of Jerusalem was the focus of intensive talks yesterday, and members of the Palestinian delegation spent several hours on the telephone with Orient House and Faisal Husseini, who is in charge of the Jerusalem portfolio on behalf of the Palestinian Authority. The Palestinians inquired into Israel's activities in the territories and in Jerusalem, and requested information and maps of Jerusalem, focusing on the Old City and the holy sites there.

Meanwhile, Prime Minister Ehud Barak summoned Reuven Merhav, a former director general of the Foreign Ministry. Merhav has been working on solutions for the Jerusalem issue at the Jerusalem Institute for Israel Studies. A study published several days ago by the institute examines the possibility of establishing the Palestinian capital in the eastern part of the city. Referring to the efforts the Israeli and Palestinian leaders are making, President Clinton said yesterday that any agreement at Camp David will anger half the population of each side. He was specifically referring to the issue of Jerusalem, on which both Barak and Arafat have made it clear that they are unwilling to compromise.

Israeli sources said that as of yesterday, the Palestinian chairman was sticking to his original tough stance, and was showing little willingness to compromise despite the talks last week.

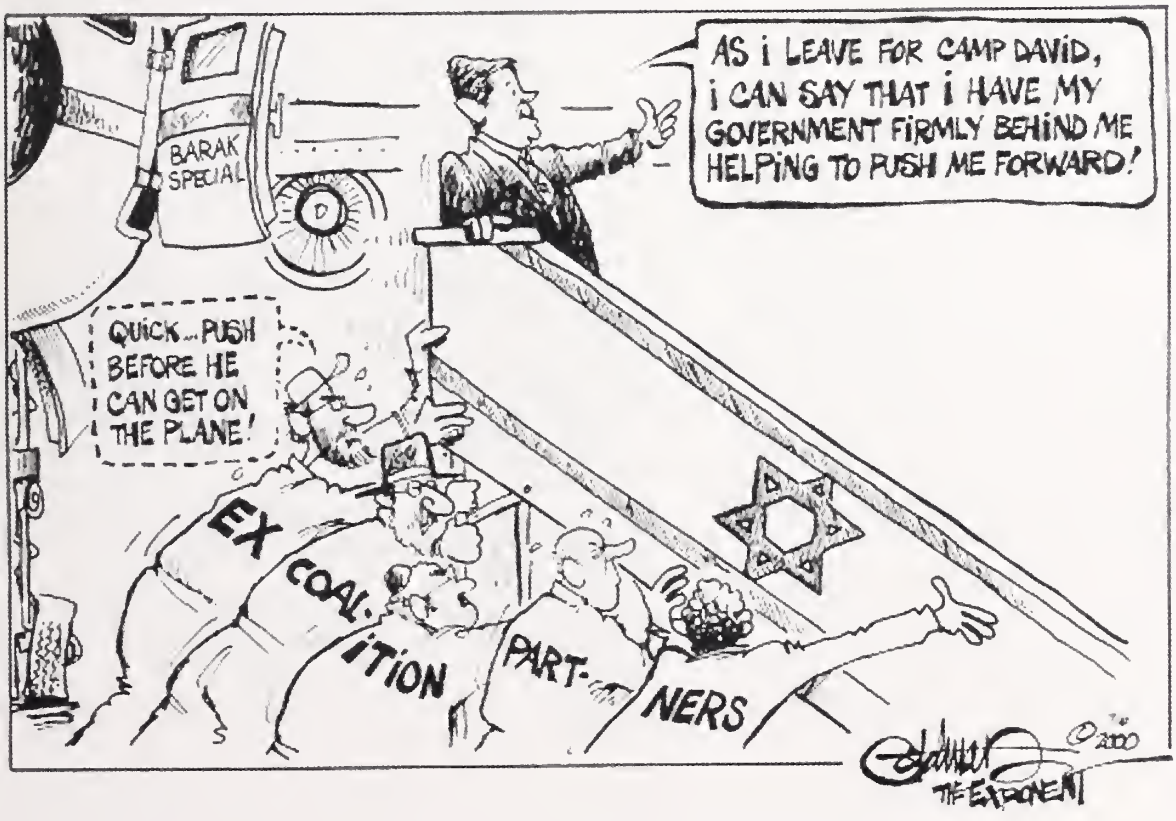
Sources in the Israeli delegation predicted that if there is a breakthrough prior to Clinton's departure for Japan, the negotiating teams and the leaders will remain at Camp David in order to formulate an agreement.

"If Arafat decides not to go through the door, the summit will end in a crisis," they added.

The Israeli sources said that Barak is sticking to his red lines: a united Jerusalem under Israeli sovereignty, the joining of settlement enclaves to Israel, and no legal or moral responsibility on Israel for the creation of the 1948 refugee problem. "These positions allow a broad range of maneuver for reaching an agreement, but Arafat's positions are uncompro

mising," the Israeli sources said.

Nonetheless, there has been some progress in the talks. According to reports from Palestinian delegates, there has been some agreement on the issue of borders, on which Israel has agreed to examine the possibility of exchanging territories. There has also been progress on the issue of the border with Jordan, on which the Palestinians have agreed to the establishment of an Israeli security zone.
Notwithstanding the difficulties and the pressure for an agreement, a senior American official said yesterday that the president had not changed his schedule. He emphasized that the meeting of the G-8 in Japan was important for the United States and that Clinton was very interested in attending.
In his first public comments on the summit since last week's opening sessions, Clinton told the New York Daily News that the ongoing negotiations were "the most difficult" he has witnessed, even compared to the talks over Ireland or those over the former Yugoslavia at Dayton.
Based on the president's comments on the negotiations, observers are issuing contrasting assessments on the possibility of finding a solution at Camp David.
The Palestinians expressed optimism and willingness to stay on at Camp David. "If the Americans decide to extend the talks, we will not reject that," said PLO representative in the United States Hassan Abd al-Rahman.
However, not all Palestinians are expressing optimism. Hanan Ashrawi and three other delegates of the PLO who travelled to Washington as part of an advisory delegation have decided to return. The group concluded that it would not be allowed to fulfill its role, because of the pressure exerted by the Americans, who refused to allow it to meet with Arafat.
Similarly, the message from the territories is for Arafat and the Palestinian delegation not to make any compromises.
In response, Israeli sources said that the Palestinians are constantly laying the groundwork to blame Israel for a failure in the talks.
In preparation for a possible explosion in the territories, Chief of Staff Shaul Mofaz has been in close contact with Barak. According to IDF assessments, a conflagration will occur in the territories whether Camp David succeeds or not, and the army is preparing to respond on short notice. One of the scenarios being consid-





Mixed Berry Cobbler

- 1 1/4 cups flour
- 1/3 cup oatmeal
- 1/2 cup brown sugar
- 2 t. baking powder
- 1 t. salt
- 1 t. cinnamon
- 1/4 cup orange juice
- 1/2 cup (1 stick) margarine, cold, cut into pieces
- 8 cups blueberries, raspberries or blackberries, or combination (no strawberries)
- 1/4 cup cornstarch
- 1/2 cup sugar

Preheat oven to 350F. Spray a 2-quart baking dish with nonstick cooking spray and set aside.

Combine flour, oatmeal, brown sugar, baking powder and cinnamon in the bowl of a food processor. Pulse to mix well. Add the butter and pulse until the mixture is combined. Add the orange juice and process until the mixture is just combined.

Toss the berries with the cornstarch and sugar and spoon this mixture into the prepared baking dish. Drop spoonfuls of the dough over the berries. The dough will not cover all the berries. Bake in the center of the oven for 40 minutes or until the dough is golden and the cobbler is bubbly. Let cool before serving so that the fruit filling will set slightly. Serve warm or at room temperature. Serves 6-8.

Baked Goat Cheese With Honey And Pinenuts

- 8-10 oz. Chevre or any soft goat cheese (herb covered is fine)
- 1/2 cup light-colored honey, heated slightly (the microwave is good for this)
- 1/4 cup pinenuts or pinoli, lightly toasted in a 350-degree oven for 5 minutes
- Fresh lemon wedges

Preheat oven to 400 degrees. Form the goat cheese into 6 round, flattened patties and place on an ungreased cookie sheet. Just before serving, place the cheese rounds in the oven and bake for 5-10 minutes until the cheese is slightly browned. Carefully lift the cheese rounds, one at a time, from the cookie sheet and place them on individual serving dishes (the cheese lifts easier, and without breaking, if you use two metal spatulas or turners - one in each hand). Drizzle with warmed honey and toasted pinenuts. Serve with a lemon wedge and eat as an appetizer spread with crackers or pita wedges or place the cheese on a bed of greens.

For a light, easy dressing, drizzle a little olive oil over the greens and season with salt and pepper to taste.

Warm Asparagus Pecan Salad

- 1 pound asparagus
- 1/4 cup chopped pecans
- 1 to 2 teaspoons balsamic vinegar
- 1 teaspoon olive oil
- Shredded salad greens
- Salt/pepper to taste
- Pecan halves (optional)

Heat the oil in a skillet. Stir fry the asparagus in the oil for about 7 minutes. Add the chopped pecans (I end up adding a little more). Add balsamic vinegar, a little at a time to taste.

Place the shredded salad greens on a salad plate and place the asparagus and pecans on top. Serve immediately. You can decorate the salad with pecan halves. Serves 3-4.

Eggplant Salad

- 1 large eggplant
- 1 T. olive oil
- 1-2 t. parsley
- 1-2 cloves crushed garlic
- Juice of 1 lemon
- Salt and pepper to taste

Grill the eggplant over charcoal or under a gas or electric grill, turning as necessary, until the skin blackens and blisters. The flesh of the eggplant should be soft and juicy. Rinse the eggplant under cold, running water and remove the charred skin. Squeeze out as much of the juice as possible.

Puree the eggplant in the blender or food processor, or place in a large bowl and mash with a fork. Gradually mix in the olive oil, then vigorously blend in the remaining ingredients. Add more lemon juice, garlic or seasonings to taste. Serve with warm pita bread.

Apple Braised Salmon With Citrus Spiced Couscous

- 4 salmon fillets, 6 oz. each, seasoned with salt and pepper
- 7 oz. couscous
- Juice of 1/2 lemon
- Juice of 1/2 lime
- 7 oz. water or stock
- Poaching Vinaigrette
- 12 oz. apple cider or juice
- 6 oz. apple cider vinegar
- 6 oz. oil
- 3 oz. finely diced onion
- 1 t. whole grain mustard
- Fresh mixed herbs to taste (I like to use chives, thyme, tarragon, dill weed and parsley)
- 1 red and 1 green apple, sliced

Blend together all ingredients in the poaching liquid. It is best to do this a day ahead of time so that the flavors develop. The poaching liquid will last up to a week in your refrigerator.

Sear the salmon in a very hot, ovenproof skillet. Add 6 oz. of the prepared vinaigrette and cook in a 400 degree oven for 8-10 minutes. Bring remaining vinaigrette to a boil in a small pan along with apple slices.

Prepare the couscous in advance using the water or stock along with the lemon and lime juices in place of the plain water that's called for on the package instructions. Serve the salmon on top of the coucous. Spoon additional vinaigrette with apple slices over the top. Garnish with parsley. Serves 4.

Glaucoma doesn't change the way your eyes look.



It changes the way your eyes see.

If you're over sixty, or black and over forty, you are at high risk for glaucoma.
And the only way to detect glaucoma is through a dilated eye exam.
That's why it's so important to see your eye care professional every two years for a dilated eye exam.
Don't take a chance with glaucoma.

National Eye Institute
NATIONAL INSTITUTES OF HEALTH

Write: Glaucoma, 2020 Vision Place
Bethesda, MD 20892-3655

World News

Documents indicate WWII pope was informed of Nazi atrocities
By Ruth E. Gruber

Documents recently unearthed in a Rome flea market show that the pope during World War II received regular reports on Nazi atrocities and must have known of the attempt to exterminate the Jews.
The finding is particularly significant because the issue of what Pope Pius XII did or didn't know during the Holocaust, and whether he could have done more to save Jews, has become a heated one in recent years.

The Vatican hierarchy, including Pope John Paul II, defends Pius and a process aimed at beatifying him is under way. The beatification process is the last step before someone is made a saint.
Father Pierre Blet, a Jesuit historian who has been particularly vocal in defending Pius, said he was astonished by the discovery of the documents.

The issue of what the wartime pope knew about the Holocaust surfaced again after Fabrizio Coisson, a reporter for Italy's news magazine Panorama, found in the flea market four binders full of typewritten summaries of wartime Allied radio broadcasts.
The summaries had been prepared by Sir Francis D'Arcy Godolphin Osborne, Britain's wartime ambassador to the Holy See.

"At first sight, they just looked like summaries of war news," Coisson wrote in a lengthy article on his find in Panorama.
But, he added, a handwritten note said they were copies of transcriptions of the BBC War News Services, made by Osborne and "transmitted every two days to the pope."

Osborne, who took up his post as ambassador in 1936, began his reports in September 1940, three months after he, like other ambassadors, took refuge behind Vatican walls when Italy joined the war as Nazi Germany's ally.

According to Coisson, the documents contain a number of direct references to the Nazi deportations, mass executions and other persecution of the Jews.

The earliest mention of Jews, in October 1940, warns that the Germans were "actively promoting anti-Semitism in Hungary, Romania and Bulgaria."

World News

More dramatic information appears later, particularly after Pius' Christmas homily in 1942, in which the pope condemned persecution in a general way, but without uttering the words "Nazi" or "Jew."

In January 1943, Osborne wrote: "In Slovakia, 77 percent of the Jewish population has been deported to an unknown destination, which probably signifies death."

Two weeks later, he wrote that "the number of Jews in the Warsaw Ghetto has been reduced from 400,000 — there are barely 35,000 left."

The transcripts also detail reports of Nazi "atrocities in the name of the myth of the superior race," such as the use of poison gas against the handicapped — news that Osborne wrote he found difficult to believe.

According to Coisson, Osborne indeed exhibited "a sense of incredulity, almost a fear that [such] news without proof could be the fruit of propagandistic exaggeration."

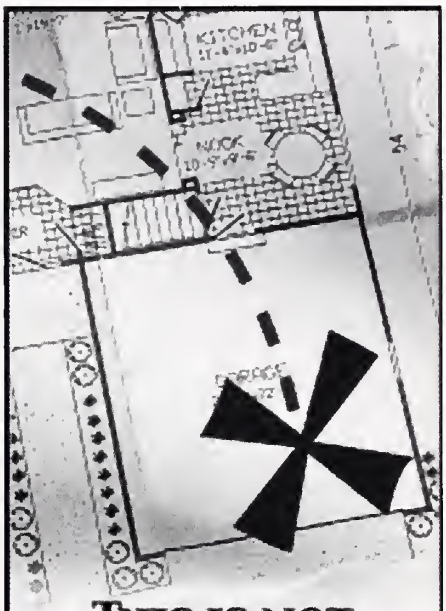
It was previously known that Osborne had compiled radio summary reports during the war, but scholars had not found the documents. Osborne continued to live in Rome after the war until his death in 1964, but there was no indication of how the documents had ended up at Porta Portese, Rome's sprawling main flea market

Briefs

German prosecutors charged an 82-year-old former SS officer with killing seven Jewish prisoners in 1945. Julius Viel, a retired journalist arrested last October, is accused of shooting the prisoners as they dug anti-tank trenches near the Czech town of Leitmeritz. The prisoners were inmates at Theresienstadt.

The American Jewish Congress is criticizing Gov. George W. Bush (R- Texas) for proclaiming June 10, 2000, as Jesus Day in Texas. The group says that while the Republican presidential candidate's proclamation does not have the force of law, it breaches the constitutional separation between church and state.

Iran's judiciary issued an arrest warrant for an Iranian rabbi who emigrated to New York in 1991. Eshaq Belanas is being portrayed by Iranian judiciary officials as the mastermind behind the 10 Iranian Jews recently sentenced on charges of spying for Israel. The warrant for his arrest came as protesters rallied around the world for the jailed Jews.



THIS IS NOT THE FLOOR PLAN OF A HOUSE.

IT'S A TREASURE MAP.

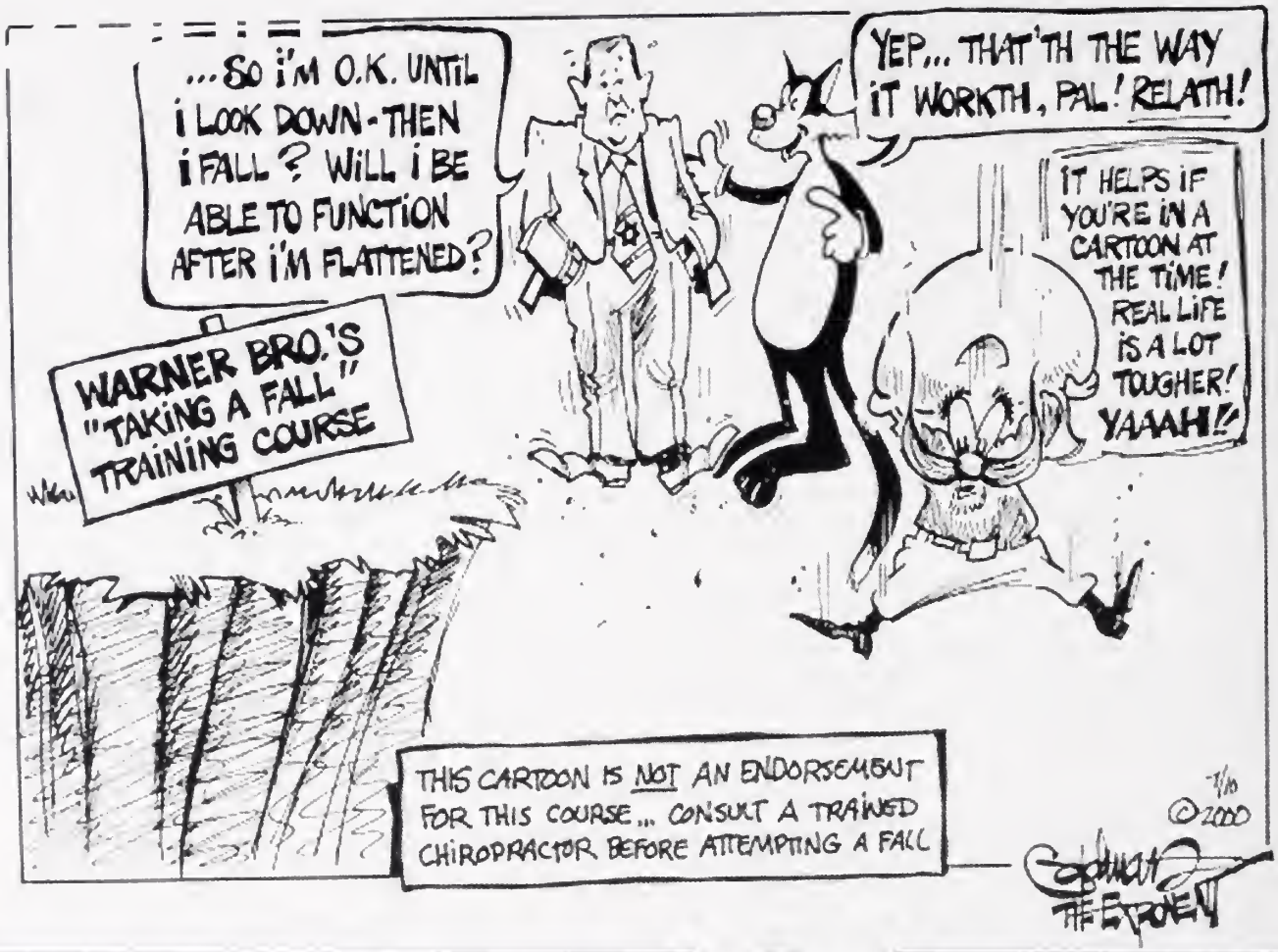
Your home could be hiding some valuable treasure. More than 40 years ago, Grandma gave you a nice bundle of Series E Savings Bonds. So you put them in a safe place and forgot about them—until now. And even though your old Series E Bonds are no longer earning interest, they could still be worth more than **5 times their face value.**

So why not redeem those old bonds at your local financial institution? To find out more, call 1-800-4US-BOND. Begin searching your memory, then start searching your house. Because old Savings Bonds are a treasure worth digging for.

Creating a New Century of Savings U.S. SAVINGS BONDS

Do you have old Savings Bonds? Check out the Savings Bond Calculator at www.savingsbonds.gov to discover their value. 1-800-4US-BOND

A public service of this publication



SKILLBECK
GALLERY





Ceramic Sculpture by Noi Volkov

American Contemporary Crafts
704-366-8613
Cotswald Mall, S. Sharon Amity

2000 2001 Jewish Calendar

Year	2000-2001	2001-2002
Traditional Jewish Year	5761	5762
ROSH HASHANAH		
The Jewish New Year	Sat-Sun SEP 30 - OCT 1	Tue-Wed Sep 18-19
YOM KIPPUR		
Day of Atonement	Mon OCT 9	Thur SEP 27
SUKKOT		
First two days of Tabernacles	Sat Oct 14	Tues Oct 2
SIMCHAT TORAH		
Rejoicing of the Law.	Sat-Sun OCT 21-22	Wed OCT 10
CHANUKAH		
Feast of Lights; victory of the Maccabees and rededication of the Temple.	Fri DEC 22-29	Mon DEC 10-17
PURIM		
Celebrates defeat of plot to destroy the Jews of Persia.	Fri MAR 9	Tue FEB 26
PESACH		
Passover; deliverance of the Jewish people from Egypt.	Sun-Mon APR 8-9	Thu-Fri MAR 28-29
SHAVUOT		
Feast of Weeks; marks the giving of the Law (Torah) at Mt. Sinai.	Mon-Tue MAY 28-29	Fri-Sat MAY 17-18

2000 Jewish Calendar 2001

cont. from pg 3

Jerusalem's Old City, and the Palestinians would control some areas outside the 1967 city limits.

Jerusalem is one of a handful of issues—including the borders of a future Palestinian state and the fate of Palestinian refugees—at the core of the conflict. Clinton kicked off the summit last Tuesday with the aim of achieving a so-called permanent status accord by Sept. 13, the date both sides have set as a target. Arafat has vowed he will declare a state by then even in the absence of a deal, setting the stage for possible confrontation with Israel in Gaza and the West Bank.



A Call For Peace
Palestinian demonstrators chant slogans Tuesday during a march in Gaza City. Arafat plans to declare a Palestinian state by September 13, with East Jerusalem as its capital. Hundreds of Palestinians called for him to hold firm and not make any major concessions.

Despite a strict news blackout, or perhaps because of it, rumors of breakdowns and breakthroughs have swirled around the summit from the start. Officials on both sides have reported some progress. Avraham Burg, who is the speaker of Israel's parliament and has been in regular contact with the Israeli delegation, still held out some hope Wednesday. "Almost every practical problem is solved, or solvable," he said in an interview. "The whole problem is the icons, the symbols. And this is the most difficult thing for both persons—both of them, who are so different from each other, Barak a man of details and Arafat a man of grand gestures."

Earlier this week, Arafat was reported ready to have threatened to leave out of frustration with Barak's position on Jerusalem. According to Asharq al-Awsat, an Arabic newspaper in London, Arafat told Clinton and Barak that "the Arab leader has not been born who will give up Jerusalem."
Clinton, who had planned to leave the summit for Tokyo this morning, put off his scheduled departure until early Thursday in order to prevent a collapse. Lockhart told reporters that Clinton held back-to-back meetings Tuesday night with Barak and Palestinian leader Yasser Arafat before going to bed at 1 a.m. Clinton met again today with Arafat and Barak, then spoke with Barak by telephone before heading into another meeting with Arafat at the Palestinian leader's cabin late this afternoon.

Lockhart said Clinton also made "four or five" phone calls to leaders in the Middle East, whom he declined to name, "to give them a sense of where we are." During his briefing late Wednesday, Crowley said Clinton had spent three hours shuttling between the two rival camps but "unfortunately was unable to reach an agreement."

By this Wednesday, it was Barak who was threatening to leave. Israeli reporters traveling with the Israeli leader were told to pack their bags and check out of their hotels in preparation for an 8 p.m. departure (the departure was later postponed). Shortly thereafter, Israeli officials released Barak's letter to reporters. According to a translation of the Hebrew text by Israeli journalists, the letter said, "If there aren't any last-minute developments, the Palestinians will have to face the tragic results of this missed opportunity."

"Barak is preparing to return home at the soonest moment after it became clear to him that the Palestinians are not a true partner for peace," a senior Israeli official told reporters.
Such brinkmanship is hardly without precedent in the context of Middle East diplomacy. During the 1978 Camp David summit hosted by President Jimmy Carter, Egyptian President Anwar Sadat was so angered by the negotiating posture of Israeli Prime Minister Menachem Begin that he ordered his aides to pack their bags and asked his American hosts for a helicopter so that he could leave. That meeting ended a few days later with the Camp David peace accords.

By late July 19,200, it was clear that Clinton was not going to duplicate Carter's remarkable feat.

World News



Multi Academy Award winning actress Meryl Streep addresses a rapt crowd at the Inaugural Dinner of The Joseph Papp Children's Humanitarian Fund.

Award Winning Actress Meryl Streep Honors Memory of Joseph Papp at Tzivos Hashem Dinner

Fund Raiser for Welfare of Children in the Former Soviet Union Draws Popular Celebrities

The Inaugural Dinner of the Joseph Papp Children's Humanitarian Fund was a star-studded evening at Bridgewaters, South Street Seaport, and Manhattan on May 24. The fund is being established to answer the cries of desperate children in the former Soviet Union, by providing medical care, nourishment and love . . .free of charge.

Tzivos Hashem is currently very active in the former Soviet Union. After initially founding youth clubs, they came face to face with children in despair and neglect. They responded by establishing two children's homes, two medical centers and a food pantry.

Joseph Papp's widow, Gail Papp, together with Joe's friend Rabbi Yerachmiel Benjaminson, Executive Director of Tzivos Hashem, decided that launching The Joseph Papp Children's Humanitarian Fund would be the perfect way to pay tribute to her beloved husband, Meryl Streep and a galaxy of stars agreed, and graciously participated in the Inaugural Dinner, not only by attending, but also by performing.

If one Tevia from 'Fiddler on the Roof' can capture your heart, try three . . .at once! Theodore Bikel, Fyvush Finkel and Harry Goz, all famous Tevias, ascended the stage and blended voices, and Tevia-style gestures, as they thrilled the audience with a unique rendition of 'If I Was a Rich Man.' Stepping down from the stage, Finkel admitted to the audience that he is now seventy-seven years old . . .and still performing!

Award winning actress Susan Lucci gave a touching recitation of how she as a mother, has watched her own children grow, highlighting the challenges and joys of the early years. Her presentation led into a video showing activities of Tzivos Hashem helping children in the former Soviet Union.

Master of Ceremony Freddie Roman gave the evening a distinct Jewish feeling with his Yiddish humor. But it was no laughing matter when, as dinner was being served, he cupped his hand over his head and said the blessing 'HaMotzei,' the benediction over bread that is said at the beginning of a meal.

Jewish Review

The Assistant

By J. Patrick Law
Simon & Schuster
416 pp. $25.00
Reviewed by Estelle Hoffman

Here we have the first work of a talented writer who has written a suspense story that won't be adaptable to a one-hour television production. The plot is intricately braided with strands of intrigue not often found. Too much would be lost in an attempt to abbreviate this complicated literary work.

The entire story is set in Washington DC. Its many characters are Arabs, Israelis and Americans. Some are spies, some are engaged in counter espionage, and many are slaughtered in the process of the enactment of this exciting novel. Since 416 pages can't be read in one sitting, a lot of self-discipline is required to read it in portions.

The protagonist becomes involved in the terrorism innocently, never having suspected that his parents were working in Israel's interests for decades. The individuals are no amateurs, employing the superior skills of the Mossad, Israel's unsurpassed intelligence organization. Arab and American agents are equally determined and nothing deters them from pursuing their goals.

For good measure, there is love interest to make life more difficult than it would otherwise be, also adding to the suspense.

J. Patrick Law is an international business and government consultant. He writes with knowledge whereof he speaks, and although *The Assistant* is fiction, it is quite credible.

Israel: An Illustrated History

By David C. Gross
Hippocrene Books, Inc.
5"x7" 146 pp $11.95
Reviewed by Estelle Hoffman

In sharp contrast to a long and detailed history of Israel, *Righteous Victims,* by Benny Morris, published by Knopf, which I am slowly reading, this is a very short and concise resume of the period from early days of the Zionist movement. Furthermore, David C. Gross's *Israel* contains many photographs which occupy pages, making the text even shorter.

Nevertheless, this author/editor of 21 published books in the field of Judaica emphasizes all of the most important events which led to the modern State of Israel. It is a report on topics covering the culture and heritage of Israel and of its current government and non-governmental organizations. The author also describes the varied kinds of Jews who populate the country, their origins, occupations and religious customs.

The author has visited Israel 35 times as a journalist, editor, author and publisher. He studied at Brooklyn College and at the Herzliah Teachers Seminary. He lives with his wife in Oceanside, New York.

This small, hardcover book is an excellent gift for anyone, especially for someone who is soon to visit Israel.

Hiding Places

By Daniel Asa Rose
Simon & Schuster 380 pp.
$25.00
Reviewed by Estelle Hoffman

In *Hiding Places,* a father and his sons retrace their family's escape from the Holocaust. This is not another Holocaust memoir, because Daniel Rose has written a story of his life until his present age of 38 years. He has also successfully flitted back and forth between western Europe and eastern United States; i.e., Connecticut, and between hiding places of his family's victims of the Nazis to mental recesses of his own.

After a devastating divorce, he has struggled to strengthen his relationship with his two sons, aged five and twelve years, whom he dearly loves. They are the most important things of his life, and he feels the need to assure them of their membership in a family. A secular Jew, not fully comfortable with his Jewishness in his small seaside Connecticut town, he feels a lack of identity. He is wise enough to realize that such feeling is common in many people, regardless of their origins.

Daniel Rose's mother is a survivor of the Holocaust, who came when a child to the United States. She tells him frightening stories from her European childhood. He has paternal uncles in the diamond business "up north" who awaken in him the desire to delve into the reality of World War II and to trace his roots. In so doing, he takes his two young sons to Europe for one month.

His search begins in Belgium, where his ancestors were in the diamond industry. Diamonds can buy your life, he learns. They can be sewn into the hem of a sleeve, perhaps hidden inside a false tooth. You can't do that with a piano and use it to bribe a "Not 'see." Not-see is what his youthful mind called them. Truly, they did not see victims as human beings. So that's the reason Jews of Antwerp chose to cut and deal in diamonds!

From Belgium into France, to the Basque country in the Pyrenees, this loving trio searched out hiding places which enabled some to survive. They are given clues in a journal kept by an old uncle they find in Belgium. The hints are obscure and mysterious, but serve to guide them.

The author tells us at the outset that he embarks on this trip to find out why he wants to take that trip. It becomes an adventurous journey, but rich in reward. The three are afforded a glimpse into the nature of humans good and bad.

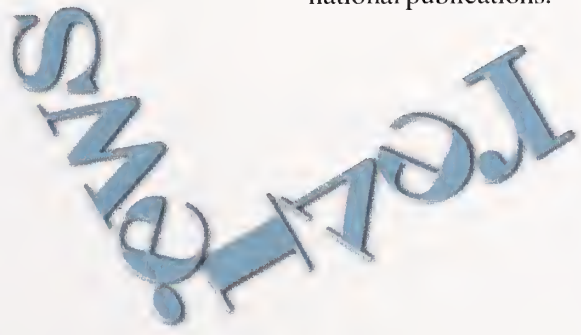
I found it difficult to believe the extent of the intelligence and understanding of children so young, but perhaps I have forgotten. Daniel Rose admits he has embellished the facts with snippets of fiction in order to make a lively story. However, the body of the narrative is not fiction, and the horrors of the Holocaust rekindle one's anger once again. How could real people have behaved so outrageously? The author naturally questions God's inaction, without finding an answer. Well, he reasons, just as a mortal person can be saintly sometimes and wicked on other occasions, so too, we can believe God has many faces. Can things get beyond His control?

Throughout the book, we are immersed in not only the sights, but also the smells of everything and every place. The description of every odor is almost overwhelming, so consciously are we made to recognize the smells, both good and bad, with every breath this writer inhales. It becomes a constant characteristic of writing.

The book is well written, indeed, a bit too earthy in places for my taste, but not excessive in today's writing. The reader is spared little that is distasteful, and of course, there is a touch of sex here and there. There is a good deal of French (with one error), bits of German, Yiddish (one error), and Hebrew, and one "whomever" instead of "whoever." Sorry, I couldn't help but notice.

The publishers claim this book was not written for only Jewish readers, but for the multitude who feel they are a minority, or different from mainstream society. The writer has a lot to say, and he says it well. In any case, it is very good reading with much food for thought. In many ways it is an unusual book, good reading for the summer.

Daniel Asa Rose is the author of *Flipping For It,* a novel that was cited by *The New York Times* as a new and noteworthy paperback; *Small Family with Rooster,* a collection of prize-winning short stories; and essays and travel pieces in various national publications.



Life So Far: A Memoir

By Betty Friedan
Simon & Schuster 399 pp.
$26.00
Reviewed by Estelle Hoffman

Because she was hearing rumors of intentions to write her biography, Betty Friedan decided she wanted to tell the story of her life so that it would be told correctly and without distortion.

She has previously written five books: *Beyond Gender, The Fountain of Age, The Second Stage, "It Changed My Life,"* and *The Feminine Mystique. Life So Far* tells the story of her time and her motivations for doing what she did. Not intending to be a revolutionary, she has been most influential in the women's movement, a founder of NOW. She has come a long way from her childhood in Peoria, Illinois, often referred to as the example of a representative place of middle, ordinary America.

Educated at Smith College and Berkeley, she joined the leftist movement and began her writing career as reporter for union newspapers in New York. She soon became disenchanted with the Communist doctrines that briefly appealed to her, and became a freelance writer for magazines.

She was trained as a psychologist and sociologist, and was active in the early battles for equality of women without becoming an extremist. She was never "anti-male," and some of her best friends were men. In fact, she was a housewife and mother during a marriage that lasted 22 years. It was a marriage that became increasingly difficult, and ended in divorce that she tried heroically to avoid.

She reveals to an extraordinary extent intimate details of her private life. She was surrounded always with people who were important and interesting, most of whose names will be familiar to the readers of this account of her *Life So Far.*

Her tremendous efforts knew no bounds. She traveled throughout the world to advance the status of women, meeting with the Pope, leaders of nations, lecturing to groups and eager to gain the acquaintance of enemies as well as friends.

In various parts of this autobiography, she refers to her Jewish origin. Although her family was loosely observant of the religion, she felt keenly the Jewish tradition of striving to improve society and the lot of humanity in the loftiest aspirations of Jewish biblical teaching, Tikkun Olam, to repair the universe.

Whether one is a declared "feminist" or not, this story of the life and times of Betty Friedan is interesting, and the history of that portion of our time is exciting, giving a long range view of how far we have come since women could not even vote.

Through her achievements, failures, seemingly hiding nothing, we are given a true and complete autobiography of this outstanding activist who is also a writer, thinker, analyst and politician. She has not stopped, despite serious health problems, none of which she allowed to interfere with what they called the problem without a name—the discrimination against women.

Essential Judaism

By George Robinson
Pocket Books 644 pp.
$27.95

This author found no book about Judaism that answered all of the questions he had about Judaism. Therefore, he conducted a research over a period of ten years and the result is his *Essential Judaism.*

The book begins with a chapter on the Jewish idea of prayer. It includes the synagogue, the practice within it and the role of a rabbi.

Following are chapters on the Jewish holidays, Jewish ceremonies and rituals, then attitudes toward problems in current society and laws of conduct to be followed by Jews.

George Robinson examines the Bible, Talmud, Jewish mysticism and writings of Jewish philosophers through the ages.

Finally, he covers the catastrophes that befell Jews between the rise of Hasidism and the Holocaust.

This book has received high praise from reviewers, because it is not a dry text, but "a lively, fascinating overview of Jewish life and practice," as described by Thomas Moore, a Roman Catholic and author of *Care of the Soul.*

George Robinson received a Simon Rockower Award for excellence in Jewish journalism from the American Jewish Press Association. He writes for *The New York Times*, *The Washington Post* and *Newsday*, as well as *Jewish Week* and the *Detroit Jewish News.* He is a trustee and former president of Beth Am, the People's Temple, a Reform synagogue in New York City.

World News

It couldn't have lasted more than fifteen minutes, but it had the impact of a full production, Café Royale, revised as Café Crown, condensed brilliantly by Martin Charnin, kept the audience on the edge of their seats. Bob Dishy, Fyvush Finkel, Laura Sametz, and Harry Goz gave a delightful performance as Rob Pruitt, playing the overly eager upcoming actor, dramatically blew his chance for acceptance into the theater world by recognizing a Shakespearean plot in a jazzed-up disguise.

Fyvush Finkel's two sons Elliot and Ian, gave superb musical performances on the xylophone and the piano. Michael Burstyn's rendition of Al Jolson gave the evening a classic dimension.

James Caan, Sid Caesar, Elliot Gould, Jackie Mason, Anne Meara, Mandy Patinkin, Tony Randall, Jerry Stiller and Jon Voight gave good wishes and regards by video, as a tribute to Joe Papp.

The highlight of the evening came when multiple Academy Award winning actress Meryl Streep presented philanthropists Dr. Esther Benenson and Dr. Marcia Wilf with the first ever Joseph Papp Children Humanitarian Awards, for making a dramatic difference in the lives of children in the former Soviet Union.

When Meryl Streep was fresh out of college, she was hired for her first professional role by Joseph Papp. It was the beginning of a glorious acting career of outstanding entertainment on stage, on television and in the movies. It was also the beginning of a close professional relationship and a close friendship. At the Inaugural Dinner of The Joseph Papp Children's Humanitarian Fund, Streep addressed the audience following a brief video of Papp's life, saying: "See Joe in that video made me remember him in all his vivid energy, and all the love and compassion and fire and dedication he brought to his mission; which was to make the world better, to make the city better, to make the theater better and to make the lives of many, many children better."



Honoree Dr. Esther Benenson, award winning actress Susan Lucci and political activist Devorah Halberstam are dwlighted to participate in The Inaugrual Dinner of The Joseph Papp Children's Humanitarian Fund.

As the entertainment filled evening drew to a close, the 400 guests felt confident that the newly formed Joseph Papp Humanitarian Fund would be bringing relief to children in pain. And in the glow of the successful evening. . .plans are being made for next year's event.

The Merger of the Year

Did you hear that Al Italia and El Al were merging to form a new airline? It's called "Well I'll tell ya.

Noi Volkov

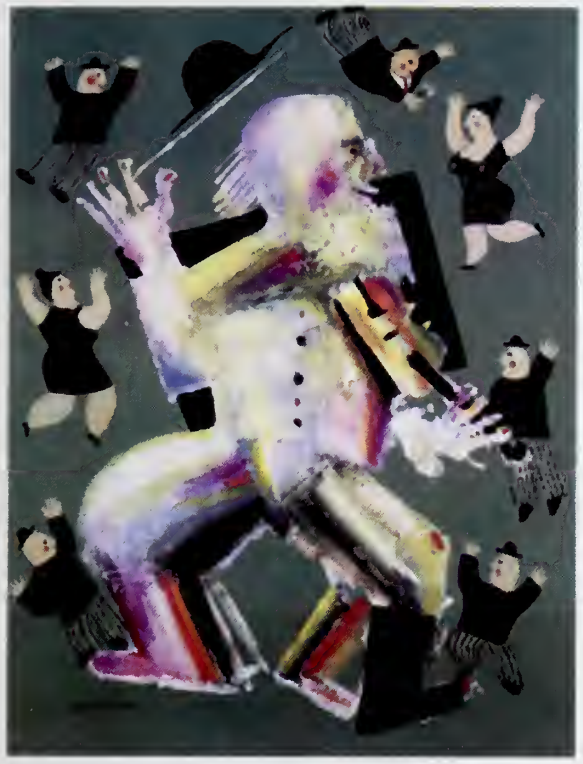
One of the most remarkable, as well as admirable, characteristics of Noi Volkov has been his ability to avoid being overcome by the adversities he suffered as an artist under the repressive Soviet regime. He has been able to shake off his successive difficulties and to enjoy life and its rewards both large and small. Noi's irrepressible good cheer and good nature are especially evident in his works—both paintings and ceramics—made since establishing his new home in Baltimore. His capacity to survive and to overcome is characteristic of other courageous non-conformist artists from the Soviet Union whose resistance to authority helped to undermine the monolithic Soviet system and lead to its final disintegration.

His paintings are made in a simple and light manner with a characteristic sense of humor. Behind this simplicity, however, lies a deep, fundamental knowledge of art.



Noi Volkov's recent work vibrates with color and movement. Music-making, dancing, conviviality, and romance are themes that link these paintings. They also connect Volkov with the playful sensuality of the seventeenth-century Dutch painter Jan Steen and the twentieth-century Russian-Jewish-French artist Marc Chagall, as we see especially in *For Love* (1994), *Thank You Mr. Jan Steen* (1997), *The* Dance, (1996), *Romance* (1997), The *Trio* (1997), and the series of variations on fiddler image, *Life of the Fiddler* (1990), *Crazy about Dancing* (1997), and *Fiddler on the Roof* (1997). Volkov's painting technique varies from a lush impasto to a soft layering of iridescent hues, to a cut-out flatness; he also shifts agilely between painting and ceramic sculpture. Some of the characters populating these works can be found in ceramics as well, notably the large Fiddler with a body that forms rooms of a house in which toy-like figures dance, sleep and drink.

Painted after he emigrated to America, the works celebrate a new stage of Volkov's life. "My theme is the good, happy, and funny human being," Volkov says, adding that his figures move from painting to





sculpture and back, sometimes taking the form of a piece of furniture or a teapot. They are simple and decorative, with none of the complex meaning and sense of menace so evident in his works of the Soviet period, such as the intense *Last Supper* (1980) or the startling *Christ Appearing to Brezhnev* (1949). Nevertheless, they do contain a particular Russian appreciation for the ironic and absurd. In *Fair* (1990), crowds of villagers stroll through a winter market, dance, turn cartwheels and glide through the air on parachutes. Some carry animals or fish, and others seem to be transformed into cattle or pigs. Along with the signs advertising beer and meat, are announcements of "glasnost," "democracy," and "Russian sex." Volkov retains a strong sense of Russian identity that goes deeper than the familiar scenes of market, bathhouse, and dance hall. His sharp perceptions of Soviet life were always blended with a sense of proportion and with humor. Coming to America has released that good-natured humor, and his enthusiasm for the human condition in its broader sense.



Look for his ceramic works at ***Skillbeck Gallery*** *in Charlotte, NC - see ad on page 18.*

Molecular Footprints And Memory Squeeze-Downs

Is your music collection taking up too much space?

How would you like to pack all of your music onto a single CD? Weizmann Institute scientists have recently taken a large step toward this miniaturization target. Reported in the March and May issues of Advanced Materials, a team of Weizmann scientists headed by Prof. Jacob Sagiv of the Institute's Materials and Interfaces Department has developed a new strategy for high-density, long-term data storage using a unique molecular approach. Sagiv worked together with Dr. Rivka Maoz and Eli Frydman of the same department, as well as with Dr. Sidney Cohen of the Chemical Services Unit.

Current CD and microchip technologies are based on etching data onto existing materials — the smaller the data-encryption markers used, the more information on a given surface. Engineers have excelled at this task over the last few decades — with the bacchanalia of microelectronic gadgets on the market as ticking proof. However, it was clear that the party couldn't last. The race toward ever-smaller data-storage technologies on limited physical surfaces would eventually hit a stone wall.
The Institute scientists decided to skirt this obstacle, using a refreshing 'build from scratch' approach. Instead of etching data on existing surfaces, they actually construct it out of atoms and molecules, which they bind to one another much like a builder constructs a brick wall.

The construction work starts out with a smooth silicon surface covered with a one-molecule-thick layer, in which the exposed ends of these molecules are chemically inert.

Molecular Footprints And Memory Squeeze-Downs

The researchers succeeded in activating a selected portion of these molecules while leaving others inert. Having different properties, the activated molecules can serve as minute footprints of information — encoding diverse data, from text to images, or even music.

To achieve this, the researchers used an atomic force microscope (AFM) as their 'pencil.' Equipped with an ultra-sharp needle that can transmit electrical signals, the AFM 'writes' information by electrochemically modifying the ends of the molecules touched by the needle. Such modified molecules can later be detected by an AFM operated in its 'reading' mode. Using a computer, this molecular information is decoded to recreate the original letter, image, or sound. In a following study, the scientists took advantage of the same process to double-deck the information packs: once the molecular ends are activated, they are also capable of binding other atoms and molecules, thus enabling the researchers to add additional 'molecular floors' according to a predefined plan. This bottom-up approach could offer precise control over the structure and chemical composition of future nano-devices, thereby enabling dramatically increased data density, and potentially paving the way to breakthrough nano-electronic tools.

Prof. Jacob Sagiv's research is supported by the Verband der Chemischen Industrie and the German Society of Friends of the Weizmann Institute of Science, Germany.



I found buried treasure in my attic.

More than 40 years ago Grandma gave you some Series E Savings Bonds. Now they could be worth more than **5 times their face value**. Now that's a treasure worth digging for.

Creating a New Century of Savings U.S. SAVINGS BONDS

Do you have old Savings Bonds? Check out the Savings Bond Calculator at www.savingsbonds.gov to discover their value. 1-800-4US BOND

A public service of this publication

The Lighter Side. . .

Actual personals which appeared in Israeli papers.

- Worried about in-law meddling? I'm an orphan! *Write.*
- Yeshiva bochur, Torah scholar, long beard, payos. Seeks same in woman.
- Desperately seeking shmoozing! Retired senior citizen desires female companion 70+ for kvetching, kvelling, and krechtzing. Under 30 is also OK.
- Attractive Jewish woman, 35, college graduate, seeks successful Jewish Prince Charming to get me out of my parents' house.
- Divorced Jewish man, seeks partner to attend shule with, light Shabbos candles, celebrate holidays, build Sukkah together, attend brisses, bar mitzvahs. Religion not important.
- Nice Jewish guy, 38. No skeletons. No baggage. No personality.
- Female graduate student, studying kaballah, Zohar, exorcism of dybbuks, seeks mensch. No weirdos, please.
- Staunch Jewish feminist, wears tzitzis, seeking male who will accept my independence, although you probably will not. Oh, just forget it.
- Jewish businessman, 49, manufactures Sabbath candles, Chanukah candles, havdalah candles, Yahrzeit candles. Seeks non-smoker.
- Israeli professor, 41, with 18 years of teaching in my behind. Looking for American-born woman who speaks English very good.
- 80-year-old bubby, no assets, seeks handsome, virile Jewish male, under 35. Object matrimony. I can dream, can't I?
- I am a sensitive Jewish prince whom you can open your heart to. Share your innermost thoughts and deepest secrets. Confide in me. I'll understand your insecurities. No fatties, please.
- Jewish male, 34, very successful, smart, independent, self-made. Looking for girl whose father will hire me.
- Jewish Princess, 28, seeks successful businessman of any major Jewish denomination: hundreds, fifties, twenties.
- I was reform as an embryo, conservative as a fetus, orthodox from birth. Seeking same.

The Charlotte Yiddish Institute

Sponsored by the

Jewish Community Center
of
Charlotte, NC

22nd Season!

August 17-20, 2000
Wildacres Retreat
Little Switzerland, NC

Celebrate an Unforgettable Yiddish Experience!

Thursday, August 17, 2000
from 3:00 p.m.-5:00 p.m.

Sunday, August 20, 2000
from 11:00 a.m.

$260 per person
(double occupancy only)
Fees cover tuition, room, kosher meals, and gratu ities.
Full fee must accompany registration

All rooms w/private bath, located in two modern, mountainview lodges.

Full fee will be refunded if cancellation is made prior to July 26, 2000. An administration charge of $50 will be charged to all late cancellations.

Featuring an Outstanding Faculty

Ruth Barlas, an inspiring lecturer, teacher, presenter of Yiddish classics with dramatic renditions of poetry, stories and song.
Adrienne Cooper accomplished singer, Broadway performer, director of Yiddish stage productions, and conductor of Yiddish performing groups.
Lorin Sklamberg, International klezmer musician, producer of Yiddish songbooks and CD's for children, co-founder of "Living Traditions", a folk art educational organization.

THE CHARLOTTE YIDDISH INSTITUTE is open to men and women knowledgeable in the Yiddish language and dedicated to enhancing their understanding of Yiddish in a culturally stimulating, inspiring, heymish atmosphere.
Enjoy nature walks and scenic splendor at the Wildacres Retreat, a mountaintop conference center of 1400 acres set in the heart of the Blue Ridge Mountains of Western North Carolina, elevation 3300 ft. Wildacres is dedicated to the betterment of human understanding. Its facilities, operated on a non-profit basis, are administered by the Blumenthal Foundation. The Wildacres Retreat is located 112 miles (approximately a 2-1/2 hour drive) from Charlotte.

Directions for travel to Wildacres by auto will be sent upon receipt of reservations. Bus transportation available from Charlotte airport to the Wildacres Retreat (approx. 2-1/2 hr. drive) on August 17. Cost is $50 roundtrip per person-please include with registration. Bus will depart from Charlotte airport promptly at 1:30 p.m. on August 17 and will arrive at Charlotte airport on August 20 at approximately 4:00 p.m.

Baila Pransky, Coordinator
(704) 366-5564
Branya Gibbs
(704) 849-6933, reservations
Itzhak Bienstock,Travel information and travel reservations
(704) 542-0094

Faculty Lectures in Yiddish and English
Concerts
Yiddish Language Classes
Yiddish Culture Workshops
Folk Singing and Dancing
Daily and Shabbes services
Judaica Book and Gift Shop
Oisergevayntlekh Doremdike Gastfreyndlekhkeyt
(Outstanding Southern Hospitality)

Farbraing Mit Undz
Come Celebrate our 22nd Year

personals news

Allan and Marcelle Oxman of Charlotte, NC are pleased to announce the engagement of their daughter, Stephanie Rose to Jonathan Baer Simon, son of Paul and Marcia Simon of Charlotte, NC.



The future bride is the granddaughter of Jules and Renee Buxbaum of Charlotte and Jerry and Sonia Oxman of Atlanta, GA. Ms. Oxman graduated from the University of North Carolina Chapel Hill and received a Master's Degree in education from the University of North Carolina Charlotte. She was a member of Alpha Chi Omega Sorority. She is employed as a math teacher with Charlotte-Mecklenburg Schools.

The future bridegroom is the grandson of Howard and Jessie Simon of Charlotte and the late Maurice and Rosa Weinstein formerly of Charlotte. Mr. Simon graduated from Charlotte Country Day School and Guilford College with a degree in business management. He is employed by Paul Simon, Co. in Charlotte.

The couple plans an October 28, 2000 wedding at Temple Israel in Charlotte, NC.

Cordelia Williams
PHOTOGRAPHY



Offering a wide selection of black and white or color fine art photography services.



Elegant Weddings
Portraits
Bar and Bat Mitzvahs
Hand Colored Photographs
Family Photos

704-523-5458

B'nai B'rith

Wildacres

Institute of Judaism II

The Jewish People

in the

20th & 21st Centuries:

Power, Powerlessness,
and the Future

featuring

Stephen M. Berk, Ph.D.

and

Ellen S. Cannon, Ph.D.

August 10 - 13, 2000
Wildacres Retreat
Little Switzerland, North Carolina

$275 per person,
double occupancy

B'nai B'rith
Wildacres
Institute of Judaism II

Todd Savitt
Institute Coordinator
3101 Ellsworth Drive
Greenville, NC 27834
252-355-6580
(before 9 PM please)

53rd
Annual Institute of Judaism I

at

Wildacres Retreat

Little Switzerland, North Carolina

Monday, *August 14*
Thursday, *August 17, 2000*

Institute Chairman
Leonard Cristol

Lecture Topics:

Steven Carr, Ph.D

Jews, Free Speech and the Discourse of Denial The Hollywood Novel In American Literature Jews and the World Wide Web

Joel Schwartz, Ph.D

Campaign Financing-Effect of Jewish Influence
Changing Demography of The American Electorate
New World Order and the Middle East

Steve Taylor

Jews Who Made Hollywood
Changing Faces of Jewish Women in Film
Beyon Schindler's List

For Your Entertainment

Mappamundi returns to Wildacres in response to their overwhelming success here several years ago. Their charm, energy and outstanding musical repetoire of Yiddish,Israeli and international folk and theater songs and dances will once again delight A Tapestry of Jewish Thoughts I/ Wildacres 2000 participants.

Please do not hesitate to let me know if you have questions or need further information.

Thanking you in advance.

Elaine Selden
(910)-452-4749
1501 Amhearst Ct.
Wilmington,NC 28412

Temple B'nai Sholem
New Bern NC

TEMPLE NEWS

By Marilyn Stern

Other than replacing a few ceiling tiles, we did not have any serious damage from the 1999 hurricanes and floods. Our members donated cleaning supplies, clothing, drinking water, food and $1100 to help flood victims in eastern North Carolina. We have been busy with other outreach and social action activities as well. When word reaches us that there is a Jew lying ill in the local hospital, a sudden death has occurred in a Jewish family that just relocated to the area or that there is a Jewish prisoner who has requested Jewish visitors, someone from our group of dedicated lay leaders responds. Praying with a family at the bedside of a loved one, helping the family of the deceased hold a memorial service or conducting Jewish holiday services at a prison are examples of such activities. Lay leader Ed Greenberg led a Chanukah service at the Pamlico Correctional Facility in Bayboro in December. In April, Carla Byrnes prepared a Passover meal at her home and then took it to the prison and conducted a Seder service that was attended by Jewish employees as well as Jewish prisoners.

Six children (two from each of three families) participated in Religious School this year. Bruce Simel, the father of two of the students, wrote and directed a Purim play that the students performed for the congregation. Education Chair Barbara Berk has added a Hebrew instruction session to each Sunday morning's lesson in which the parents have participated along with their children and all have learned the alphabet together.

The Sisterhood sponsored a community Passover Seder that was held at the Chelsea Restaurant in New Bern on April 19. Sandra Sharf of New Bern chaired the wonderful event that was attended by 60 people. After a long search, David Langellotti of Morehead City found the *afikomen*. The Sisterhood held its annual donor luncheon on May 20 at the Harvey Mansion. The event was chaired by Vera Horowytz of New Bern. Guest speaker was Roger Bennett who told the group about his "Fifteen Minutes of Fame."
The congregation held its annual membership meeting and election at the Temple on May 21. Dr. Stan Satz and Mr. Ronald Stier were re-elected as President and Treasurer respectively. Mr. George Sterns was elected as Vice-President and Mrs. Gail Schiller was elected Secretary. Officers serve two-year terms. Three trustees-at-large were elected to serve one-year terms; they were Harold Horowytz, Bruce Simel and Sandra Sharf.

We hold services on the first Saturday morning and 2nd and 4th Friday evenings. Our complete schedule of events is located on the World Wide Web at www.uahcweb.org/congs/nc/nc007 and is updated each month. Our complete schedule of High Holy Days will be posted in August. We are a house of worship for all and we do not sell tickets to *Rosh Hashanna* or *Yom Kippur* services. We welcome visitors at all our services.

Temple Beth HaTephila
Asheville NC

By Marjorie Schachter

THE SISTERHOOD is compiling a Temple Picture Directory. Once it's distributed members can't say they don't even know what another member looks like; they'll all be right there in living color.

Sisterhood's Social Action Committee is carrying on the Book Discovery Program, supplying books to children who might never before have owned a book of their own. And the committee is overseeing and actively participating in the neighborhood clean-ups. In addition, the Social Action Committee, in conjunction with the Jewish Council on Aging, prepared and delivered Passover meals to seniors in the community.

Chair Ilene Procida thanked Nancy Forester, Ethel Gross, Lotte Meyerson, Sunny Newmark, Marcus

Procida, Syd Ross and Rusty Schapiro for their help in the kitchen; for meal deliveries, Rebecca Sziz, Herb Gallinger, Maurice Gettleman, Lotte and Seymour Meyerson, Natalie Nachman, Sunny and Marvin Newmark, Marcus Procida, Syd Ross, Rusty and Sam Schapiro and Sue Wood.

SISTERHOOD SABBATH on May 26 was a major event with a new approach. There was dancing, singing, chanting from the Torah, the Torah procession up and down the aisles. In short, the works, all carried out by the Sisterhood, and planned by Sisterhood president Brenda Abrams. From Brenda's notes: First was the welcome and candle lighting by Brenda Abrams. Then the singing of the Sabbath Prayer from Fiddler on the Roof, then Shalom Rev, Mi Chamocha, Nisim Shalom, Lichi Lech, led by cantorial soloist Debbie Winston, joined by Nadine Fidelman, Sandra Stone, Claire Orenzo, Ilene Procida and Lulla Shermis.

Then Nicki Benaton told a beautiful story about a butterfly struggling to be born and to live and the relationship to our lives and our connection with God. This was followed by readers Sarah Seepe, Ilene Procida, Maggie Rotman, Rene Wolf,



Mindy Fetterman, Nadine Fidelman, Pam Gretz, and Robin Baskin. Also Jan Till, Kirsty Kline, Maggie Rotman, Sandra Stone, Lillian Bieber, Linda Pitter and Alison Gilreath.

Susan Ratner, our Rabbi's wife, led us in the Shema, v'a-hav-ta, God's power and the alienu.

Sandra Stone, Claire Orenzo and Jan Till described the redemption from slavery and Miriam leading the women in dance in the desert. Israeli-born Josefa Briant gave us a professional rendition of Miriam's dance to the music of Miriam's song. Lisa Friedman led us in the AVOT.

Natalie Nachman said the prayer when the Ark was opened. Ilene Procida took out the Torah and led the women in procession. Brenda Abrams gave the opening and closing prayers for the Torah reading. Dina Phillips chanted the Torah reading like an angel, and Doris Sgan, Carol Cohen and Pauline Tennenbaum gave the English translation. Ilene Proceda bravely held the Torah high for all to see.

Rene Wolf and Shirley Cohen said the prayer for healing and the MiShebeirach. Shirley Cohen led us in the Mourners' Kadish. And we can't forget the very moving sermon given by Maggie Rotman, about the specialness of Shabot and our experience of God—if we are open to it.

We concluded with everyone linking arms and singing L'chi Lach.

THE BROTHERHOOD visited the First Baptist Church on April 2. They had their Famous Brunch on April 16, when the speakers were Steve Metcalf, North Carolina State Senator and Bob Deutsch, President of the Western North Carolina Jewish Federation. The Brotherhood joined the Men's Club of Beth Israel at a brunch there on April 30. Professor Walter Ziffer of UNCA was the speaker.

The Thirty-First Isaac Lichtenfeld Interfaith Clergy Institute was held on May 8 and 9. Rabbi Dr. Leonard Kravitz, a faculty member of the New York branch of Hebrew Union College, was the speaker. The Institute has been sponsored by the Jewish Chatauqua Society of Temple Beth HaTephila since 1969. On the evening of May 8 Rabbi Kravitz spoke in Unger Hall on "How Jews Read the Torah." The next day invited Christian Clergy heard him speak on "Where We Disagree and Why."

MAZEL TOV to Waldemar Dogny on his recent conversion to Judaism. And to Micah Ratner, son of Rabbi Robert and Susan Ratner, upon receiving a Junior Civitan College Scholarship. And to Dr. Samuel Schuman, who has been named Chancellor at the University of Minnesota, MN. And to Julie Goodstadt for being named to the NC State Honors Band, the highest level musical honor to be attained by an eighth grader.

And to Randee Goodstadt who was recently promoted to Chair of the Department of Social and Behavior Sciences at AB Tech. And to Jon Haney, son of Steve and Terry Haney, who will be attending the University of Tennessee.

And to Ben Nathan, son of Dr. Henry and Julie Nathan, who will be attending Western Carolina University. And to Jason Langberg, son of Les and Sansy Langberg, who will be attending UNC-Chapel Hill. And to Danny Pitter, son of Dennis and Linda Pitter, who will be attending A.B. Technical Community

College. And to Dr. Stephen L. Sgan, son of Arnold and Doris Sgan, who has been named Chief Resident for Pathology at Emory University Medical Center.

And to Rubin and Ann Feldstein on the birth of new granddaughter Sarah Tovah, daughter of Paula Feldstein and Jordan Milstein (Rubin says Sarah cries with a Yiddish accent.) And to Gil and Dionne Kempenich on their new granddaughter Bronwyn Shae Maddock. And to Steven and Sherry David on the birth and bris of their son Bennet Liam (Adin Toviah). And to Carl and Laurie Johnson on the birth and bris of their son Hayden Tyler (Yehoshua Tsvi).

A WARM WELCOME TO NEW MEMBERS

Claire and Evan Dubin, Joshua and Zoe, and to Woldemar Dogny, and to Drs. Steve and Sherry David, and son Bennett, and to returning members Mike and Candace Friedman and son A.J.

SHALOM!



Beth Israel Synagogue
Asheville NC

By Lillian R. Wellisch

MAY SPECIAL EVENTS AND PROGRAMS HONORING RABBI BIRNHAM AND HIS FAMILY AND OUR HIGH SCHOOL GRADUATES, SATURDAY, MAY 27

This was a very special Shabbat to Honor and show our appreciation to Rabbi Shmuel Birnham and his family on his nearly eleven years of service to our congregation. We also recognized our graduating high school seniors at this service. There was a special Kiddush luncheon following the service. This was both a sad and happy occasion; sad to see the Birnhams leave, and yet happy that they would be enjoying a pulpit in Vancouver, a very beautiful city.

ADULT ED THE READING CIRCLE, MONDAY, MAY 15

We discussed the book, *Turbulent Souls,* by Steven J. Dubner. JUDAISM AND THE ENVIRONMENT: SUNDAY, MAY 14 at the UNCA BOTANICAL GARDENS WITH MICHAL STRUTIN

Today, Judaism's concern with being a good steward is growing both here and in Israel. We found out about Jewish environmentalism then and now, enjoyed a picnic on the lawns of the University of North Carolina at Asheville's Botanical Gardens, and took a stroll through the gardens with Michal Strutin. We also learned easy things that we could do to make a difference.

MAY CALENDAR

On May 1, the combined Yom HaShoa program took place at Beth HaTephila. On May 5 and 6, Lael Wadopian and Jackie Levinson became B'not Mitzvah. A Kiddush luncheon followed. On May 7, the Men's Club had a brunch featuring Walter Ziffer as the speaker. Laura Kaplan became a Bat Mitzvah on May 12 and 13 with a Kiddush following. On May 18-20, we were fortunate to have Rabbi Myrna Matsa, of Minnetonka, Minnesota, lead us in several services. On May 19 and 20, Ryan Buskirk became a Bar Mitzvah. A Kiddush luncheon followed.

PRIVATE HEBREW TUTORING

Shulamit Hedgepeth will be teaching a beginning Hebrew class and Torah and Haftarah Chanting. She will also teach us how to daven the Friday and Saturday services and help us begin or deepen the skills we already have. Private tutoring will be offered beginning in June. Group instruction may be offered if enough people are interested in a classroom setting.

WELCOME NEW MEMBERS

It is always a delight to welcome our new members, in particular our two newest members, Bernard and Naomi Greenblott and Dr. Robert and Leslie Goldstein.

HOUSE COMMITTEE

Greg Siegel is the new Chair of the House Committee.

ANNUAL MEETING SET

Our Annual Meeting and Installation of new officers for 2000-2002 took place on June 4.

COMMUNITY NEWS HADASSAH DISCUSSION GROUP

The Hadassah Discussion Group culminated the year with a lunch at Trevi Restaurant at noon on May 16. We also discussed three stories in "America and I" by Joyce Antler, from pages 134 through 164, which relate the quest by American Jewish Women for the "American Dream." Carol Cohen was in charge of this group.

cont. on pg 38

Edgar Allan Poe

Annabelle Lee

It was many and many a year ago,
In a kingdom by the sea,
That a maiden there lived whom you may know
By the name of Annabel Lee;
And this maiden she lived with no other thought
Than to love and be loved by me.

I was a child and she was a child,
In this kingdom by the sea;
But we loved with a love that was more than love-
I and my Annabel Lee;
With a love that the winged seraphs of heaven
Coveted her and me.
And this was the reason that, long ago,
In this kingdom by the sea,
A wind blew out of a cloud, chilling
My beautiful Annabel Lee;
So that her highborn kinsman came
And bore her away from me,
To shut her up in a sepulcher
In this kingdom by the sea.
The angels, not half so happy in heaven,
Went envying her and me-
Yes!- that was the reason
(as all men know, In this kingdom by the sea)
That the wind came out of the cloud by night,
Chilling and killing my Annabel Lee

But our love it was stronger by far than the love
Of those who were older than we-
Of many far wiser than we-
And neither the angels in heaven above,
Nor the demons down under the sea,
Can ever dissever my soul from the soul
Of the beautiful Annabel Lee.
For the moon never beams without bringing me dreams
Of the beautiful Annabel Lee;
And the stars never rise but I feel the bright eyes
Of the beautiful Annabel Lee;
And so, all the night-tide, I lie down by the side
Of my darling, my darling, my life and my bride,
In the sepulcher there by the sea,
In her tomb by the sounding sea

cont. from pg 36

ASHEVILLE JEWISH COMMUNITY RELATIONS COUNCIL

Representative members of the Asheville Jewish Community Relations Council: Bob Deutsch, Marlene Breger-Joyce, Ed Fidelman, Barbara Lewin, and Arnold Sgan, met with Asheville Mayor Leni Sitnick. Many matters, some general and some specific to the Jewish Community, were discussed. The meeting proved to be a pleasant exchange of perceptions and insights. The mayor was pleased to know of our willingness to be of assistance in matters appropriate to our concerns.

Ed Fidelman represented the AJCRC on a panel discussing "Civil Rights and Religion". The panel discussion took place on Monday, April 17, at the Renaissance Hotel in Asheville. The conference was sponsored by the Asheville Buncombe Community Relations Council. The report was given by Arnold Sgan, Chair.

BETH ISRAEL MEN'S CLUB

At the Beth Israel Men's Club Brunch, as I said previously, Dr. Walter Ziffer was the guest speaker. As interesting as his talk was on April 30, which was entitled, "A Saint in the Warsaw Ghetto Hell: How Rabbi Kalonymus Shapira Loved God and His People," so also was his talk on May 7, "From Maccabees to Warsaw Ghetto: One Tough People, These Jews." A short abstract shows that Jewish History contains many calamities. Reactions to these



calamities have varied from silent acceptance to armed resistance. In both cases, tremendous courage, love for G-d and for Israel have been displayed by our people. This talk complemented the Yom Hashoah presentation and dealt with Jewish armed resistance.

JCC/JEWISH COUNCIL ON AGING INTERGENERATIONAL FRIENDSHIP GARDEN: BUILDING AND DIGGING DAY, MAY 1

We gathered at the garden site with Woven Youth members and any adults who wanted to help out with getting this project "off the ground." Building wheelchair accessible raised beds, digging up sod, shoveling gravel and dirt, and planting bushes were some of the tasks on the agenda. Pizza was served. Thanks to Wolff Alterman for all of his planning and hard work on this project.

SUPPORT GROUPS

Support Groups are being held regularly on Mondays. The ADULT CHILDREN OF AGING PARENTS group met on Monday, May 1. This group will meet on the first Monday of each month. The WIDOWS SUPPORT GROUP had its first meeting on Monday, May 8, at the JCC. The attendees were encouraged to attend the Senior Exercise class, which also meets on Mondays, prior to the Support Group.

WORKOUT WITH TERRI

The Senior Exercise class is continuing to meet on Mondays from 11 a.m. to 12 noon.

SENIOR EXCURSIONS, MONTHLY ON WEDNESDAYS

Trip #1 was to Dillsboro and the Jarrett House on May 3. The participants had lunch and shopped in this historic town. Trip #2 was on June 7 to the Knoxville zoo with a picnic lunch. Trip #3 will be to Blowing Rock and Linville Caverns on July 12. On August 16, there will be a Senior Luau at the JCC pool. Trip #4 will be to the Penland School on September 20 and Trip #5 will be to the Blue Ridge Parkway and Pisgah Inn to view fall foliage and eat lunch at the Inn on October 18.

SPAGHETTI SUPPER AND RAFFLE

On Wednesday, May 10, there was a spaghetti supper and raffle to benefit the Jewish Council on Aging and the Shalom Children's Center. Plants were available for sale from the JCOA Adult Day Club.

ADULT DAY CLUB VOLUNTEER APPRECIATION LUNCH

This was held on Wednesday, May 18. Our Day Club chef extraordinary, Nancy Forester, prepared a special repast and some of the JCC staff were the "servers." Thanks to Salli Gaddini and John Stevens for graciously opening their beautiful home to us for our volunteer luncheon.

RECENT JCOA ACTIVITIES

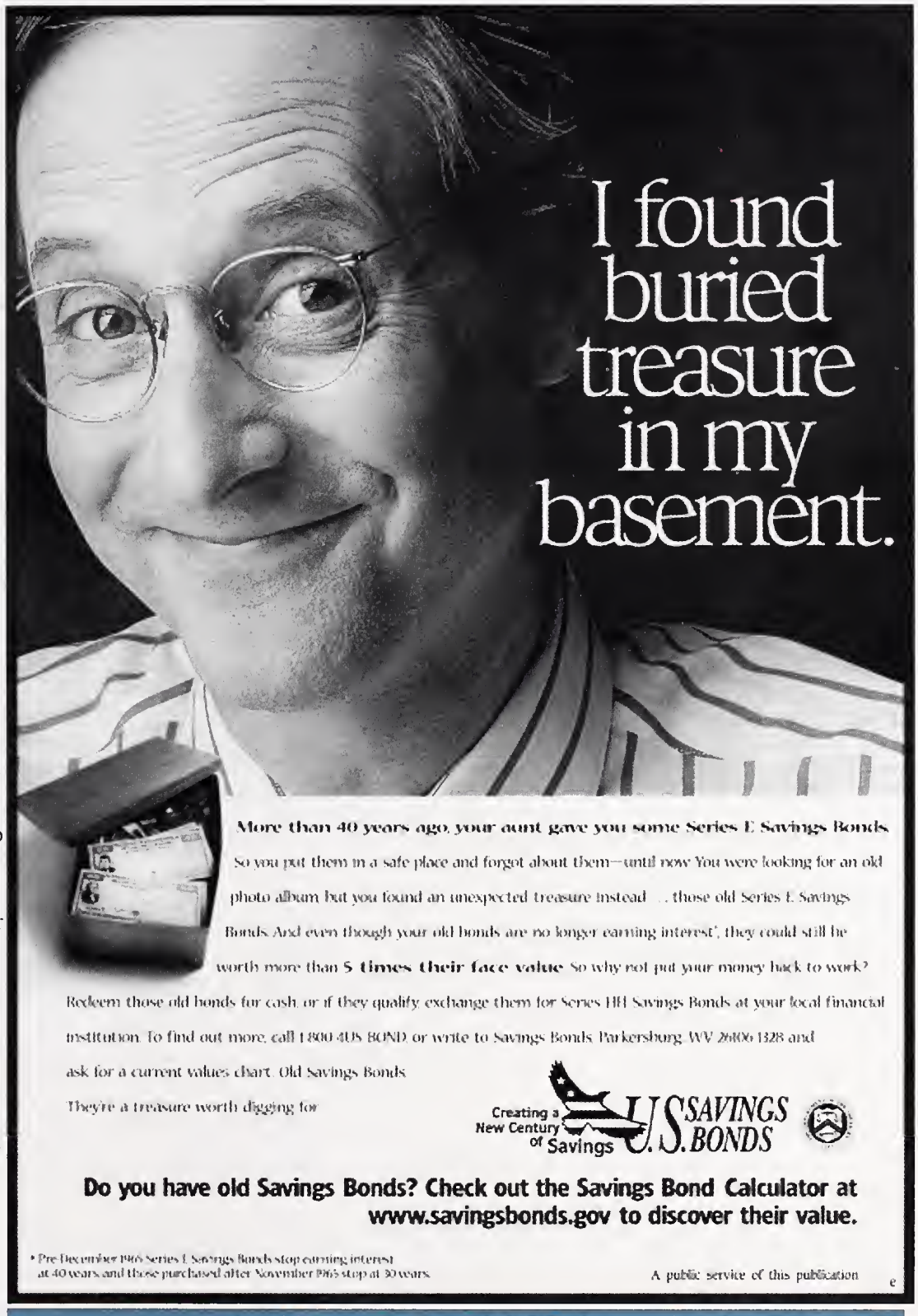
The Adult Day Club had a Passover lunch and Model Seder before taking a spring break. The club reopened on May 2. Passover Kosher Meal Deliveries were made on

Friday, April 21 to about 25 Jewish elders. Thank you to Beth Ha-Tephila Sisterhood for sponsoring this, and to all the folks that helped shop for, package, and deliver meals. Also, thanks go to Ilene Procida for a donation to the project. Special thanks go to Ilene Procida for all of her organization of the volunteers. The Senior Learning Exchange, sponsored by the JCOA and the NC Center for Creative Retirement, was a big success!

FEATURED VOLUNTEER—SHIRLEY COHEN

What a dynamo! She volunteers every day at the Adult Day Club and brings her sense of humor and great song-leading ability, which contribute so much. Shirley was instrumental in helping with the initial planning for the Day Club, as well as putting together furniture, riding the van, or doing anything else that is needed. Shirley also holds babies at the neonatal ward of the hospital, volunteers at the office of the Radio for the Blind, and, of course, recently starred in the Asheville Community Theatre production of "Bermuda Avenue Triangle."

Alison Gilreath reported on the activities of these groups of the Jewish Council on Aging.



THE NEW PASTA DIET

THERE'S A NEW PASTA DIET - JUST WALK PASTA BAKERY WITHOUT STOPPING, WALK PASTA CANDY STORE WITHOUT STOPPING, WALK PASTA ICE CREAM STORE WITHOUT STOPPING ....



The American Jewish
Times Outlook
P.O. Box 33218
Charlotte, NC 28233-3218

NONPROFIT ORGANIZATION
U.S. POSTAGE PAID
CHARLOTTE NC
PERMIT NUMBER 609

0052191

SERIALS DEPARTMENT
CB #3938,DAVIS LIBRARY
UNVERSITY OF NC AT CHAPEL HILL
CHAPEL HILL N C
27514-8890

TimesOutlook

The American Jewish

L'Shana Tova

5761

Fall

Issue

one 704-372-3296 Fax: 704-377-9237 P.O. Box 33218 ~ Charlotte NC ~ 28233-3218 e-mail -geri@vnet.net

Dear Subscriber:

The American Jewish Times, an Anglo-Jewish monthly magazine founded by the late Harry Sabel and David Bernstein and published in Greensboro NC has been read by many since its inception in 1934. In 1966, I. D. Blumenthal acquired the magazine to enable the Blumenthal Jewish Home to have an avenue by which they could inform the citizens of North and South Carolina on a monthly basis about the many services the Home provided for older Jewish citizens of the Carolinas. Last year the Home began to publish and distribute their own newsletter, and the magazine no longer needs to serve that purpose.

Since I.D.'s acquisition of ***The American Jewish Times Outlook*** the Blumenthal Foundation has underwritten the entire cost of publishing and mailing the magazine. We now distribute over 9,000 copies that are sent to households in North and South Carolina and throughout the country.
The demographics of the Jewish communities in the Carolinas have changed dramatically over the years, and we have seen a tremendous rise in the number of very interesting and informative Jewish publications that are now available either by subscription or free-of-charge. The Internet and the many web sites that deal with Jewish issues also provide a wide variety of information at the touch of a button.

The American Jewish Times Outlook continually strives to provide articles that are timely and of interest. In looking to the future, we feel it is now time to assess what articles appeal to you our readers. Please complete the attached survey that will help us move forward in our future plans for the magazine. It is important that you answer all the questions so that we can get a complete picture of what you as a reader are looking for in our magazine.
In advance, thank you for your assistance in this matter.

Cordially,

Philip Blumenthal

Philip Blumenthal
Publisher

TIMESOUTLOOK SURVEY

Thank you for your assistance.

1. Do you find the editorial contents of the ***TimesOutlook*** unique and not replicated in other Jewish publications?

☐ Yes
☐ No

2. On average, how much of the ***TimesOutlook*** do you read?

☐ All ☐ Half ☐ Less than half

What articles interest you most?

What types of articles would you like to see published in the ***TimesOutlook***?

3. Do you find the information contained in the ***TimesOutlook***…?

☐ Very informative ☐ Not informative
☐ Informative ☐ No opinion
☐ Can find in other publications

4. How long have you been a reader of the ***TimesOutlook***?

☐ less than 5 years ☐ 11-15 years
☐ 6-10 years ☐ Over 20 years

5. What other Jewish publications do you currently receive in your home?

☐ Moment
☐ Forward
☐ Jewish Women
☐ Hadassah Publications
☐ B'nai B'rith International Jewish Monthly
☐ Jerusalem Post
☐ Post and Opinion
☐ Reform Judaism
☐ Tikkun
☐ Conservative Judaism Publication
☐ Lilith
☐ Local Community News Letter Publications

6. Do you count on the ***TimesOutlook*** to keep you informed on Jewish issues?

☐ Yes ☐ No

7. Do you pull pertinent Jewish information off the Internet?

☐ Yes ☐ No

If so what sites do you visit?

8. Will you please share with us your age.

☐ 20-30 ☐ 51-60
☐ 31-40 ☐ 61-70
☐ 41-50 ☐ 71 and over

9. City and State you reside

Please fill out the survey and mail to: **The American Jewish Times Outlook** P.O. Box 33218 Charlotte, NC 28233-3218

Contents

Feature

NEOT KEDUMIM 5

BRINGING THE BIBLE TO LIFE

BY RUTH HEIGES



"Joseph or Joseph?" 7

BY RABBI JESSICA SPITALNIC

Chief Rabbis Vow to Fight Israeli 'Secular Revolution' 10

BY DAVID LANDAU

Corporate Israel Gets Down To The "Tzedaka" Business *BY SHARON KANON* 12

Single - And on Top of the World! 16

BY JILL BLUMENTHAL

DEPARTMENTS

REVIEWS 26
MEDICAL 22
TEMPLE NEWS 34
COMMUNITY NEWS 29
WORLD NEWS 30

The American Jewish Times Outlook

TISHREI 5761
FALL ISSUE

Publisher
The Blumenthal Foundation

Editor
Geri Zhiss

Associate Editor
Estelle Hoffman

Art Department
Shirley Beatty—Typographer

Layout & Paste-up
Lydia Widenhouse

Production Assistants
Mary Aery
Bernice Coleman
Bobby Cook
Mickey Ennis
Clarendaelease Mounkassa

Contributing Correspondents
Marjorie Schachter
Lillian R. Wellisch

The American Jewish Times Outlook is Published by
The Blumenthal Foundation
A Non-Profit Organization
1900 Wilkinson Blvd.
Charlotte, NC 28208-5670
704-372-3296 Fax: 704-334-9425

Internet address:
geri@vnet.net

Mail change of address, with label, to The American Jewish Times Outlook, PO Box 33218, Charlotte, NC 28233-3218. Letters to the editor are welcome. They should be kept as short as possible and are subject to condensation.Because of the volume of mail, not all mail can be published.

DEADLINE FOR FUTURE ISSUES:

The first of the previous month. Please contact the editor with deadline questions.

Editorial

Assault on Jewish Democracy

To most of us, the pending reorganization of the Jewish Council for Public Affairs will probably mean little and matter less. That is a great pity. Though little known, the council is a crucial building block in American Jewish community life. No institution is more democratic, none more broadly representative of the American Jewish public. Alas, such things no longer seem to excite the Jewish imagination.

True, the council has long since ceased functioning effectively. But the restructuring plan recently adopted by the council — or, rather, foisted upon it — is not so much a reform as a gutting and skewering of the agency.

For more than a half-century the council, better known by its former nickname, Nacrac, has served as a central clearing-house for the rival organizations claiming to speak for American Jews. Its members include a dozen of the most important national Jewish organizations — the three biggest Jewish defense agencies, the three main religious movements, and such mass-membership organizations as Hadassah and B'nai B'rith — along with 120 local community councils that serve as public-policy arms of Jewish welfare federations.

The council's main job is to build consensus among its factions and prod them to joint action. Each year, positions on a host of issues — from Middle East peace to public health — are circulated, debated and then brought to a vote at the council's convention. The results are published in an annual policy statement, with dissents duly recorded. Given the diversity of the membership, the areas of agreement are astonishing.

Over the years the council has managed repeatedly to mobilize its unlikely coalition and change history. It created, with the NAACP, the legal and legislative machinery for what would come to be known as the civil rights movement. It launched the campaigns that eventually ended America's racist immigration quotas and outlawed public-school prayer. It laid key groundwork for the American movement to free Soviet Jews. It set up the national advocacy network that made the pro-Israel lobby into a powerhouse, ensuring an unshakeable U.S.-Israel alliance and arguably paving the way for today's peace process.

What ails the council today is partly a reflection of its own success. There are, it seems, no great battles left to fire American Jews' passions. Today's Jewish crises are crises of the soul, debates over meaning and identity. The council still votes on a range of policy matters, and still achieves impressive consensus. Yet the results often seem detached from the urgent realities of Jewish life.

Beyond success, the council suffers from an impoverishment of the American Jewish communal instinct. Increasingly, Jewish factions come together not to find common ground but to impose their own views. Whether the issue is Israeli security or abortion rights, advocates too often come to the council seeking victory, not consensus. Increasingly, too, advocates seem unable to articulate a vision of Jewish communal interest, instead speaking in vague terms of social justice, too easy for cynics to dismiss.

The council attempted an internal reform in 1997. It proved suicidal. Responding to the frustrations of the local community councils, the national council decided to become their voice on the national stage. It downgraded the role played by its national-

agency members, the various AJCs and synagogue unions, in hopes of becoming a player in its own right. Instead of being strengthened, the council was weakened as the national agencies began losing interest.

The reform plan lately approved by the council, at the insistence of the philanthropic federations that pay its bills, will administer the *coup de grace*. It would reduce the frequency of the policy convention, limit the number of issues the council can address and require regular "consultation" with the federation chiefs. It envisions the council as a "service provider," offering expertise to federations as a "line of business" and training local activists in "social-justice organizing as an experiential tool." The democratic, representative council of American Jews would become a nursery school.

The restructuring plan reflects, in the first instance, the growing desire of big philanthropies to own the things they pay for. Mistrustful of democracy, impatient with due process, today's big givers want their charities run like their portfolios. It is a stunted, ungenerous view of Jewish philanthropy. Their fathers saw their Jewish donations as a form of tax paying to the Jewish people. The sons see it as a personal investment.

The Jewish Council for Public Affairs should be reformed, not by gutting it, but by returning it to its previous position as a broker among Jewish power-centers. The national agencies should be put back at the forefront. They should be joined by new agencies that have risen to prominence in the last half-century, such as AIPAC and the Wiesenthal Center. Greater effort should be devoted to harnessing the agencies' expertise and clout to the local councils' grass-roots resources.

American Jews have a harder time than they once did imagining themselves as part of a national and world ethnic community. The solution is not to surrender to the privatizing fashions of the day, but to work harder for community.

If you would like to respond to the ***American Jewish TimesOutlook*** survey with any additional comments please fill free to send your remarks along with the survey or you can email us at: geri@vnent.net

NEOT KEDUMIM

BRINGING THE BIBLE TO LIFE

BY RUTH HEIGES



WZPS photo courtesy of Neot Kedumim.

A huge etrog weighing 3.9 kg. (8.6 lbs.), found at Neot Kedumim's "Ascent of the Four Species of Sukkot" section in October 1999, with an egg as a means of comparison. The etrog, 27 cm. long and 20 cm. wide(about 10.5 x 8 inches), will be listed in the forthcoming edition of the Israel Guiness Book of World Records and will be submitted for the next edition of the international edition. A normal etrog is about the size of a large, somewhat elongated orange.

Neot Kedumim, the 625-acre Biblical Landscape Reserve located in the Judean Hills, is a manifestation of the vision of an Israeli couple who loved the historic biblical background of the country and its indigenous flora and fauna. Working literally "with a Bible in one hand and a spade in the other" they established ancient and reconstructed olive and wine presses, threshing floors, cisterns and even ritual baths, as well as planting hundreds of thousands of trees and shrubs referred to in the Bible and Talmud.

Offering theme tours and hands-on activities for all ages - including threshing wheat, making spice sachets, preparing wool, weaving and baking pita bread - Neot Kedumim also has an active archaeological site which visitors can join and a resident scribe who teaches how to write with a reed pen.

Bridging between the days of the Bible and Mishna to the present, Neot Kedumim brings a deepened understanding of the land and its flora to both Israelis and visitors from around the world, and has come to be hailed internationally as "a model of restoration ecology."

(see story on page 9)

NEOT KEDUMIM
BRINGING THE BIBLE TO LIFE

Imagine a site of such complex beauty and diversity that National Geographic has just finished filming a special there ("The Lost World of the Bible"), yet so accessible and literally down to earth that children are fascinated by it for hours. Such is the nature of Neot Kedumim, the 625-acre Biblical Landscape Reserve located in the Judean Hills, between Jerusalem and Tel Aviv.

This broad appeal is easily explained at Sukkot, when Neot Kedumim mounts an exhibit of 30 unusual forms of the temporary huts, which commemorate the desert wanderings of the Children of Israel. An element of zaniness - such as constructing a sukka on a camel's back, on a boat, or using a cow as one of the "walls" - belies the authentic and serious nature of the exercise, as the designs of the huts are based on references in the Mishna, the third-century codification of Jewish Law.

It is only natural, then, to be drawn to the Sukkot Trail through the reserve, encountering animals mentioned in the Bible, ancient agricultural installations, and the four species of vegetation associated with celebration of this harvest festival: date palms, willows, myrtle and the "fruit of a goodly tree." The latter was established by the rabbinic sages to be the exceptionally fragrant etrog (citron). And, not only have these special trees been cultivated at Neot Kedumim, but, two years ago, a visitor noticed an exceptionally large fruit growing on one of the trees in the etrog grove. Weighing in at 3.9 kg. (8.6 lbs.) and measuring 27 cm. (10.5 inches), this etrog was found to be worthy of an entry in the Guiness Book of World Records!

Hands-on themed experiences are also offered at Chanukah, Tu b'Shevat and Passover, but these are simply enjoyable extras in a place which brings the ancient to life. Starting with a totally barren landscape in 1968, Dr. Noga Hareuveni worked literally "with a Bible in one hand and a spade in the other" to establish the flora, fauna and agricultural systems of the biblical and Talmudic eras.

The reserve is a manifestation of the vision of Hareuveni's parents, Ephraim and Chana, educators and scientists who loved the historic biblical background of the country and its indigenous flora and fauna in equal measure, and who established the systematic research of these areas on the university level. This love and their mission to share it with others became Hareuveni's dream, which first completed degrees in botany, zoology and Judaic studies at Hebrew University before setting out to achieve it.

Thanks to another visionary, David Ben-Gurion, Hareuveni was able to lease the tract of land from the Israel Lands Administration. When he started establishing the roots for Neot Kedumim in 1968, the site was totally barren and eroded. Every meter of soil had to be trucked in. Every rock had to be moved by hand. Every plant had to be brought in and carefully tended. Reservoirs were dug to catch runoff rainwater and the ancient terraces restored.

Over the years, hundreds of thousands of trees and shrubs referred to in the Bible and Talmud have been planted, wild and domesticated animals brought in, and various features created, including ancient and reconstructed olive and wine presses, threshing floors, cisterns and even ritual baths.

Over the years, hundreds of thousands of trees and shrubs referred to in the Bible and Talmud have been planted, wild and domesticated animals brought in, and various features created, including ancient and reconstructed olive and wine presses, threshing floors, cisterns and even ritual baths.

cont. on pg. 39



"Joseph or Joseph?"

by Rabbi Jessica Spitalnic

The news of Joseph Lieberman's nomination as the Democratic candidate for Vice-president has inspired numerous comparisons. Comparisons with the significance of John F. Kennedy as the first Catholic president, Louis Brandeis as the first Jew on the Supreme Court justice and other historic firsts are being thrown around. But one of the most interesting comparisons of Lieberman's nomination came from the author and journalist Samuel Freedman. Freedman stated that the nomination of Senator Lieberman was as significant a moment for Jews as when Bess Myerson became the first Jew to win the Miss America crown in 1945. This comparison stuck out in my mind, not because I found it so compelling, but because I found it so strange. While Bess Myerson won a contest that was based as much on good looks as anything else, Lieberman has been chosen for something that lasts far longer than beauty-Leadership.

The fading of beauty has been portrayed in poetry and prose numerous times. But leadership is something that is timeless. Look at our own Torah and another Joseph, the biblical son of Jacob whose story is detailed in the book of Genesis. If Bess Myerson was the first Miss America, then Joseph certainly was the first biblical version of Mr. Universe.

As the first son of Jacob's favored and beautiful wife Rachel, Joseph was despised by his brothers for the favored treatment he received from his father. If you remember the story, Joseph's other brothers throw Joseph into a pit, sell him into slavery and tell their father Jacob that his favorite son has been killed. Joseph, meanwhile, is far from dead and is alive and well and living in Egypt. He ends up in the house of Potiphar where Potiphar's wife finds Joseph incredibly attractive. Midrash (Jewish story) even tells us that Mrs. Potiphar invited all of her Egyptian lady friends to lunch not to discuss the latest book club selection, but simply to gaze upon Joseph's beauty. While peeling their oranges they became so enthralled with his good looks that they all cut their fingers.

The fading of beauty has been portrayed in poetry and prose numerous times. But leadership is something that is timeless.

But Joseph's legacy while attractive, is not timeless. Why? Because beauty fades. In fact the blessing that is associated with Joseph has no praise for Joseph, but for his children. On Friday night, along with the Shabbat blessing there is a blessing for our children that states, "May G-d make you like Ephraim and Menasseh" for boys and "May G-d make you like Sarah, Rebecca, Rachel and Leah" for girls. Joseph's sons Ephraim and Menasseh are part of this Shabbat evening blessing because of their personal strength. Raised in Egypt by a father who became a

CORPORATE ISRAEL GETS DOWN TO THE "TZEDAKA" BUSINESS



Ethiopian youth training to be Scouts leaders. Israel's Koor conglomerate contributes to this outreach program whose ultimate aim is to prepare these youngsters for the Israel Defense Forces and to better integrate into Israeli society.

One of the three ways an individual can change his or her fate between Rosh Hashana and Yom Kippur, is by *tzedaka (charity).* A new push is on in Israel to get big business to routinely give tzedaka; contributions, which can not only optimize the corporation's future, but can also change the fate of many segments of society.

More than 500 people attended the first conference on "Business and Society: Social Commitment as a Business Culture," in Tel Aviv in June.

"This was the first time business and professional community workers sat down together," said Talia Aharoni, President of M.A.A.L.A., Business for Social Responsibility in Israel, a non-profit organization initiated some two years ago to raise awareness of social commitment. (The Kahanoff Foundation of Canada and the Ford Foundation are its major investors.) "Israeli businesses are eager to hear about the benefits of funding projects in the social sector," said Aharoni.

Social responsibility is the new business mantra of the decade. According to a recent report in Fortune magazine, $2 trillion in assets is earmarked by US firms for social responsibility programs. (In 1995, just over $600 million was slated.) Many blue-chip corporations have had a long tradition of charitable and community

programs, but now they are writing it into their business models.

This was the message given by Alan Christie, Senior VP of Levis Europe, Middle East and Africa, and Chair of the European Business Network for Social Cohesion at the "Business/Social Commitment" conference, whose sponsors included the Ministry of Industry and Trade, the Association of Industrialists, the Manufacturer's Association, Globes, The Voluntary & Nonprofit Sector, Shatil (the New Israel Fund), and M.A.A.L.A.

"The high tech boon, the presence of many multinational companies in Israel, and the young generation in business have sparked an awakening towards social responsibility in Israel these last two years," said Sara Zilberstein-Hipsch, Executive Director of the Voluntary & Nonprofit Sector R.A. "Since many companies also have companies abroad, they feel conscious of projecting the 'Spirit of Israel.'"

Zilberstein-Hipsch reports that there are 12,000 active non-profit organizations in Israel, 350 on a national level. Their level of professionalism has risen considerably in the last few years and many have multi-million dollar budgets.

"The concept of corporate citizenship is new in Israel," said Aharoni. "Our objective is to introduce this concept to Israeli businesses; to turn personal, ad hoc giving into giving as a corporate social investor." One problem, she cites, is the tax law, that only recognizes tax expenses up to $100,000 for social causes.

Supersol, Koor, Motorola, Straus/Elite, Bezek, Tnuva, Tadiran and Bank Hapo'alim are among the local companies with outreach, cause-related programs, as are US companies with major R&D centers in Israel.

One benefit they can be sure of is good publicity. Globes, the Israeli business newspaper, is running feature stories on recipients of community relations awards.

Intel in Kiryat Gat has earned kudos for various local programs. Its motto: "Together with the locals, without conceit, to find a common interest." In 1999, 250 employees volunteered in various projects for a total of 2,000 hours. Three years ago, Intel, together with the municipality, initiated a $200,000 project to encourage students to develop scientific thinking. Over 1,000 students have also learned how to build models (cranes, cars, and a room with appliances); to organize and sort information.

Intel has also given 25-30 high school graduates ten months of training and then offered them positions in the company. It has contributed generously towards renovation of the city library and the addition of an information center. It should be mentioned that the Israeli government gave Intel a significant financial incentive to move to the development town.

"The concept of corporate citizenship is new in Israel," said Aharoni. "Our objective is to introduce this concept to Israeli businesses; to turn personal, ad hoc giving into giving as a corporate social investor."

Community relations are important for Tadiran, located in Tel Hai, in northern Israel, within range of Katyusha rockets. Targeting young people in Kiryat Shmona, its programs include a summer science camp for teens, a "Budding Computer Programmer" Project (costing $27,000 to date), and computer classrooms for the high school. The aim is to train students as computer trustees so that they in turn can teach others.

Students at Tel Hai College have also benefited from Tadiran's proximity. The company has invested over $51,000 (not including equipment, software and computers) in a high tech development unit, and graduates are offered positions.

When Microsoft's President Steve Balmer visited Israel two years ago, he pledged support for computer related courses for unemployed 30-somethings in

employees meet with the "start-ups," help them to choose a product, write a business plan, conduct market research and raise initial capital. Acting like a mini-corporation, they also learn about the manufacturing process, marketing, sales and financial reporting.

Bill Gates' company has also contributed over $30,000 in software to Yad Sarah, an organization that provides services to the sick, elderly and disabled in Israel.

"Companies are coming to us who have been giving for small or even larger causes in the past and asking for help in structuring a strategy for corporate giving," said Aharoni. 'We want to leave a mark,' they say."

"We would like to be perceived as a company with a social vision," said Haim Romano, Vice President for human resources at Partner, a cellular phone company, which has been funding computer programs for inner city youth.

The merger of Straus (a private company) and Elite (a public corporation that has long sponsored Maccabi Tel Aviv) has prompted a search for a unified strategy. Ofra Straus provides university scholarships to soldiers who served in fighting units, over 1,106 of which have been awarded to date.

Bezek International has run a large marketing campaign with a generous pledge to donate the proceeds from 2% of international calls to non-denominational organizations. Sick and at risk children will benefit this year.

Social commitment is the sole motivation of the Koor conglomerate, which makes contributions to the Israeli Scouts. This year, they are helping to open branches in Ethiopian neighborhoods, where they will train Ethiopian youth to be Scouts leaders - a program which will not only prepare the youngsters for the Israel Defense Forces but to better integrate into Israeli society.

Internet chats on the subject of social commitment have been sponsored by Lucent's R&D company in Israel. M.A.A.L.A. teamed them up with the Center for Educational Technology, which reaches out to rundown communities, to improve reading ability and comprehension.

Bank Hapo'alim Chairman Shlomo Nehama sees social involvement as a pure business decision to be incorporated into the bank's long-term policy. The bank ran a successful campaign among its employees, with 82% participation, whereby it matched contributions to the new Israeli chapter of The United Way.

"The feedback I am getting is that social involvement is enjoyable," says Roni Duek, founder of Zionism 2000, which involves businesses in underprivileged communities.

In order to give credit where credit is due, MK's Uri Savir and Dalia Rabin Philosoph introduced the criteria by which corporations will be eligible to imprint an official Social Standard Stamp on their products: the company must allocate a minimum of 0.5% of their net profit towards social and community involvement; demonstrate management and employee involvement, including assigning a staff person in charge; and conduct business ethically and candidly.

A number of academic studies (Cone/Roper 5-year marketing survey, 1999) show that there is a correlation between responsible business practices and positive financial performance. Working with a community gives feedback on consumer preferences and greater employee satisfaction and morale - when working for a company with values - enhances public image and increases customer loyalty. In other words, contributing to social causes has many benefits and Israel's 'socially responsible' businesses are reaping the rewards.

Single – And on Top of the World!

By Jill Blumenthal

Singlehood: *The condition of being unmarried or not in a romantic relationship with another person, traditionally a member of the opposite sex.*



We singles have learned to dread the inevitable question that comes whenever we renew an acquaintance with someone we haven't seen for some time. After inquiring about the status of our careers and families, he or she usually asks, *"So are you seeing anyone right now?"*

Lately this popular question about our social life is our cue to say *"no."* Most inquirers abruptly drop the subject and move on to another question, but increasingly, as we grow older, people tend to dwell on our answer; during a friends last physical her doctor even exclaimed, "*But you're such a nice girl; why not?"* Sometimes this doesn't bother the single person at all; we smile and give our answer with poise, but other times, we blush and stammer and come up with some lame excuse.

It bothers many of us that we find this question, and people's responses to it, so disturbing. After all, it's just small talk – the usual questions we as human beings use to orient classify one another. Most people mean well, and they often genuinely hope that we will be happily involved with someone. But it disturbs us that this question makes us feel so awkward and embarrassed.

You see, we really do enjoy being single most of the time. At 25ish, we are proud of the fact that we don't require a man to feel like a complete person – we have a full life with careers, friends, family, and many interests. We move into our own apartments, and look forward to the fact that we won't have to negotiate the noise level, refrigerator space, or living room décor with another individual with tastes of their own. We like the fact that we won't have to spend nights lying awake, restraining ourselves from strangling snoring partners. Single life is often a lot simpler and very liberating; we do what we like when we like with anyone we want.

Don't get us wrong; we would love to find that special someone to share life – like everyone else, we need love, companionship, and intimacy. But we would rather be a happy person alone than a part of a miserable couple. But in a world that's designed for pairs *(Who buys tickets to a Hornets game or "Riverdance" for one?)*, we sometimes feel awkward in our singlehood. It's hard to attend a social event by oneself – *have you ever seen a table with an odd number of chairs?* –without being reminded that you're missing a companion. Although some of our discomfort occasionally stems from loneliness or the fear of being alone, we feel much of our feelings of awkwardness are imposed by a society that even at the beginning of the twenty-first century, idealizes the romantic relationship between two people.

An article in Hadassah magazine by Marlene Marks Adler, *"Jewish and Single,"* discusses the increasing number of singles in both the Jewish community and American society at large. The article analyzes this enormous demographic change. It was no surprise that Adler ended her article with an affirmation of the joys of being single. Finally, someone acknowledges the benefits of being single! What an enormous sense of relief and pride that someone is publicly expressing the single persons feelings.

Contrary to the article a significant portion of the remainder of the magazine appeared to be dedicated to helping Jewish singles meet their *bashert* or mate, or helping singles accept their lonely condition – as if being single is an abomination. In fact, sprinkled throughout the magazine, singlehood is described with the language of a contagious disease. One Jewish single even referred to her singleness as *"an eccentricity,"* implying that her lifestyle is strange or unusual. Hardly an attractive – or accurate — image of single life.

Why is singlehood treated as stigma or disease? Why is the world paired off into couples? Why do we have to justify our lives to others? Why do we have to explain to people that we would rather be a fulfilled person alone than an unhappy person desperately seeking someone to "complete us?" Why does this question make us feel ashamed of our own lives? Are we freaks because we haven't found Mr. Right? We know we are not, but every time we are asked the question, we feel pricked inside. It's a personal attack on our worth as a person, as if to say *"if we were good enough, someone would want us."* We hate having to defend our lifestyle in daily conversations with acquaintances.

Besides, did you ever think that marriage or couplehood is overrated. Recently the hosts of a morning radio show, both of whom are married, were speculating that most marriages are unhappy, that most couples feel dissatisfaction with their lives together, yet remain together. Franklin and Eleanor Roosevelt were both incredible people who accomplished a great deal together, but their marriage was excruciatingly painful. Now they were not trying to glamorize or even encourage divorce, but why do we glorify marriage when so many people find it unfulfilling? Or maybe that's exactly why we have to idealize it.

cont. on pg 18

Glaucoma doesn't change the way your eyes look.



It changes the way your eyes see.

If you're over sixty, or black and over forty, you are at high risk for glaucoma.
And the only way to detect glaucoma is through a dilated eye exam.
That's why it's so important to see your eye care professional every two years for a dilated eye exam.
Don't take a chance with glaucoma.

National Eye Institute
NATIONAL INSTITUTES OF HEALTH

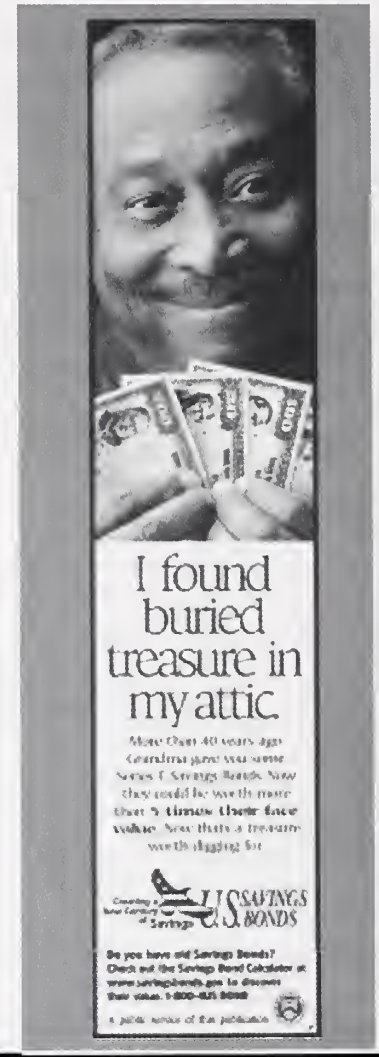
Write: Glaucoma, 2020 Vision Place
Bethesda, MD 20892-3655

cont. from pg 17

Someday we may marry. But for today it is ***great*** to be on our own and be on top of the world and ***own it too!*** The challenage we face is from society who places so much value on marriage instead of placing the real value on relationships.

We need more self-sufficient single guys and gals out there, holding their heads high,taking on the world.





SKILLBECK
GALLERY





Ceramic Sculpture by Noi Volkov

American Contemporary Crafts
704-366-8613
Cotswald Mall, S. Sharon Amity

Remaking The Shul

American synagogues are trying to change to satisfy a new hunger for spirituality.

JULIE WIENER

Jewish Telegraphic Agency

New efforts are under way to re-establish the synagogue as the center for Jewish unity. In some cases, the efforts cross denominational lines, in others they focus on strengthening the spiritual experience for individuals and in others they look at ways to make the learning component of the shul more memorable. Some argue for reinvention of the synagogue, others for simply improving the institution.

In all cases, however, the effort seeks to reaffirm the role of the synagogue as bet tefila, bet midrash, bet knesset, the house of prayer, the house of study, the house of assembly.

The reports in "Remaking The Shul" examine the status of the synagogue in 21st-Century America and explore some of the creative ideas for making it better.

— *Jonathan Friendly, national editor*

Congregation Agudath Israel in Caldwell, N.J., is definitely not your parents' synagogue. Twice a month, more than 100 members gather to talk about their "spiritual journey." They break off into groups of 25 people, gather in members' homes and discuss things like family peace and caring for the ill, using Jewish texts and their personal lives as springboards.

Derided as too touchy-feely for some tastes, programs like "spiritual journey" are promoted by their advocates as a way to keep Jews interested and active in their synagogues.

"It ties members to the synagogue when you have intense experiences with a small group of congregation members," says Amy Lipsey, 40, a self- described "seeker" who says the group inspired her to pursue a master's degree at Hebrew Union College-Jewish Institute of Religion.

Agudath Israel's "spiritual journey" group is one of several innovations growing out of this Conservative synagogue's transformation project. The congregation was one of the first to participate in an effort called Synagogue 2000. Scores of congregations have launched similar efforts.

With many Jewish leaders criticizing synagogues for being uninspiring, synagogue transformation is becoming something of a buzzword in American Jewish life.

In the past decade, two national synagogue-change efforts — Synagogue 2000 and the Experiment in Congregational Education — have guided a number of congregations hungry for transformation, and both are expanding their reach.

Change is necessary, say the Synagogue 2000 and ECE proponents, because too many synagogues remain stuck in old patterns that do not resonate with contemporary American Jews. While earlier generations joined synagogues as "ethnic hangouts," they say younger Jews are often on spiritual quests that could be answered — but usually aren't — in a synagogue.

Remaking The Shul



Rabbi Sidney Schwarz

"American Buddhism is flourishing because of what synagogues have done wrong," says Rabbi Sidney Schwarz, founding leader of a suburban Washington congregation and author of a new book calling for synagogue change.

"Jews are fueling it because they're looking for spirituality that exists within Judaism but has been successfully masked."

In most congregations, writes Rabbi Schwarz, liturgy is not accessible or engaging and most members are only marginally involved, joining simply so their children can attend Hebrew school and have a bar or bat mitzvah.

Like Synagogue 2000 and ECE proponents, Rabbi Schwarz calls for synagogues to make their services more participatory, to develop healthy

lay-clergy partnerships, to focus on the education needs of adults and not just children, and to take on serious spiritual issues like the nature of God and purpose of life.

Also toward this goal, a triumvirate of mega-philanthropists — Charles Schusterman, Michael Steinhardt and Edgar Bronfman — have pledged to spend $18 million over the next five years through an organization called Synagogue Transformation and Renewal (STAR) this winter. A major part of its program is challenge grants for transdenominational projects and training consultants to assist in changing synagogue procedures.



Charles Schusterman

Therapy Process

Transformation and renewal can be difficult concepts to get your hands around.

Proponents say it can create trusting atmospheres and spur long-term discussions that might not have otherwise occurred. Skeptics wonder if those who are attempting institutional change are simply holding a lot of meetings to decide on common-sense practices.

Rabbi Larry Hoffman, who founded Synagogue 2000 in 1996 with Los Angeles-based University of Judaism professor Dr. Ronald Wolfson, frequently compares the whole process to therapy in that "you discover how to live so life has purpose and meaning, then you filter all that you do through a lens of purpose."

Rabbi Danny Zemel, whose Washington congregation was among Synagogue 2000's first cohorts, described the process as "the most energizing, enlivening process I've ever been involved in as a rabbi."

He said he frequently gets calls from other temples wanting to know "what's changed" as a result of the process, but "it's not like that."

"It's about studying, it's a process and things happen, or might even change but it's not like dominos, one thing falling after the next. It's because the congregation's involved in a process, all of a sudden it occurs to you to do certain things."

Nonetheless, the transformation processes do spawn projects and initiatives, like Agudath Israel's spiritual journey group.

Rabbi Zemel's Temple Micah now invites congregants observing a loved one's yahrzeit to give a short memorial speech before the synagogue includes that person in the Kaddish prayer.

Temple Beth Am in Los Altos Hills, Calif., which was involved in the ECE project, made such changes as offering a family Shabbat school and hiring a full-time staff person to coordinate adult education.

At Temple Emanu-El, an ECE congregation in Dallas, members teach — and learn in — a range of adult-level classes that coincide with Sunday school classes, and a cadre of members is being trained to teach in the Hebrew school. The Reform congregation, which a board member, Jane Saginaw, says was once "lovely, but staid" is now constantly experimenting with new services and programs, such as a twice-monthly Friday night family service that uses a congregant-created prayer book and consists primarily of singing.



Michael Steinhardt

Added Intensity

Synagogue 2000 centers its work around "PISGAH," an acronym that is not only the Hebrew word for "heights," but stands for six "spokes" of synagogue life: prayer, institutionalizing change, study, good deeds, ambiance and healing.

Formed four years earlier than Synagogue 2000, the ECE has a similar approach and has worked with 14 Reform temples. A project of the Reform movement's Hebrew Union College-Jewish Institute of Religion, ECE encourages congregations to make education central to all synagogue activities rather than be simply a function of the religious school.

It is not clear whether transformation efforts affect membership numbers — although proponents say if they are successful they ultimately should attract new people. Most involved in the processes say their primary focus is on

on intensifying the experiences of people who are already members.

Not everyone is an advocate of change on the institutional level, though.

And even some champions of transformation efforts, like Agudath Israel's Rabbi Alan Silverstein, question whether Rabbi Hoffman's therapy metaphor is appropriate.

"I'm sure Synagogue 2000 didn't hurt us, but we didn't promote it as outreach," says Rabbi Silverstein, noting that his synagogue's membership has tripled from approximately 300 to 900 families over the past 20 years. "It's more inreach, to intensify the involvement of those that are members."

While Synagogue 2000 "can elevate the synagogue to another level," says Rabbi Silverstein, "Larry really believes the synagogue is more ill as an institution than I think is the case."

Rabbi Silverstein points to a recent study of Conservative congregations indicating that more synagogue members are regular participants in Shabbat services than were earlier in the last century. Other studies have found young affiliated Conservative Jews are better educated in Judaism than their elders.

"The assumption that davening life in the non-Orthodox synagogue is broken, failed or does not exist, I don't accept," says Rabbi Silverstein. "Could it be better? Sure. But we're doing better than ever before."



Edgar Bronfman

Using Resources

Even if it is true that synagogues need change, all the talk about process and transformation doesn't grab everyone.

David Liebeskind of Temple Sinai in Stamford, Conn., says that while he respects those involved in the process, he and several other congregants have grown frustrated with the Reform congregation's participation in the ECE program.

"I don't think the payout is going to be as good as spending the time and money elsewhere," he says.

One Conservative synagogue member in Detroit says federations would be more helpful if they simply paid for more staff positions at synagogues.

"What kind of money are the federations paying Synagogue 2000 people to come to their towns and state the obvious?" she asks. "The problem is not that shuls don't know what needs to be done, but that they are chronically understaffed" and, with more women in the work force, can no longer rely on a large pool of volunteers, she says.

Nonetheless, change proponents insist that congregations can become vibrant even without money.



Rabbi Larry Hoffman

According to Rabbis Schwarz and Hoffman, if a synagogue does a good job of building community, members will be able to — and want to — take over much of the work that had been relegated to professionals. In fact, they argue, such volunteering will strengthen members' feelings of ownership in the synagogue.

"Members can do so much more," says Rabbi Schwarz. "One of the things I've learned is that people are hungry to be involved in creating spiritual communities and will give untold amounts of time if they feel they're the players and not just supporting the staff."

While synagogue transformation has caught the public interest, it is still unclear whether the advocates for change will usher in a new era of synagogue life.

Isa Aron, the HUC professor who coordinates ECE, says that "interest keeps growing so clearly this isn't a blip on the screen." Because transformation efforts mirror many ideas about institutional change used in the business world, it should resonate with congregants and lay leaders, she says.

"Now it's a lot easier than years ago," Aron says. "Now if you go to a congregation and talk about this, not everyone looks at you like you're crazy."

Remaking The Shul

Hear!

Banging Us Ear, Drum Slowly

If you love the exhilarating cheers of fans at a play-off football game, the skin-tingling boom of a live concert or the roar of a NASCAR race, then listen up.

The Audiology Awareness Campaign has a free booklet, "Listen Up America," which offers hearing health tips.

Noise, according to the National Institutes of Health, is at least partly responsible for one-third of adult hearing loss. Hearing loss has befallen about 28 million Americans, young and old, ranging from mild to profound.

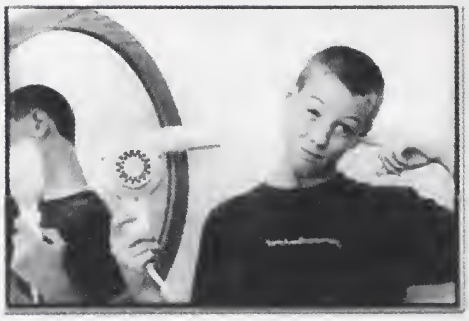
From age 18 to 44, two out of every 10 adults have a hearing loss. From age 45 to 64, the numbers rise to three out of every 10, and after age 65, to four out of every 10. And the problem is worsening.

"Given our lifestyles and forms of entertainment, it may be inevitable that we will have some hearing loss and may soon be a nation of hearing-impaired adults," said Kathy Landau Goodman, president of the Audiology Awareness Campaign, and chairman of its board of directors.

All kinds of noise — from traffic, concerts, jet planes, gunshots, lawn mowers, hair dryers and stereos — can damage our ears. The intensity of the noise, its nearness and duration will determine the damage that's done to the delicate cells of the inner ear.

"Once the cells of the ear are damaged, they die and they aren't replaced," says Landau Goodman. "Once the damage is done, people will stay away from loud noises and wear hearing protection, but that's what they should have been doing for years."

From 1971 to 1990, there was a 17 percent increase in the number of people 19 to 44 years old with hearing impairment, and a 26 percent rise in hearing impairment among those 45 to



64, according to government statistics. And today, all over America, hearing specialists report that baby boomers are showing up at clinics with hearing loss in their 50s, a decade or so earlier than the generation that preceded them.

Too much boom

The baby boomers have reached midlife, and experts agree that many are suffering from noise-induced hearing loss in their 40s and 50s. Many of these boomers acknowledge that decibel-blasting music in their youth has caused permanent damage.

Because hearing loss is usually painless, people are often unaware that serious damage is being done. Indications of noise-hazardous exposure include a ringing in the ears, muffled sounds or the inability to hear a speaker who is 3 feet away.

Sudden, loud noises — such as a gunshot or a firecracker — can cause instant, noticeable, permanent hearing loss. According to the National Institute for Occupational Safety and Health, any sound above 85 decibels — the noise of a busy restaurant or heavy traffic — can potentially hurt our ears.

Examples of decibel levels are: a shotgun blast, 140 decibels; a rock concert, 120 decibels; a car horn, 110 decibels; and a hairdryer, 100 decibels.

The louder the sound, the less time it takes to do the damage. A general rule of thumb is: If

you have to raise your voice to be heard or can't hear someone from two feet away, your environment is too noisy.

"If we just take a few precautions, we can enjoy loud events like rock concerts and NASCAR races without the risk of hearing loss," said Landau Goodman. "Wearing ear protection (ear plugs or muffs) usually makes the experience more enjoyable and may just save your hearing."

Visiting an audiologist for a hearing test, knowing which noises in your life are potentially harmful to your ears and wearing hearing protection are ways to protect your hearing.

You may also obtain a free pair of ear plugs and a free 15-page booklet, "Listen Up America," published by the Audiology Awareness Campaign, by calling 1-888-833-EARS (3277); or visit www.audiologyawareness.com.

This article was prepared in cooperation with the Article Resource Association.

Medical

Cholesterol Drugs Restore Bone

Anti-cholesterol drugs taken by millions of Americans to prevent heart attack may have the added benefit of restoring bone ravaged by osteoporosis, the brittle-bone disease.

Associated Press

A new study in laboratory rats shows that the statin drugs, which patients take to lower cholesterol levels, prompt growth cells to build new bone, replacing bone that has been leached away by osteoporosis.

Although the bone-building use of statins has not been tested in humans, a retrospective study of osteoporosis patients who also took the drugs shows evidence that their bones became more dense than did bones of osteoporosis patients who did not take the drug.

A team led by Greg Mundy, an endocrinologist at the University of Texas Health Science Center in San Antonio, found the potential new use for the statin drugs after screening more than 30,000 compounds for possible bone-strengthening effects.

The statin drugs used in the rat experiments were lovastatin, marketed under the brand name Mevacor, and simvastatin, sold under the brand name Zocor.

Mundy, whose findings are reported in today's issue of the journal Science, said the drugs work by encouraging production of BMP2, an enzyme that prompts bones to grow new cells. There also is some evidence that the drugs reduce the number of osteoclasts, the cells that reduce bone density.

When tested on laboratory rats, the statin drugs doubled the density of bones in the leg and spine.

Mundy said the drugs also were tested on rats that had been surgically altered to develop bone loss in the same way that elderly women do. After treatment with the statin drugs, the bones strengthened, increasing in volume by up to 96 percent compared with altered rats not taking the drug, he said.

More than 10 million Americans have osteoporosis. The disorder most commonly strikes women after menopause and causes bones to lose density and become brittle. Fractures of the hip, vertebrae and other bones are very common, crippling and painful for osteoporosis sufferers.

EATING RIGHT



An estimated 1.2 million American teenagers have just headed off to college for their freshman year, and millions more are headed back to school. To no one's great surprise, they're not eating as well as when they lived at home.

By Lawrence Lindner
With permission from The Washington Post

"Two things really stand out," says Christina Economos, assistant professor of nutrition at the Tufts University School of Nutrition Science and Policy. "Fruit and vegetable consumption goes down," and "the level of physical activity decreases." Economos is principal investigator of the Longitudinal Health Study at Tufts, an ongoing research project that is tracking the eating and other lifestyle habits of hundreds of students from senior year of high school through senior year of college.

The decrease in eating produce and getting exercise contributes to a third finding, Economos notes: "an increase in body weight: five pounds for women, three pounds for men."

Okay, it's not the dreaded "freshman 15" often referred to as the expected first-year-away weight gain. But the weight and vegetable drop is only part of the problem.

By the end of freshman year, Economos reports from the interim results of her study, more than 50 percent of students are eating too much fat and some 70 to 80 percent are getting too much saturated fat, the kind that leads to clogged arteries. Further, some 90 percent fail to meet the recommended fiber intake of 25 grams a day. "A lot of processed food, a lot of fast food" contribute, Economos points out.

Many in both sexes also fall woe- fully short on calcium, and almost half of freshman women are taking in too little iron.

While eating disorders such as anorexia and bulimia affect about 5 percent of the college population, Economos says, even more young women have tendencies toward "disordered eating." This means they don't have clinically diagnosable conditions but spend a great deal of their energy on what Economos calls "that torturous behavior—going too hungry and then overeating." Still, she maintains, "a lot more college students are going to end up with diabetes, heart disease or osteoporosis" because of poor eating habits than will suffer with anorexia.

There are a number of reasons for the nutritional slide. Perhaps the most obvious is that "campus eating is a free-for-all," as Bethesda dietitian Ann Litt puts it in her new book, "The College Student's Guide to Eating Well on Campus" *(Tulip Hill Press: Bethesda, $12.95).* There's more to it, however, than the fact that "there are unlimited choices of food and no parents to tell you what, how much or when to eat," writes Litt.

For example, she points out that "eating in the cafeteria is like eating in a restaurant," with huge portions and many options. "Breakfast at home was toast or cereal," she notes. "Now you have five entree choices such as waffles and sausage; omelets; or biscuits, bacon and gravy." Then, too, Litt comments, "the all-you-can-eat concept in most college food services is an open invitation to overeat."

Add to that, Litt says, the lack of a consistent schedule; the fact that food can serve as a great distraction, comfort or social crutch during the emotional "chaos" and stress of college life; the fact that sitting around and eating is a popular social activity in college; and the often frequent alcohol consumption, which triggers eating cues in the absence of true hunger, and it's easy to see how good nutrition habits fall by the wayside.

Is there anything parents can do to help?

"That's a very delicate" question, says Litt. "The last thing that kids want parents to do is ram more

advice down their throats. You have to really tread carefully" because "in some ways, everything we've taught them up to this point is going to be challenged. This is just one more thing."

Of course, having modeled good eating habits from the time the child was very young is important. "If the parents are ordering takeout for most meals at home," says Annie Gazdag, project coordinator for the Tufts Longitudinal Health Study, "that's not setting up college students for putting meals together on their own. That's setting them up for ordering sweet-and-sour pork."

But even parents who haven't modeled the best eating behaviors can step in with some advice to kids who don't want to hear it, says Litt. Just make sure it's advice "that's not judgmental," she says.

Economos concurs. "It's okay for parents to remind kids, 'Try to get three servings of vegetables a day. Have some milk.' " Mothers and fathers still do have an influence, she says. Indeed, one of the questions on the Tufts survey that students fill out is "Do you take a vitamin/mineral supplement?" and if the answer is yes, they're asked, "Why?" The most common answer, reports Economos: "Because my mom tells me to."

Emily Fox Kales, a clinical psychologist with the department of psychiatry at Harvard Medical School, also believes that it's okay for parents to offer some nutrition advice but says that what's even "more important than sending your child off with the basics of the [food guide] pyramid" is "a sense of responsibility, a sense of who they are as people." That, in turn, will set them up for doing right by themselves, nutritionally and in other ways as well.

"You also have to have a certain amount of trust," she says, "that your kid is going to be okay and going to have some good judgment. Be very available if they need you," she explains, "but not catastrophising and coming in too soon. It's very important to give kids that space."

NUTRITION CRIB SHEET FOR COLLEGE STUDENTS

Students, if you don't want to read this, don't. If, on the other hand, you want to know the bare minimum you need to fuel your body adequately, consider the following tips.

* Eat a minimum of three servings of vegetables a day.

* Eat at least two fruits daily.

* Eat at least three daily servings of dairy foods. Dairy items include a cup of milk, 1 1/2 ounces of hard cheese and a cup of yogurt.

* Have breakfast, no matter how late you wake up. A decent first meal makes you more likely to eat a decent second and third meal.

* Accept that you're going to keep unusual hours and therefore will often be eating late at night. But make this "more like a mini-meal, with a beginning and an end, rather than an endless eating orgy," advises Ann Litt, author of "The College Student's Guide to Eating Well on Campus." Have a cup of soup with toast, low-fat yogurt with fruit and a little honey mixed in, a bowl of cereal with milk or a slice of pizza and a small salad.

* If you choose to drink, drink responsibly. That's no more than two drinks a day for men, one for women. More than that can cloud judgment, impair performance (academically and otherwise) and lead to overeating because alcohol triggers the appetite.

* Get regular physical activity or exercise. Researchers at Tufts University have found that those who engage routinely in some vigorous physical activity not only eat better but also use their time more productively and rate their academic competence higher. "Once you get that structure" of exercise, says Tufts investigator Christina Economos, "other healthy habits fall into place."

Eating Right columnist Lawrence Lindner is executive editor of the Tufts University Health & Nutrition Letter.



Jews in Sports

He Fell Short of Babe Ruth, but Not for Jews

By Lawrence Van Gelder

Thanks to the intolerant outbursts of the Atlanta Braves pitcher John Rocker, a special timeliness surrounds run of the documentary "The Life and Times of Hank Greenberg," film will be shown in Birmingham, at the Galleria, in Charlotte, at the Manor, in Knoxville, at the Downtown West and in Winston-Salem, at the Northpointe.

With Mr. Rocker's derogatory remarks about various minorities still fresh in our minds, this unabashed valentine by Aviva Kempner to baseball's Hall of Fame slugger demonstrates how little mankind and some of its sports figures have advanced since the 1930's and 40's and reminds us how the persistence of bigotry stains a nation founded on ideals like religious tolerance.

The 1930's and 40's were the heyday of Greenberg, a son of Jewish immigrants who came out of the Bronx to star with the Detroit Tigers, threaten Babe Ruth's home run record (with 58 home runs in 1938), become the first man to win most valuable player awards at two positions, first base and left field, and become baseball's first $100,000 player.

In blazing his trail into the Hall of Fame, the tall, handsome Greenberg became an idol of fellow Jews and a target of anti-Semites. Some of the anti-Semitism, including at least one attempt to cause injury, was aimed at him by other ballplayers; some came from Tigers fans in Detroit, a hotbed of bigotry.

"The Life and Times of Hank Greenberg" examines his remarkable career from the standpoint of his Jewishness, although by his own admission and by the evidence of one of his children he was not particularly observant.

But his stardom, his innate decency, his work ethic and his World War II record made him a beacon of hope to many Jews in a career that began in the Depression. It ended in 1947, the same year Jackie Robinson broke baseball's color barrier with the Brooklyn Dodgers, while Greenberg was also playing in the National League, with the Pittsburgh Pirates.

Toward the end of the film, Ira Berkow, the New York Times sportswriter, and Ralph Kiner, Greenberg's former teammate, recall how he encouraged Robinson in the face of intense bigotry from other players. "He gave me encouragement," Mr. Berkow quotes Robinson as saying of Greenberg. "Mr. Greenberg is class. It stands out all over him."

Ms. Kempner's documentary is a compound of archival film and feature film clippings and the talking heads of Greenberg, his family, former teammates, fans, sportswriters and broadcasters.

Here are old stars like Hal Newhouser, Charlie Gehringer and Bob Feller and fans like the actor Walter Matthau and the lawyer and writer Alan Dershowitz.

Although scenes of old ballparks and bygone World Series pepper "The Life and Times of Hank Greenberg," the film is simultaneously fascinating and vexing in ways that might tax informed devotees of both baseball and film.

Although its illumination of Greenberg as athlete and man appears thorough and rounded, the film's focus leaves scant time to place his powerful Tiger teams in the context of baseball history, although there are passing references to the potent Yankees of the same era.

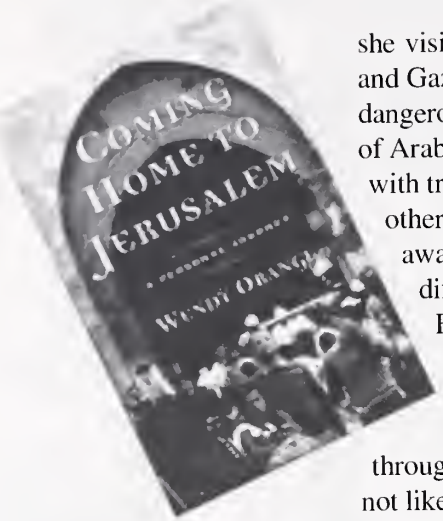
And the film's use of unidentified film clips, like "The Stratton Story" (1949) with James Stewart, can be jarring and confusing.

Counterbalancing these flaws are some splendid swing music and Mandy Patinkin's Yiddish rendition of "Take Me Out to the Ballgame."

Taken as a whole, though, "The Life and Times of Hank Greenberg" remains faithful to its title, valuable as history and resonant with meaning for today.







Coming Home to Jerusalem

By Wendy Orange: A Personal Journal
Simon & Schuster 304 pp. $25
Reviewed by Estelle Hoffman

Having lived her life until 1991 as an American Jew without knowledge of the Hebrew language or commitment to the Jewish religion, a trip to Jerusalem to attend a conference made this journalist/psychologist decide to make Aliyah.

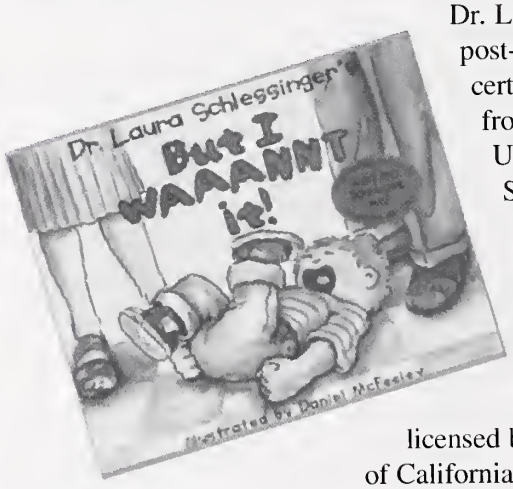
Her five-year-old daughter was thoroughly American, cared for by the author alone, who has been twice divorced. There was also a foster child, a Jamaican girl who accompanied them and was somewhat comforting to the transplanted child.

Jerusalem worked its enchantment on Wendy Orange, as it has on others, arousing in her a passion to add her efforts to the ideal of peace. In the process, as a journalist she visited the West Bank and Gaza Strip, sometimes dangerously. Friendships of Arabs who helped her with transportation and otherwise made her aware of the class differences in Israel. Education and employment were almost impossible, since rising through the classes was not like it is in the U.S.

Still, her hope continued, in spite of outbreaks of violence and setbacks. She discovered the "porousness" of the society, the encounters between races in sessions that seemed honestly trying to find a solution that might lead to peace.

The assassination of Yitzhak Rabin struck her as harshly as it did others who were striving towards reconciliation. A problem with the education of her daughter after three years in Israel compelled her to return to the United States. Still, she continued to feel as if her home was in Israel, and she returned repeatedly.

In the end, her spirit defeated by the stalled peace process, she gave up and returned to the United States, where her daughter felt she belonged. Originally inspired by Thomas Friedman whom she quotes, she came to realize that perhaps her feeling about where she belonged was a delusion. It is hard to decide what governed her. She had a dream of what life might be, is only. . .*Coming Home to Jerusalem* is not what I expected it to be, and I am not sure what remains in the heart of this impassioned writer who seems to be truly rootless. She is a writer, teacher and psychologist and served as correspondent for *Tikkun* during her seven years in Israel. She now lives in New York City.



But I Waannt It!

By Dr. Laura Schlessinger
Harper Collins $15.95

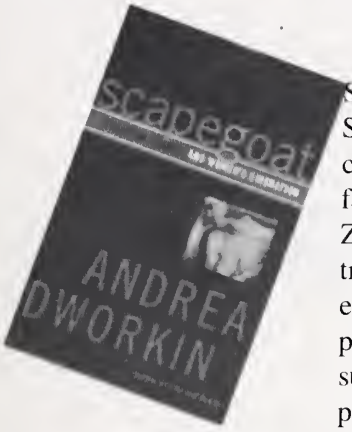
But I Waant It! is the second of a series of books meant to stimulate discussions between parents and children. It is a timely, meaningful story about why we want things and what is truly important in life.

Dr. Laura Schlessinger is a forceful children's advocate who emphasizes that a child's welfare must be the parents' top priority. By "welfare," she means their emotional, spiritual and moral development. She has won two awards and a foundation in her name was founded for children's issues.

This vividly illustrated book is very colorful and attractive to children who can or cannot read the text. The language is simple and familiar to any parent.

Dr. Laura holds a post-doctoral certification from the University of Southern California in marriage and child/family therapy and she is licensed by the State of California as a marriage and family therapist. She is the author of five best selling adult books.

The illustrator, Daniel McFeeley was worked as an artist, actor and musician in Europe and the U.S. and has also lent his talents to film, television and theater as a visual effects artist and designer.



Scapegoat: The Jews, Israel, and Women's Liberation

By Andrea Dworkin
The Free Press 436 pp. $28
Reviewed by Estelle Hoffman

Jews and women are portrayed as the greatest example of the Scapegoat throughout the history of the world. They are not the only ones and Andrea Dworkin includes many others. She is a feminist and an angry one.

She attacks injustice and inequality wherever it has occurred and occurs still in our time. Nations, colonial powers, religious institutions, families, all segments of society are among the perpetrators of scapegoatism.

She does not omit the State of Israel in her criticism, pointing to the fact that originally, Zionism viewed and treated the genders with equality. The current political State has submitted to the religious parties in demoting women to their old status, one of inferiority.

Unfortunately, what she has written in this vastly researched work is true. She insists women are the ultimate scapegoat, treated thus even by their own men. When the external abuse ends, there remains the "internal enemy."

The author presents a forceful argument for the need of women to demand sovereignty over their own lives and bodies.

Scapegoat is a harsh denunciation of suffering with examples from history, literature and philosophy. Revolutions happen, often with good provocation. What she demands is impressive and unlikely. Her book surely deserves reading.



COMMUNITY news

Alexander Muss High School in Israel

North Carolina teens attending the Alexander Muss High School in Israel for the year 2000 are: JANUARY—Jasmine Behrend, Raleigh/Chapel Hill—Aaron Stern. FEBRUARY—Ned Cohen, Taylor Stevens, Greensboro/Natillie Rauch, Gastonia/USY High—Serin Duplantis, Samara Lipman, Greensboro. APRIL—Jacob Komisar, Matthews. SUMMER 1—Zach Friedman, Clemmons/Aaron Weiner, Matthews/Josh Bercovici, Raleigh/Michael Boresen, Phil Brodsky, Sara Bryan, Matthew Gordan, Jordan Klemons, Dave Krusch, Charlotte/Rachel Benson, Misha Kazakov, Adam Lazovik, Yuliya Lochinsky, Marina Mochkina, Barrie Schefflin, Amy Shackelford, Ali Wassell, Salva Yefimov, Greensboro. SUMMER 2—Matthew Oberhardt, Raleigh/Julia Davidowitz, Stacy Fields, Lauren Marker, Rachel Shyloski, Greensboro/Jessica Levine, Charlotte. SEPTEMBER. DECEMBER—Micah Segal, Raleigh.



AMHSI is an eight-week independent academic experience for sophomores through seniors, offered 5 sessions per year. Teens learn 4,000 years of the history of the Jewish people—on site, in chronological order and have a wonderful time doing so! They are eligible to receive high school and college credit. Teens attend from all 50 states and other English speaking countries. For information about academics or scholarship, contact Linda Marks Shapiro, Director of Admissions for the Mid-South at: 336-297-9665 or [redacted].

AMHSI students returning from summer #1, say goodbye at the Charlotte airport: top row, left to right: Slava Yefimov—Greensboro, Zach Friedman—Winston-Salem, Jordan Klemons and Matthew Gordan—Charlotte, Amy Shackelford—Greensboro, Michael Borresen and Phillip Brodsky and Aaron Weiner—Charlotte, bottom row: Ali Wassell—Greensboro, Sara Bryan and Dave Krusch—Charlotte.



World News

The Year at a glance...

September 1999

October 1999

November 1999

February 2000

December 1999

March 2000

January 2000

VATICAN CITY — Pope John Paul II beatifies Sister Mary Elisabeth Hesselblad, a Swedish nun who helped save Jews during World War II.

NEW YORK — Two online booksellers, Amazon.com and barnesandnoble.com, post disclaimers about a 19th-century anti-Semitic book, The Protocols of the Elders of Zion, while online civil-liberties groups call the move an infringement on free speech.

April 2000

NEW YORK — Forward editor Seth Lipsky is forced to resign from the Jewish newspaper after ideological differences with the newspaper's board. He is later replaced by a liberal editor, J.J. Goldberg.

NEW YORK — Holocaust denier David Irving loses his libel lawsuit against American academic Deborah Lipstadt and publisher Penguin Books.

NEW YORK — After the U.S. Justice Department contends that alleged Nazi war criminal Aleksandras Lileikis, 92, was faking illness to avoid trial, Lithuania plans to restart the previously adjourned trial. The nation's laws are changed to let the elderly defendant monitor proceedings from outside the court.



Bashar Assad succeeded his father (in portrait) as president of Syria in June.

WASHINGTON — Receiving the "Most Valuable Player" award at the 27th annual Reebok Classic basketball game, Orthodox Jewish high school student Tamir Goodman is slated to play for Towson University in Maryland in the fall, after earlier turning down the University of Maryland's offer, in part because of friction over his refusal to play basketball on Shabbat.

JERUSALEM — In a reversal of an earlier decision allowing women to serve in combat units, the Israeli army announces it will not open its air force rescue unit to women until it can be determined whether women can meet the unit's physical demands.

PITTSBURGH — Richard Scott Baumhammers goes on a shooting spree, killing five minorities, including one Jewish woman.

May 2000

JERUSALEM — The Jewish Agency for Israel flies 100 Falash Mura — Ethiopians whose ancestors converted from Judaism to Christianity — from Ethiopia to Israel. The group is the first to arrive since Interior Minister Natan Sharansky visited Ethiopia a month before to assess the situation of the thousands of Falash Mura who have amassed in transit camps hoping to emigrate to Israel.

WASHINGTON — Members of synagogues, Jewish organizations and Jewish mothers from across the United States join the Million Mom March in Washington to press for gun-control legislation.

JERUSALEM — Israel's High Court of Justice rules that women can pray at the Western Wall while wearing prayer shawls, marking a victory in an 11-year effort by the group Women of the Wall.

JERUSALEM — After formally notifying the United Nations of its intention to withdraw its forces from southern Lebanon by July, Israel accelerates its withdrawal from southern Lebanon when it becomes evident that its ally in the region, the South Lebanon Army, has collapsed. More than 5,000 South Lebanon Army members and their families are granted asylum in Israel.

NEW YORK — Israel accepts an invitation to temporarily join the U.N.'s Western Europe and Others Group, giving the country a stronger voice in U.N. affairs.

June 2000

JERUSALEM — A Tel Aviv court sentences four of five defendants to up to 21 months in jail for their role in the bridge collapse that killed four Australian athletes at the 1997 Maccabiah Games.

CAIRO — Syrian President Hafez Assad dies at age 69. His son, Bashar Assad, succeeds him and vows to pursue his father's policies toward Israel, including a hard line on a return of the Golan Heights.

MOSCOW — Authorities arrest Vladimir Goussinsky, a media tycoon who also serves as the president of the Russian Jewish Congress. He is later released, saying that pressure from the international Jewish community helped secure his freedom.

WASHINGTON — The U.S. Supreme Court rules that students cannot lead prayers at high school football games. The ruling is prompted by a lawsuit from Mormon and Catholic students in Santa Fe, Texas. Earlier in the year, the U.S. House of Representatives passed a nonbinding resolution backing school prayer at school sporting events.

WASHINGTON — The U.S. Senate passes an amendment that could lead to hate-crimes legislation, covering victims targeted for their sexual orientation, gender or disability.

NEW YORK — The Orthodox Union creates an independent commission to investigate how the organization handled complaints that high-ranking professional Rabbi Baruch Lanner sexually harassed and molested teenagers in the O.U.'s youth group.



Israeli Prime Minister Ehud Barak welcomed Pope John Paul II to Israel in March.

PHILADELPHIA — New Jersey Rabbi Fred Neulander could face the death penalty after a grand jury indictment charges him with having contracted to murder his wife, Carol, who died in November 1994. The charges come after two men pleaded guilty in the alleged murder-for-hire case in early May.

July 2000

IRAN — Ten Iranian Jews held in Iran since the beginning of 1999 are convicted of spying for Israel and sentenced to prison terms of four to 13 years. Three others are acquitted.

JERUSALEM — Israel cancels plans to sell military technology to China in a move seen as an effort to placate the United States before Middle East peace talks at Camp David.

J

ERUSALEM — President Clinton and Palestinian Authority leader Yasser Arafat meet at Camp David for a new round of Middle East peace talks with Israeli Prime Minister Ehud Barak. The talks break down after two weeks without an agreement.

August 2000

JERUSALEM — The Knesset elects Moshe Katsav Israel's eighth president in a surprise victory over former Prime Minister Shimon Peres. The victory by the Sephardic politician is seen as a rebuke to Barak, who lost his Knesset majority because of concessions offered to the Palestinians at Camp David.

LOS ANGELES — Democratic presidential candidate Al Gore names Sen. Joseph Lieberman as his running mate, making the Connecticut senator the first Jew to run on a major-party presidential ticket in the United States. Lieberman, an observant Jew, makes religion a central part of his campaign.

NEW YORK — The Anti-Defamation League sends a letter to Lieberman calling on the U.S. Democratic vice presidential candidate to keep religion out of the presidential campaign.

September 2000

ROME — Pope John Paul II beatifies the 19th-century Pope Pius IX, who ordered the kidnapping of a Jewish boy, despite widespread Jewish protests. The 20th-century Pope John XXIII, admired by Jews and Catholics, is also beatified.

GAZA STRIP — The mini-Parliament of the Palestine Liberation Organization postpones a declaration of statehood until at least Nov. 15.

TEHRAN — An Iranian judiciary panel reduces on appeal the sentences of the 10 Iranian Jews sentenced on charges of spying for Israel. But Jewish leaders say that the reductions, from four to 13 years to two to nine years, are not enough and vow to protest until all 10 are freed.

The Year at a glance...

TEMPLE NEWS

Temple B'nai Sholem

Dr. Marilyn Stern
New Bern NC

A result of our being located on North Carolina's coast is that Jews vacationing in the area attend our summer services. It is always a pleasure to welcome them and learn where they are from and to which Temples they belong. Since we began having Saturday morning services once a month, we've found that tourists walking through New Bern's historic district are pleasantly surprised when they discover our door is open ! Such experiences have even prompted some visitors to relocate to our area and join our Temple. Twenty years ago we had only about fifteen memberhouseholds, today we have fifty. One of those newcomers, Diane Essigman Specter, became suddenly ill and died in August. Diane was known to many of your readers as she was at one time a Times Outlook correspondent. Diane was a life member of Hadassah, served as a chapter President and Sisterhood President as well as Secretary to our Temple. She is survived by her husband Maurice and their son Errol.

One of our lay leaders, Carla Byrnes, recently attended a Seminar for Synagogue Musicians at Hebrew Union College-Jewish Institute of Religion in Cincinnati, Ohio. Soon after Carla returned, she led an evening Shabbat service and introduced us to several pieces of liturgical music, which were new to us. It was a delightful service.

Our Religious School resumed classes August 27. Students reviewed the Hebrew alphabet by writing their names on plastic kiddush cups, heard a story about the beginnings of Judaism, acted out and discussed a skit based on the Torah portion of the week (Re'eh), and made edible tortilla Torahs.

Not having had a rabbi lead us in worship in some time, we are eagerly anticipating the upcoming visit of Rabbi Donald Berlin. Rabbi Berlin is Acting Director of the Union of American Hebrews Congregations' Mid-Atlantic Council and will be with us on September 8.

We are looking forward to the High Holy Days and pray that they are not accompanied by any tropical storms or hurricanes this year ! Visitors are always welcome at all our services. A schedule of our worship services and other Temple activities may be found at uahcweb.org/congs/nc/nc007 on the world wide web.

On October 5, Daisy Miller, President of the Sisterhood, will host a paid-up members' luncheon at her home. We will plan our activities for the coming year at that meeting.

Meanwhile, we wish your staff and readers ***La Shanna Tova.***

Temple Beth HaTephila

By Marjorie Schachter

Asheville NC

THE SISTERHOOD'S Social Action Committee's chair Ilene Procida issued an enthusiastic report on the June Temple Bulletin on the ongoing Book Discovery program which supplies books to children who may never before have owned a book of their own. "It has been an honor and a joy being involved with this committee," she said. "Thank you to Shirlie Berdie, Marge Hankin, Lauren Rudner and Sonja Shulimson for all of their contributions. Special thanks to the Lee family for their generous contribution of books," she continued.

THE BROTHERHOOD, noted Rubin Feldstein, Brotherhood president, "was started as a service and social

organization in 1942 by Dr. Samuel Robinson. Dr. Robinson was Leah Karpen's father and Joe Karpen's grandfather. I guess the proverbial apples don't fall very far from the tree." He went on to list Brotherhood's many worthwhile accomplishments of this past year.

The Brotherhood sponsored a "Let's all go to the ball game and root for the home team *mishagas"* on July 25. Rabbi Ratner and about 40 members showed up at McCormick Field during one of the few evenings at the time without a sprinkling of rain. Why was it nice and dry? Was it because the Rabbi was there? Who knows?

All the incumbents were reelected to the Brotherhood board. They are Rubin Feldstein, President; Mark Boyd, Vice President; Robert Hruska, Secretary; Vic Fahrer, Treasurer.

Rubin thanked Bob Janowitz, who is retiring as brunch executive chef after an impressive 20 years. Said Rubin, ". . .we've watched him closely and we think we have learned how, finally. . ." He went on to thank Bob "for all those eggs, bagels, lox, etc. But most of all thanks for your concern, time and hard work."



THE SATURDAY MORNING FRIENDSHIP GROUP was organized years ago and led all this time by Leah Karpen. It has outgrown its last site, the Karpen's large living room, and is currently held in the Temple's Unger Hall.

Leah has now turned over next season's leadership to Shirley Berdie and Howard and Barbara Zaslow.

The last session of the season featured a talk by Dr. Sheldon Hanft, who presented "an overview of Southern Jewish History, and an outlook for the future," to quote the Temple Bulletin. "While a lot of Jewish history is being lost, the Southern Jewish Historical Society, of which he is past president, helps to record it. . ."

THE RELIGIOUS SCHOOL according to Director Rubin Feldstein, had "a productive and rewarding year" in 1999. "I want to thank the very hard working and creative staff. Rabbi Ratner's guidance, support and encouragement was also very beneficial and appreciated. . ."

Opening day of the 2000 season, scheduled for September 12, began a year featuring ". . .some significant programming and scheduling changes", said Rubin, which were discussed at an August meeting with parents.

THANK YOU from everyone to Leah Karpen for bringing great Saturday Morning Friendship circle programs to all, and to Brotherhood and Rabbi Leonard Kravitz for another successful Clergy Institute, and to Brenda Abrams for an outstanding year of Sisterhood events, and to Rubin Feldstein and his teachers and PTO for another terrific Religious School year.

And to Mark Malachi for the great music at the Confirmation service on June 2 and again on August 4 for our Shabbat Picnic, and to the Confirmation Class on 2000 for their participation in the Confirmation Shabbat, and to Debbie Wiston for the terrific job she did covering for Rabbi Ratner, and to Gil Kempenich for leading the Shabbat service on July 14 in Rabbi Ratner's absence.

MAZEL TOV to Sarah Lang upon her graduation from Reynolds High School and her acceptance to UNCA, and to the entire Ratner family on the Bar Mitzvah of Adam Ratner in California, and to Betsy and Barry Katell on the Bat Mitzvah of their daughter Erin, and to Sandra and Larry Layton on the Bat Mitzvah of their daughter Chelsea.

And to Bob Hilda Pozner on the Bar Mitzvah of their son Josh, and to Rebecca Azis on the Bar Mitzvah of her son Alex, and to Kirsty Ann Kline and Sophia Carolina Taylor and family on their conversion to Judaism, and to DJ Goodstat on being elected student body President at Asheville High, and to Joe Karpen and family on the graduation of daughter Lucy from Sanderson High School in Raleigh and the graduation of son Simon from Rensselaer Polytechnical Institute in Troy, NY.

And to Hilde Hoffman on the marriage of her granddaughter in Israel, and to Pam Gretz on

her appointment to the Buncombe County Women's Involvement Council, and to Lowell and Sally Pearlman on the birth of their grandson Ethan Pearlman Goullian, and to Lotte and Seymour Meyerson on their newly adopted grandchild Jodi Kann, and to Natalie Nachmanon on her newly adopted grandchild Joshua Herbert Nachman, and to Joe Karpen on being named Secretary of the UAHC Mid Atlantic Region Board of Directors.

SHALOM!

Beth Israel Synagogue

By Lillian R. Wellisch
Asheville NC

WELCOME RABBI MYRNA MATSA!!!

We were delighted to welcome our new Rabbi, as of August 1, 2000. To become acquainted with our Rabbi, we held a coffee/tea hour on August 17, August 24, and August 31. On Saturday, August 19, we all enjoyed a welcome Kiddush for Rabbi Matsa.

MAZEL TOV

To Fred Lashley and Wolff Alterman, on the birth of a daughter, Channa Ruth Alterman, on June 1. She weighed eight pounds nine ounces.



To Dr. Ed Katz and Miriam Schwarz, on the birth of a son, Eli Joseph Katz, on June 2. He weighed seven pounds one ounce.

To Mitchel and Tracy Alder, on the birth of a son, Elliot Henry Alder, on July 5. He weighed six pounds five ounces.

WELCOME NEW MEMBERS

We welcome our newest members to the Beth Israel Family: Caryn Levy and Lowell and Eleanore Fisher.

FROM THE CEMETERY COMMITTEE

This year, the American Legion in our area contacted Lou Pollock Cemetery to invite us to participate in their project of placing American Flags and poppies on the graves of Veterans interred in our cemeteries. We were happy to participate in this project and found fifteen graves of those, which we identified as Veterans. As we do not have the standard government metal foot plate which identified one as a veteran, we had to go by our memory.

We were asked that if we knew of anyone who is buried in Lou Pollock Memorial Cemetery who is a veteran to contact the chairman of the committees so that they can be included in the years to come at Memorial Day and other appropriate times. This information was given to us by Dr. Joseph Schandler, chairman of the Cemetery Committee.

HEBREW CLASS TO BEGIN AT UNCA

A biblical Hebrew language course will be taught by Dr. Walter Ziffer once again at the UNCA Campus in Asheville. This three-credit hour course runs for two semesters and covers basic grammar and vocabulary. It enables the student to read and write Hebrew and to translate simple Bible and Siddur texts. No previous knowledge of Hebrew is required for enrollment. The class begins on August 16.

MEMBERSHIP PICNIC

This event took place on August 20 at Lake Julian. There were loads of fun, games and good food and it gave us another chance to welcome Rabbi Matsa to the Beth Israel Family. There was scrabble, mah jong, and other games for adults and children and boating and volleyball, too. A great time was had by all. Doris Abramson was in charge of the event.

BET SEFER/HEBREW SCHOOL

Laurie Chess, the new Principal of Bet Sefer, informs us that Rabbi Matsa, as we said, will

personals news

Geri and Gene Zhiss of Charlotte NC announce with love the engagement of their son Ron to Melissa Hayes, daughter of Pat and Art Hayes of Decatur, MI. Ron is the grandson of Lillian Zhiss of Delray Beach, Fl and Evelyn Steiner of Farmington Hills, MI. Ron is a graduate of University of Miami with a Bachelors of Science in Communication and a Bachelor of Arts in Theater. He is employed by the Mecklenburg County Register of Deeds were he is a Network Engineer. Melissa earned her Bachelors of Psychology and her Masters in Psychology of Counseling at Western Michigan University. Ms. Hayes is presently employed at the Mecklenburg County Sheriff's Office.
A June wedding is planned at Temple Beth El in Charlotte, NC.



Hayes-Zhiss



I found buried treasure in my attic.

More than 40 years ago, Grandma gave you some Series E Savings Bonds. Now they could be worth more than **5 times their face value.** Now that's a treasure worth digging for.

Creating a New Century of Savings U.S. SAVINGS BONDS

Do you have old Savings Bonds? Check out the Savings Bond Calculator at www.savingsbonds.gov to discover their value. 1-800-4US BOND

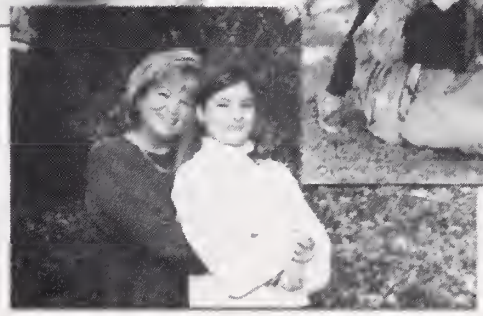
A public service of this publication

Cordelia Williams
PHOTOGRAPHY



Offering a wide selection of black and white or color fine art photography services.







Elegant Weddings
Portraits
Bar and Bat Mitzvahs
Hand Colored Photographs
Family Photos

704-523-5458

cont. from pg. 6 -Neot Kedumim

for large groups to the more far-flung reaches of the reserve. Special tours (two to four hours) for study groups are available on such diverse topics as prominent women in scriptures, problems of water in the land of the Bible, nature in the Song of Songs and medicinal plants in the ancient world and today.

After decades of countless hours of intensive and loving labor, Neot Kedumim has come to be hailed internationally as "a model of restoration ecology," its achievements recognized through the award, in 1994, of the prestigious Israel Prize, the highest awarded by the State of Israel. The prize committee noted: "Neot Kedumim brings to life the nature and agriculture of the land of Israel as they are woven into our heritage: in the Bible, the Mishna, the Talmud, the Midrash and the entire tradition. Bridging between the days of the Bible and Mishna to the present, Neot Kedumim brings a deepened understanding of the land and its flora to both Israelis and visitors from around the world."

cont. from pg 7 - "Joseph or Joseph?"

higher-up in Egyptian ranks, they refused to lose their Jewish identity. Joseph's sons have a legacy of faithfulness to Jewish tradition, but Joseph's legacy is as much his looks and the favored treatment he received for them.

The modern day Joseph, unlike the biblical Joseph, has been chosen for his leadership. The Jewish people have always valued leadership and the timeless nature of it. Look at Moses. He made enemies, he struggled with G-d and ultimately did not make the journey into the Promised Land in spite of all he did as a leader. Moses was not always popular for his leadership. Yet Moses was considered such a great leader that his burial place is unknown to this day because of the worry that it would turn into a place of worship in itself. Able leadership means remaining true to oneself and self-knowing but does not always make one popular.

And one does not need to be vice-president to pursue the path of leadership. Louis Brandeis said, "The most important office we can hold is that of private citizen." So as much as our eyes are focused on Washington, perhaps we need to look inside our own hearts. Are we doing our part to make the world a better place as the politicians swear they will do? Are we speaking out in the face of injustice? Are we teaching peace and not prejudice to the next generation?

All politicians, Joseph Lieberman and others, maintain a public struggle between making themselves as attractive as possible while serving as an admirable leader. In that way, Joseph Lieberman is like any other politician. What is unique about Lieberman is the opportunity he has to make what is the central focus of this campaign a non-issue in the future. Instead of having the country marvel at the religion of a candidate, should we not work towards a day where religion, race or gender is hardly newsworthy, but just part of the biography of the candidate?

The views expressed in this article are solely those of Rabbi Jessica Spitalnic.

cont. from pg. 9 - Chief Rabbis

He favors a constitution, Sharon says. But only in consultation with all sectors of the public — including, presumably, the religious parties



cont. from pg. 6 -Neot Kedumim

for large groups to the more far-flung reaches of the reserve. Special tours (two to four hours) for study groups are available on such diverse topics as prominent women in scriptures, problems of water in the land of the Bible, nature in the Song of Songs and medicinal plants in the ancient world and today.

After decades of countless hours of intensive and loving labor, Neot Kedumim has come to be hailed internationally as "a model of restoration ecology," its achievements recognized through the award, in 1994, of the prestigious Israel Prize, the highest awarded by the State of Israel. The prize committee noted: "Neot Kedumim brings to life the nature and agriculture of the land of Israel as they are woven into our heritage: in the Bible, the Mishna, the Talmud, the Midrash and the entire tradition. Bridging between the days of the Bible and Mishna to the present, Neot Kedumim brings a deepened understanding of the land and its flora to both Israelis and visitors from around the world."

cont. from pg 7 - "Joseph or Joseph?"

higher-up in Egyptian ranks, they refused to lose their Jewish identity. Joseph's sons have a legacy of faithfulness to Jewish tradition, but Joseph's legacy is as much his looks and the favored treatment he received for them.

The modern day Joseph, unlike the biblical Joseph, has been chosen for his leadership. The Jewish people have always valued leadership and the timeless nature of it. Look at Moses. He made enemies, he struggled with G-d and ultimately did not make the journey into the Promised Land in spite of all he did as a leader. Moses was not always popular for his leadership. Yet Moses was considered such a great leader that his burial place is unknown to this day because of the worry that it would turn into a place of worship in itself. Able leadership means remaining true to oneself and self-knowing but does not always make one popular.

And one does not need to be vice-president to pursue the path of leadership. Louis Brandeis said, "The most important office we can hold is that of private citizen." So as much as our eyes are focused on Washington, perhaps we need to look inside our own hearts. Are we doing our part to make the world a better place as the politicians swear they will do? Are we speaking out in the face of injustice? Are we teaching peace and not prejudice to the next generation?

All politicians, Joseph Lieberman and others, maintain a public struggle between making themselves as attractive as possible while serving as an admirable leader. In that way, Joseph Lieberman is like any other politician. What is unique about Lieberman is the opportunity he has to make what is the central focus of this campaign a non-issue in the future. Instead of having the country marvel at the religion of a candidate, should we not work towards a day where religion, race or gender is hardly newsworthy, but just part of the biography of the candidate?

The views expressed in this article are solely those of Rabbi Jessica Spitalnic.

cont. from pg. 9 - Chief Rabbis

He favors a constitution, Sharon says. But only in consultation with all sectors of the public — including, presumably, the religious parties



The American Jewish
Times Outlook
P.O. Box 33218
Charlotte, NC 28233-3218

Nonprofit Organization
U.S. Postage Paid
Charlotte NC
Permit Number 609

A Blumenthal Foundation Publication

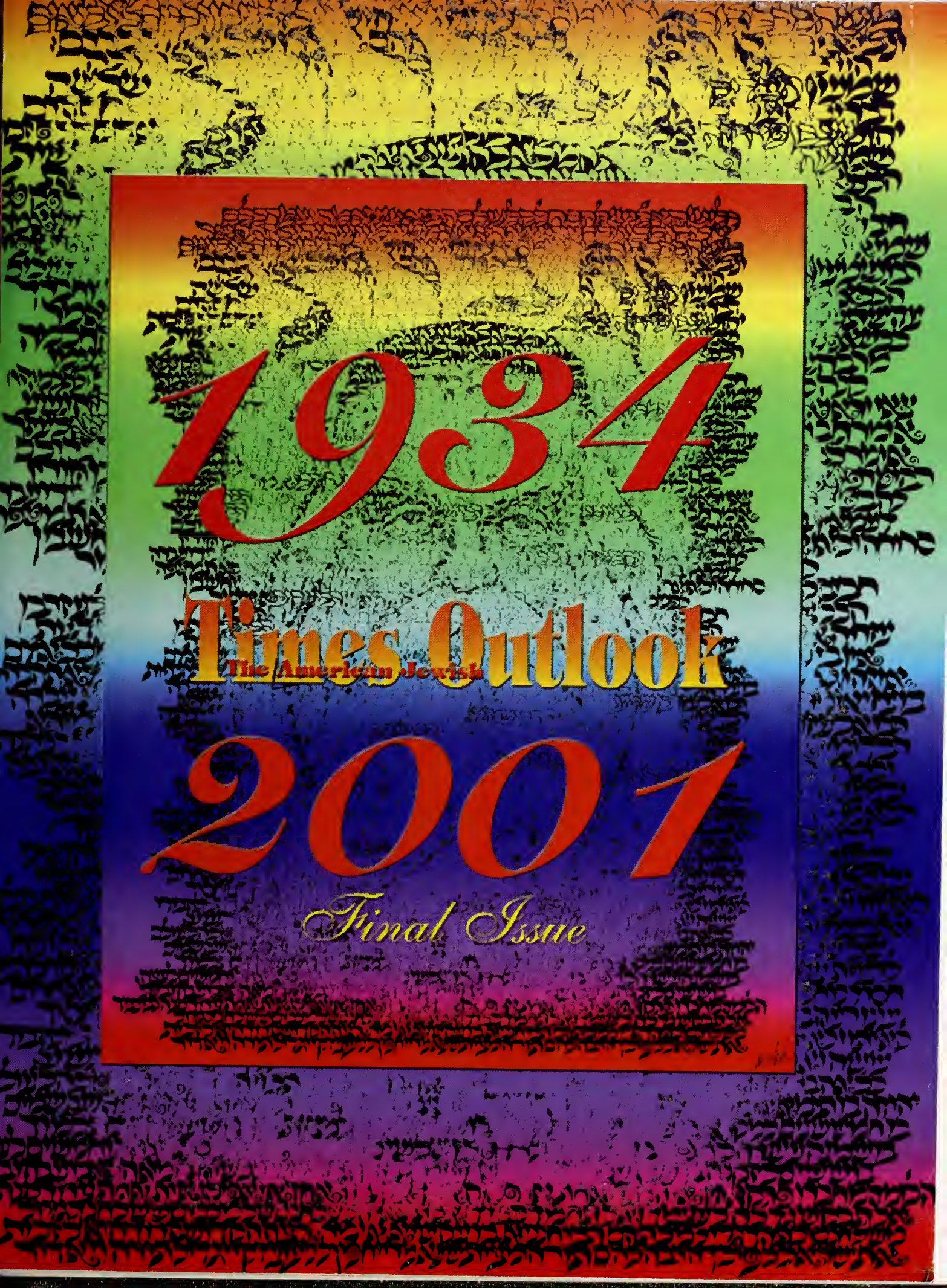
0052191

SERIALS DEPARTMENT
CB #3938, DAVIS LIBRARY
UNVERSITY OF NC AT CHAPEL HILL
CHAPEL HILL N C
27514-8890

L'Shana Tova

5761

Fall Issue


1934
The American Jewish Times Outlook
2001
Final Issue

Dear Subscriber:

Recently *The American Jewish Times Outlook* conducted a survey of you, our readers, to learn more about what articles interest the recipients of the magazine. I want to take this opportunity to thank those who were kind enough to respond.

Those who responded were most interested in local news, news of the Carolinas, and Southern Jewish history. The most widely read periodicals were local Jewish newspapers, *Hadassah* magazine, the Reform magazine, and *The National Jewish Monthly*.

The Blumenthal Foundation has been pleased to provide *The American Jewish Times Outlook* to its readers. When the Foundation began publishing the magazine in 1966 it enabled the Blumenthal Jewish Home to impart timely information about the Home and its residents on a monthly basis. It also provided a forum by which communities throughout the Carolinas could share their local news with Jewish families throughout the area.

We regret to inform you that we have made the difficult decision to suspend publication of *The American Jewish Times Outlook.* This decision was reached after careful analysis of the survey results, the duplication of information that is now available through local and national Jewish publications and Jewish web sites on the Internet, the Home's decision to distribute their own newsletter, and the escalating costs of the publication. We are not giving up the name, nor are we selling the magazine to someone else. We are reserving the right to revisit our decision in the future, and possibly provide a publication in a different format.

This, our final publication, is a 35 year retrospective of *The American Jewish Times Outlook.* The publication of the magazine could not have succeeded without the hard work and dedication of our editors, feature writers, volunteers who provided us with news from their local communities, and our advertising department and print shop. But, most of all we thank you, our readership, for your support and encouragement over the years.

Cordially,

Philip Blumenthal

Publisher

FC 296
1451



Thanks!

The Times Outlook staff..... and thank you to the past editors of the *American Jewish TimesOutlook.*

Past Editors
F.I. Rypins
Harry Sabel
Chestor A. Brown
Rabbi Irving Gottesman
David Leopold
Janet Hough
Ronald David Unger
Rick Rierson
Ruth Goldberg
Associate Editor
Estelle Hoffman



One unfortunate reality of magazine journalism is that often the most skilled among us remain largely unknown to our readers. Why? Because somewhere along the way - to contribute to the greater good - they are always buried under a pile of papers and deadlines. Not often enough are they recognized for their hard work.

I am not sure exactly where the line in this business is drawn between craft and art, but when the two converge in our pages, it is often because of the fine hands of people like the ***Times Outlook*** staff who have been involved somewhere along the way.

I have known and worked with the staff of the ***American Jewish TimesOutlook*** for the past 8 years. They are always there, working countless hours to help produce an outstanding magazine. I have the good fortune to have worked with a group of individuals who I can proudly say they are my friends.

I would like to say thanks to all for your outstanding work.

Warmly,
Geri Zhiss
Editor





Contents

Feature

5

A rerospective of
The American Jewish Times Outlook
1930's thru 2000



DEPARTMENTS

REVIEWS 26
MEDICAL 18
TEMPLE NEWS 28
COMMUNITY NEWS 27
WORLD NEWS 12

Times Outlook

SHEVAT 5761

Publisher
The Blumenthal Foundation

Editor
Geri Zhiss

Associate Editor
Estelle Hoffman

Art Department
Shirley Beatty—Typographer

Layout & Paste-up
Lydia Widenhouse

Production Assistants
Mary Aery
Bernice Coleman
Bobby Cook
Mickey Ennis
Clarendaelease Mounkassa

Contributing Correspondents
Marjorie Schachter
Lillian R. Wellisch

The American Jewish Times Outlook is Published by
The Blumenthal Foundation
A Non-Profit Organization
1900 Wilkinson Blvd.
Charlotte, NC 28208-5670
704-372-3296 Fax: 704-334-9425

Internet address:
geri@vnet.net

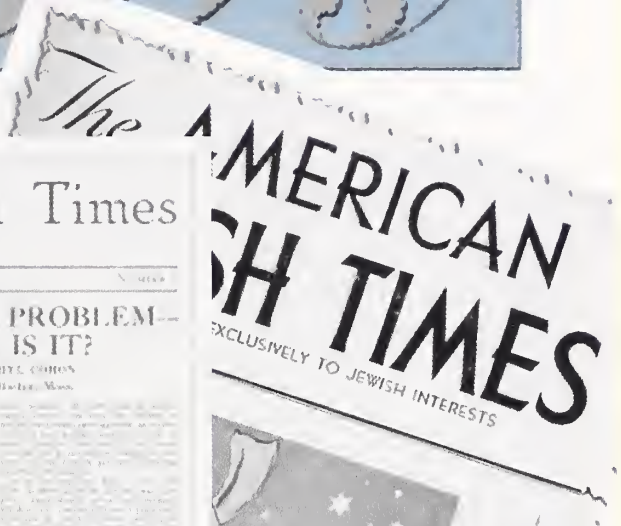
Mail change of address, with label, to The American Jewish Times Outlook, PO Box 33218, Charlotte, NC 28233-3218. Letters to the editor are welcome. They should be kept as short as possible and are subject to condensation.Because of the volume of mail, not all mail can be published.

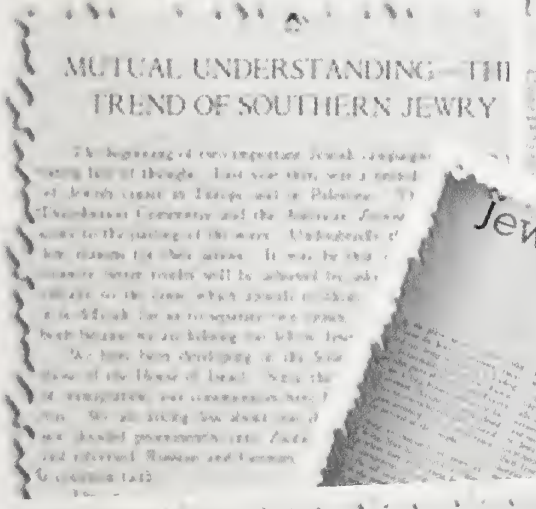
FINAL ISSUE

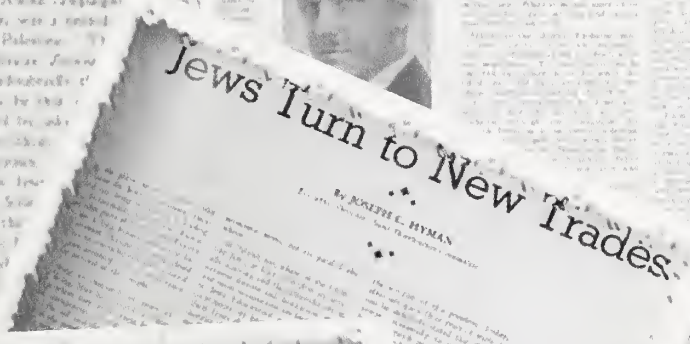
1930's

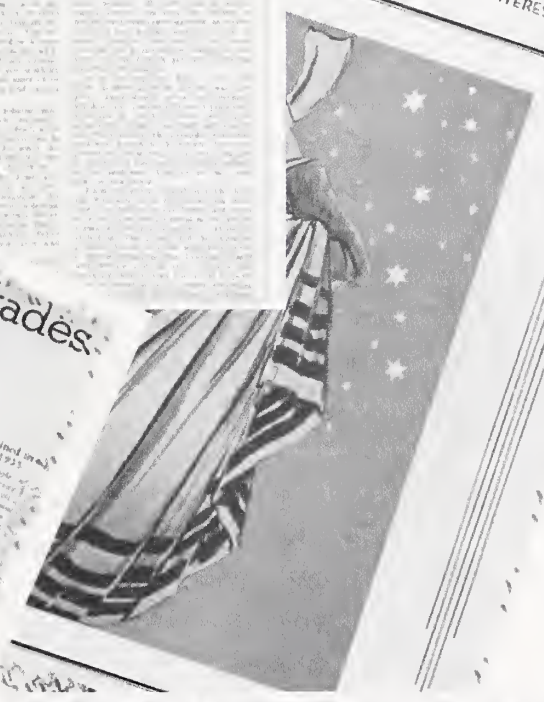

Don't let It happen at Your Party
Take home this handy family package

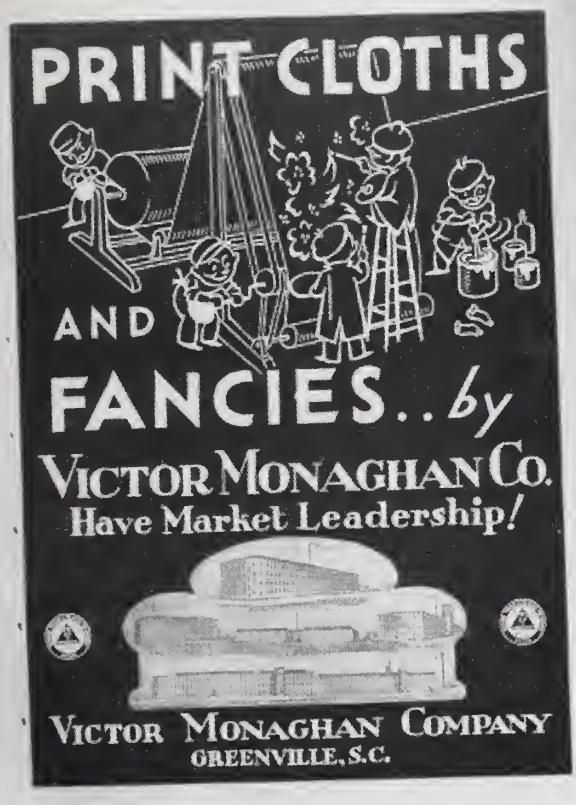

American Jewish Times
A Monthly Journal of Vital Jewish Interest
I SEE IT
WILLIAM GREENBURG
THE JEWISH PROBLEM—WHAT IS IT?
By RABBI BERYL COHON


MERICAN
H TIMES
EXCLUSIVELY TO JEWISH INTERESTS


MUTUAL UNDERSTANDING—THE TREND OF SOUTHERN JEWRY


Jews Turn to New Trades




PRINT CLOTHS
AND
FANCIES.. by
VICTOR MONAGHAN CO.
Have Market Leadership!
VICTOR MONAGHAN COMPANY
GREENVILLE, S.C.


American Jewish Times
Devoted Exclusively to Jewish Interests
EDITORIALS
COMMUNITY

1940's



The AMERICAN JEWISH TIMES

A MONTHLY JOURNAL OF VITAL JEWISH INTEREST

JULY 1940

THE RED CROSS AGAINST THE IRON CROSS



Hillel Foundations Come of Age

By Dr. Abram L. Sachar



The American Jewish Times—June, 1940

THE JEWS IN CHINA

By Joe I. Sargon

Editor of The Jewish Tribune, Bombay, India

The American Jewish Times

We Carried On Even Under the Japs

By Laura Margolis

TimesOutlook

1950's



50,000 Guests for Passover

Seders for GIs Around the World

By BERNARD POSTAL



The AMERICAN JEWISH TIMES

CAN ISRAEL BALANCE HER ECONOMY?

This article, written by an English Zionist, discusses the economic status of the new nation, with special emphasis on American aid.—THE EDITOR.

WHEN a British politician, on visit to Israel, asked Mr. David Horowitz, Director-General of the Israeli Ministry of Finance, what were the chances of balancing the country's finance and economy,—"How long can you hold out?" were his words—Mr. Horowitz replied that he could understand the great concern and anxiety felt by many people outside Israel when the newly-born state had to

to emigrate to Israel, and the restrictions introduced by the countries behind the Iron Curtain to prevent emigration will most probably result in a still greater proportion of oriental Jews entering the country in the years to come.

This large influx of immigrants from the Orient creates special difficulties, in addition to the usual problems of settlement and absorption



Sincere Greetings
FOR THE
NEW YEAR

MOJUD HOSIERY CO.
INCORPORATED

Sales Offices
[illegible] Fifth Avenue
New York, N. Y.

THE MERCHANDISE MART
Chicago, Ill.

1960's



SITE PURCHASED FOR THE NORTH CAROLINA HOME FOR THE JEWISH AGED

Board of Governors to Discuss Plans

By Chester A. Brown



L. D. BLUMENTHAL





1970's

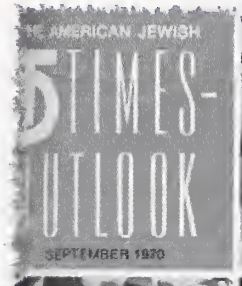
URGENT!

Need For Effective Response to Soviet Threat In the Middle East!

More urgently necessary than ever is an intensive program of interpretation of the threat to Israel's security, to the vital interests of the United States, and to world peace, oposed by the latest Soviet escalation of their military involvement in the Middle East.

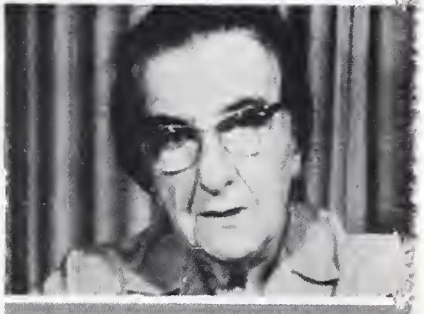
We urge your immediate and continued attention to our efforts at making clear to the American people that the United States' interest in the Middle East is not primarily Israel's struggle against the Arab countries; that, in fact, America's own international interests are threatened gravely by the intrusion of the Soviet into that section of the world.

The need for interpreting the ominous import of the situation to the general









CEASE FIRE! MIDNIGHT, AUGUST 7, 1970



THE AMERICAN JEWISH
TIMES-
OUTLOOK
NOVEMBER 1970

Need a good steno for a few weeks?



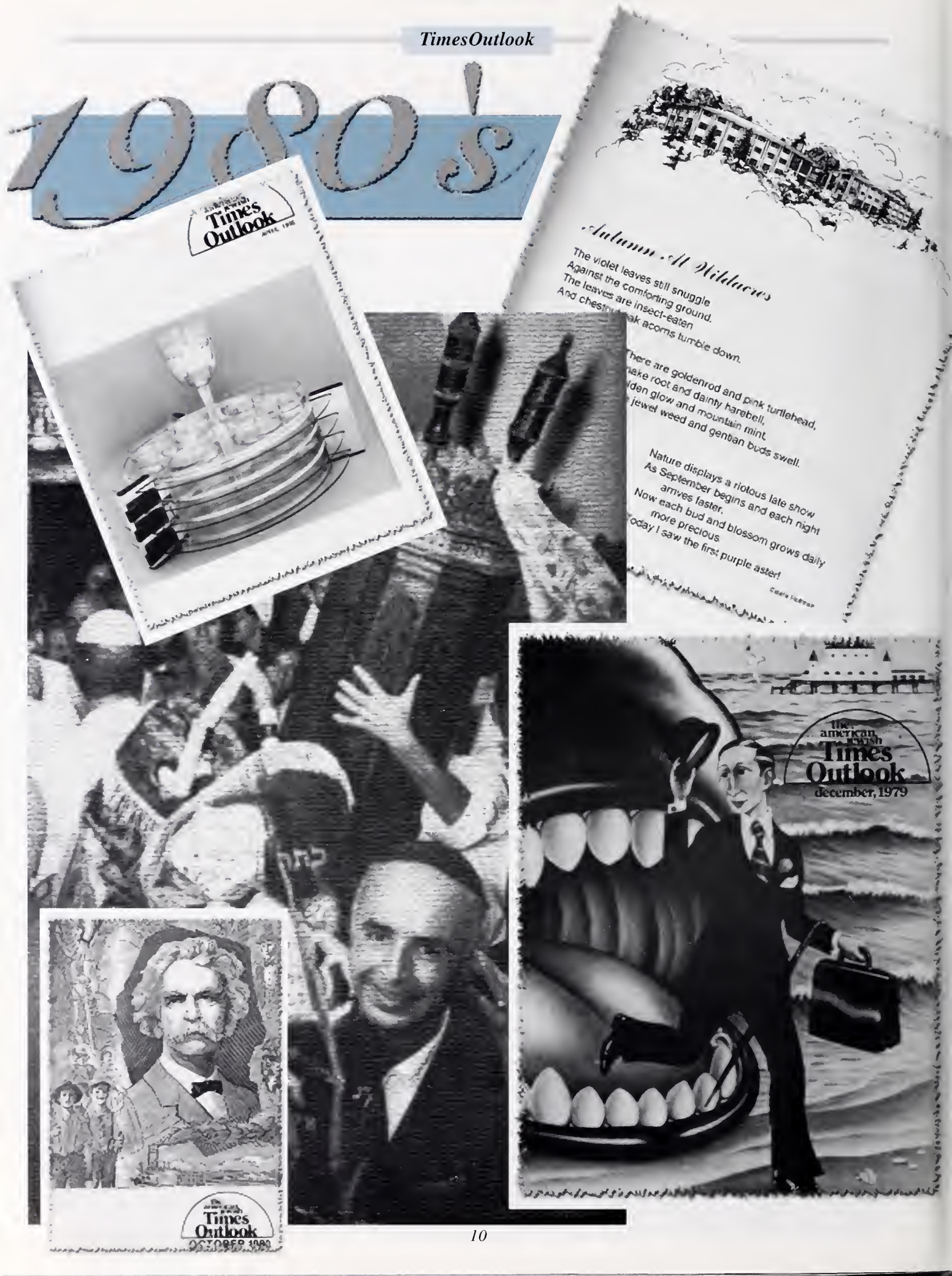
2ND INSTALLMENT

The SCATTERED NATION

BY ZEBULON B. VANCE

I am not unaware of the fact that other people besides the Semites had a conception of the true God long before He was revealed to Abraham. The Hebrew Scriptures themselves testify this, and so likewise do the books of the very oldest of written records. The fathers of the great Aryan race, the shepherds of Iran had so vivid a conception of the unity of God, as

1980's


Times Outlook
Autumn - A Wilderness
The violet leaves still snuggle
Against the comforting ground.
The leaves are insect-eaten
And chestnut oak acorns tumble down.
There are goldenrod and pink turtlehead,
Snake root and dainty harebell,
Golden glow and mountain mint,
Jewel weed and gentian buds swell.
Nature displays a riotous late show
As September begins and each night
arrives faster.
Now each bud and blossom grows daily
more precious.
Today I saw the first purple aster!
the american jewish
Times Outlook
december, 1979
Times Outlook
OCTOBER 1980

1990's



What Is So God Almighty Important About Public Prayer?

by Rabbi Marc Wilson

Reprinted with permission from The Charlotte Observer, October 5, 1990

CELEBRATING THE 25th YEAR – A "New" Old Tradition

On Wednesday, November 30, the residents of the Blumenthal Jewish Home would look out their windows at dusk and see a new old tradition. A 20-foot-high menorah was installed in the home courtyard to be lit for the first night of Chanukah which was beginning that evening. The menorah from the sculpture by Yasha Matsa could be seen clearly from windows 40 feet away. Clemmons.



TimesOutlook

The Binding of Isaac

by Jill Blumenthal

I enjoyed Rosh Hashanah services this year in a way I haven't for a long time-perhaps ever. I enjoyed visiting with my extended family and friends. I enjoyed seeing him and the Jewish people. The binding of Isaac is the ultimate test of the father of Judaism, and, although G-d continues to test Abraham acknowledged as one of the most controversial stories in the Torah. While critiquing a specific aspect of the story, one commentator level, I still have eral issues with t story.

First, what does Akedah say abou d who orders Ab a devoted disciple kill his own son? Various commen attempt to provid some sort of just tion for God's be

Glaucoma doesn't change the way your eyes look.



It changes the way your eyes see.

If you're over sixty, or black and over forty, you are at high risk for glaucoma.
And the only way to detect glaucoma is through a dilated eye exam.
That's why it's so important to see your eye care professional every two years for a dilated eye exam.
Don't take a chance with glaucoma.

National Eye Institute
NATIONAL INSTITUTES OF HEALTH

Write: Glaucoma, 2020 Vision Place
Bethesda, MD 20892–3655

World News



West Wing & Weizmann *(l to r): Weizmann supporter Rena Dweck and daughter Susan Dweck; actor Bradley Whitford (Deputy Chief of Staff Josh Lyman); Harriet Nahum.*

Cast of NBC's "The West Wing" Expresses Support for Science Research at Washington, DC Gathering

American Committee for the Weizmann Institute of Science Hosts The West Wing Cast & Crew

Bradley Whitford: "To help the Weizmann Institute is to help—well just about everyone we know. But, of course, it helps millions of people we don't know. So, while lots of people have thanked us for coming, we thank you."

Washington, DC—Leading cast members of the Emmy Award-winning television drama, The West Wing, appeared recently at a gathering in support of science research being conducted by the Weizmann Institute of Science in Israel.

Actors Dulé Hill, Janel Maloney and Bradley Whitford, along with Executive Producer Thomas Schlamme, Producer Lew Wells and ThinkFilm Production Manager Jonathan Zurer, met with local supporters of the American Committee for the Weizmann Institute of Science (ACWIS). The West Wing cast members were in Washington to tape several episodes of the series; they expressed interest in many of the research areas being pursued at Weizmann, specifically the battle against cancer and multiple sclerosis. The Weizmann Institute is a leading international center of science and technology research and graduate study. The Institute's 2500-strong scientific community engages in research addressing crucial problems in medicine and health, energy, technology, agriculture and the environment.

World News

Several members of the current administration, as well as other dignitaries attended the event, including Secretary of Agriculture, Dan Glickman; Secretary to the President, Betty Currie; the President's Historian, Janice Kearney; Director of Save America's Treasures, Bobbie Greene; Former Director of the Office of Women's Health at the Food and Drug Administration, Audrey Sheppard; Former Chief Speech Writer for Vice President Gore, Bob Lehrmann; and Susan Thaul, epidemiologist at the Institute of Medicine of the National Academy of Sciences.

Assessment of 20th Century Jewish Life, Tribute to Rabbi Schindler to Highlight Memorial Foundation, Shazar Center's Convocation January 14, 15 at Center for Jewish History in New York City

To highlight an epic century of Jewish life and to assess the status of world Jewry at the start of the new millennium, the Memorial Foundation for Jewish Culture and Israel's Zalman Shazar Center for Jewish History sponsored a two-day convocation on Sunday, January 14 and Monday, January 15, 2001.

The convocation, titled, "The Jewish People in the 20th Century: Looking Back, Facing the Future," took place at the Center for Jewish History, 15 West 16th Street in Manhattan. It featured special memorial tributes (Sunday, 7:30 P.M.) to Rabbi Alexander M. Schindler, president of the Memorial Foundation and a towering figure in Jewish religious and communal life, who died last month. Prof. Arthur Hertzberg of New York University and Prof. Anita Shapira of Tel Aviv University delivered retrospectives on his multi-faceted career.

Prof. Shapira, chairman of the executive committee of the Memorial Foundation, served as convocation chairman.

World-renowned theologians, writers and artists, academics and Jewish thinkers reviewed and evaluated Jewish life in the 20th century and share their thoughts on world Jewry's future with current and future Jewish communal leaders.

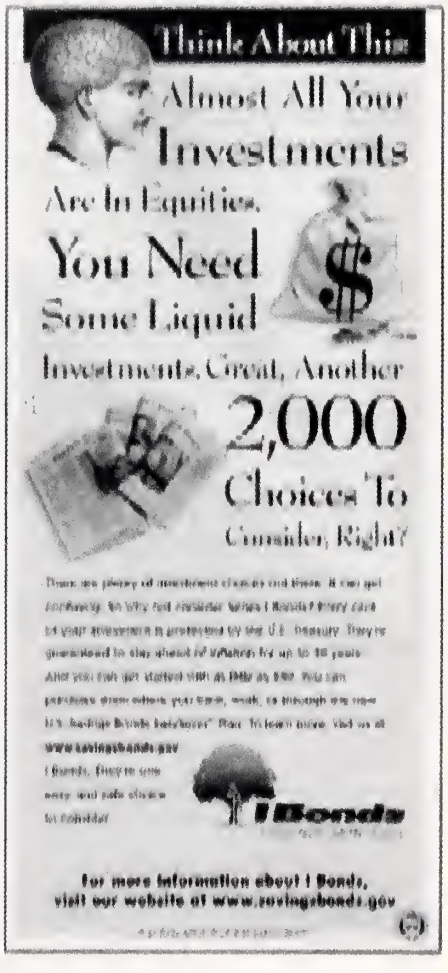
Prof. Hertzberg delivered the keynote address Sunday evening titled, "Memory and Hope: The Jewish People at the Turning of the Millennium."

Prof. Michael Stanislawsi of Columbia University and Prof. Aviezer Ravitzky of The Hebrew University of Jerusalem, were the featured speakers at the Sunday evening program titled, "The Jewish People in the 20th Century: Looking Back."

An umbrella group of 55 international Jewish organizations representing all branches of Judaism, the Memorial Foundation for Jewish Culture was founded in 1965 with reparations from the former West German government. Since its inception, the Memorial Foundation has allocated more than $77 million to support the documentation of the Holocaust, train rabbis, scholars and communal workers, and build new institutions of Jewish scholarship, education and culture in the U.S. and Israel and in more than 30 other countries worldwide.

Founded in 1973 by the Historical Society of Israel, the Zalman Shazar Center for Jewish History, named for Israel's third President, seeks to enhance the historical consciousness of the Jewish people and serves as a conduit for bringing current historical research to the general public. Israel's leading publisher of books on Jewish history, the Center presents an annual prize for an outstanding contribution to Jewish Historical Research and awards to select high school students for outstanding matriculation papers in Jewish History.





The Bronfman Youth Fellowships in Israel Applications Available

Albany, NY—Applications are now available for the 2001 Bronfman Youth Fellowships in Israel.

The Fellowships, now in their 15th year, offer an opportunity for 26 students entering the twelfth grade to spend five weeks in Israel this summer. Fellows will be chosen on the basis of character, intellectual interests, special talents and leadership qualities. In the competitive selection process, merit, not financial need, is the standard for selection.

While living in Jerusalem and traveling throughout the country, the Bronfman Fellows participate in seminars and dialogues with a diverse rabbinic faculty, representing a wide range of Jewish perspectives. They explore Jewish text against the background of Israel's land, culture and customs and meet with some of Israel's prominent political, cultural and literary figures to examine contemporary issues in light of Jewish history and tradition.

In addition, for the fourth year, The Samuel Bronfman Foundation will sponsor a parallel group of outstanding young Israeli High School students, called Amitei Bronfman. This is done in cooperation with *Mifgashim,* a program of Charles R. Bronfman's CRB Foundation which for the past five years has been creating joint educational programming for Israeli and Diaspora youth. The Israeli Fellows, who, like their American counterparts, will be chosen after a rigorous selection process and represent a cross-section of contemporary Israel society, will have their own educational programming as well as a week-long encounter with the American Fellows.

In explaining the purpose of the Fellows, Edgar Bronfman said, "Our hope is to open lines of communication among a group of outstanding young people on the major issues confronting the Jewish people in all its diversity. In that process, we believe, they will discover that there is a common Jewish agenda that transcends the differences among them."

The Bronfman Youth Fellowships in Israel is a program made possible by Edgar M. Bronfman and Charles R. Bronfman through The Samuel Bronfman Foundation, Inc. The Staff and rabbinic faculty include Americans and Israelis associated with different movements and perspectives within Judaism, each of whom is closely involved in the selection of Fellows and development of curriculum. All of them either live in Israel or have spent long periods there and have extensive experience working with young people.

Rabbi Dianne Cohler-Esses is the North American director of the program. *Rabbi Shimon Felix* is the Israel director. Together they guide the application process and the selection of fellows. They are responsible for the program's curriculum and coordinate the program's religiously and politically diverse faculty.

Rabbi Dianne Cohler-Esses, ordained by the Jewish Theological Seminary in 1995, has served as a faculty member of the Bronfman Youth Fellowships for the past four years. She is currently serving as rabbinic consultant to The Curriculum Initiative, developing educational materials for the ethics curriculum and teaching ethical texts. She also teaches, lectures and writes on a wide range of Jewish subjects. She is the former educational director of *Mishpacha,* a program that creates on-line study and discussion groups for isolated and alienated Jews. She has worked with *Ma'yan,* a Jewish Women's organization based in New York City and is an associate faculty member of CLAL (The National Jewish Center for Learning and Leadership).

Rabbi Shimon Felix has lived in Jerusalem since 1973. He has worked with the Bronfman Youth Fellowships as a faculty member and administrative director since 1991. He received his rabbinic ordination from *Yeshivat Hamivtar,* where he later taught Talmud and Jewish thought and served as educational director. He has lectured in a wide variety of educational programs including *Michelelet Bruria* for Women, the Israeli school system and adult education programs in Israel and in England, where he served as Rosh Yeshiva of *Yeshivat Ohr Torah* in London, and was a consultant to Dr. Jonathan Sachs, the Chief Rabbi of Great Britain.

Rabbi Avi Weinstein is the Executive Director Emeritus. From 1987 until 1998 he served as Executive Director of the Bronfman Youth Fellowships in Israel; currently he is the Director of Hillel's Joseph Meyerhoff Center for Jewish Learning.

Ned Foss is Managing Director of The Bronfman Youth Fellowships and the program's liaison to The Samuel Bronfman Foundation. He is a specialist in the organization and implementation of youth educational programs. *Ava Charne* is the year-round Administrative Director and liaison to all applicants, Fellows, parents and alumni.

Faculty and staff rotate from year to year. Over the past few years they have included: *Rabbi Michael Paley,* Executive Director of Synagogue and Community Affairs, UJA Federation of New York, whose early research helped launch the program; *Rabbi Sharon Cohen Anisfeld,* Associate Rabbi at Yale Hillel; *Rabbi James Diamond,* Director, Center for Jewish Life, Princeton University, *Dr. David Gerwin,* Assistant Professor Secondary Education (History), Queens College/CUNY; *Rabbi James Ponet,* Jewish Chaplain at Yale University, Director, Joseph Slifka Center for Jewish Life at Yale; *Dr. Joseph Reimer,* Associate Professor, Hornstein Program in Jewish Communal Service, Brandeis University and Director of the Institute for Informal Jewish Education at Brandeis; *Rabbi Gerald Serotta,* Campus Rabbi, the George Washington University; *Rabbi Susan Silverman,* Founder/contributing editor Jewish Family Life! And author of the book by the same name; and *Dr. Regina Stein,* Director, Hadassah Leadership Academy.

The Bronfman Youth Fellowships program begins on July 2, 2001 with a 2-day seminar in New York City. The students return from Israel on August 8, 2001. All meals will be kosher, and group activities on the Sabbath will be in keeping with the sanctity of the day. All expenses are covered by the program, including round-trip international transportation, room and board and travel while in Israel.

The program maintains an extremely high level of security, the guidelines of which have been developed in consultation with *Yuval Arama,* our Israeli Security Staff Director, who has been with the program for the past seven years. He maintains liaison with appropriate local Israeli security authorities and international security advisory services throughout the summer.

High school students in the United States and Canada, who will be in twelfth grade in the fall of 2001, may request an application form and detailed information by mail at The Bronfman Youth Fellowships in Israel, 163 Delaware Avenue, Suite 102, Delmar, NY, 12504; by telephone at 518-475-7212; by fax at 518-475-7207; by e-mail at yfi@bronfman.org or visit our web page at www.bronfman.org.

Completed applications must be postmarked no later than January 31, 2001. Finalists will be notified March 1 and finalist interviews will be held between March 18 and March 28. Fellowship recipients will be notified on April 2.



The Gift

By Myra Robinson

I touch my silver, miniature candleholder, but I more feel it inside me. It represents a precious gift, a gift from my children, a trip to my birthplace. I grew up here in New York, in Brooklyn, New York, but not in the "now." I add new memories to old, more meaningful because I was there with two of the three people I love most in this world.

The streetlights wink beneath us as the plane lowers for its landing. My senses sharpen and my pulse quickens. I hone in on the bawdy and the beautiful. There is no sound of silence here, only the honks of the impatient and the rush of the crowds, all going, going. . .The giant buildings mirror each other, the reflections are alive and moving as we pass them. The subway train blasts its way from one place to another, its passengers swaying to the motion and gazing blindly across the aisle. The lights and color of Broadway, always daytime. There the theatre echoes "sold out," "standing room only." The lucky ones smile triumphantly. The restaurants crowd and lean one against the other, reaching as far as the eye can see. And my bridge stands, majestic and commanding. The double Gothic arches, the grace of cables intertwining like an enormous piece of web, yet with the elegant look of a grand harp. The structure guards its charges, the Lady with the Lamp, Ellis Island and lower Manhattan. Uptown, we pass the Hotel Pierre, my marriage site. How proper and elegant it looked. . .Was I out of my class? I can't remember.

But my Brooklyn neighborhood is still there with its silence and serenity and comfort that I felt as a child. We walk the streets. It is Friday, 3:30, mid afternoon. The shoppers quicken their steps as they rush home to prepare for the Sabbath. Soon the synagogues will open their doors to welcome all who come there. The sounds of prayer and the timber of the Cantor's voice will fill the space to overflowing.

I smell the challah, sweetened with raisins and washed with a taste of the wine. The silver candlesticks shine and glisten with their importance, the candles cast their orange flicker. There are my people in a different dress but still the neighborhood with families, kids going to my old school. In my mind's eye, I see the pushcart in the school playground with a man selling pieces of coconut, a penny a slice. How sweet the memory!!!

My house, there, still stands in the "now" flooding my inners with "then." Three bedrooms upstairs—one for Sidney, one for Pearl and men, and one for my mother and father. Only one bathroom. The knocks on the door. "I need to come in. What are you doing in there?" Downstairs, family all together, doing what families do. More memories. It was my place, my security, my own beginning.

So now I go on, having had the opportunity of sharing my other self with my children, hoping that they will understand more fully the heritage that belongs to them. I humbly say "Thank you."

New Year's Predictions

Watching on television last on December 31 as the crowds celebrated the new year in New York City's Times Square, one could start to thinking about how we as Jews fit into this exuberant society and particularly how we coped with the year 2000.

Yes, we know, Dec. 31 does not mark the end of the Jewish year — we already had that moment for taking personal stock. But we don't feel threatened by noting that the rest of the world in which we live is taking a moment to mark the passage of time.

Looking back to a year ago, to the midst of the millennial hype with all its fears and possibilities, we realized how far off the mark we would have been had we ventured any predictions about the 12 months then ahead of us. It would have been a given, for example, that neither major party would nominate a Jewish candidate for national office. It was equally obvious that the progress toward a Mideast peace was unstoppable. How could we have dreamt that George W. Bush would become president in part because hundreds of Jews in West Palm Beach accidentally voted for Pat Buchanan instead of Al Gore?

It is enough to make us journalists pretty suspicious of the conventional wisdom that we pass along to you so insistently. And it certainly should discourage us from venturing any predictions about 2001. But it doesn't, so here are a few:

The crisis in the Mideast, far from alienating American Jews, will, in fact, intensify our sense of community and solidarity with Israel, both in the Zionist dream and as the spiritual center of our identity. The conventional wisdom is that Jewish Americans will be so frustrated by lack of progress toward a lasting peace that all but the most dedicated will wash their hands of involvement. Our prediction is that, as the issues become more sharply defined — sovereignty in the old city of Jerusalem, the "right of return" for Palestinians who would happily destroy the state of Israel — Jews on this side of the Atlantic will feel more deeply engaged with the nation of Israel. That, in turn, will build more involvement with the religious roots of our identity.

Israel will begin to pay more attention to the interests of the Jews of the Diaspora, particularly to those in the West who have often felt alienated by the rigidities of the rabbis who control so much of Israeli life. It is just a hunch, but we think that the evident need for Western support may encourage Israel to try to resolve some of the vexing tensions between secular and religious life in ways that will seem very appropriate to American Jews. The economic slowdown that seems to be coming our way will not, in the end, diminish the community's humanitarian commitment as reflected both in its political process and its philanthropic activities. We think that you will respond to growing needs with growing support because you recognize how remarkable the Jewish experience has been in this country and you understand the need to stand fast with the beliefs and actions that have served us so well in the past.

It may not be our new year, but with a lot of effort and a little luck, it could be a very fine one for all of us.

With these words, the writer must decide how to face the future: 'You Have Prostate Cancer'

Byron Fink

Reprint with permission from the Jewish Exponent

Everything seemed fine in the spring of 1996 — until my doctor dropped a bombshell. "Your PSA count is too high," he said. "You must get a biopsy."

The biopsy left no doubt: I had prostate cancer.

I had been having PSA — Prostate Specific Antigen — blood tests as a standard part of my annual checkups. The PSA test can be an indicator of unusual cellular activity in the prostate gland. An elevated PSA level strongly suggests the need for a biopsy to examine tissue samples.

Looking at my biopsy report, the urologist told me I had five choices: I could elect to have radiation, hormone therapy, radioactive seed implants, surgical removal of the prostate by means of a radical prostatectomy or the fifth choice: Do nothing.

"Prostate cancer grows slowly," he explained to me, "so it's possible to hope to simply outlive it" — an option sometimes taken by those with an absolute horror of the surgeon's knife.

My doctor and the urologist offered their explanations and advice, but the decision had to be mine alone. The PSA test had led to the early detection of my cancer, so there was no need to panic.

Right? Yeah, right.

What to do? What to do? I weighed and reweighed the options. I wasn't keen on radiation or hormone therapy. Radioactive seed implants seemed a drastic choice, since they had to be done in a room where everyone but me would be behind a lead shield.

Radical prostatectomy sounded too, well, radical, and I didn't like the odds of hoping to "simply outlive it." I wasn't enthusiastic about any of them.

The sixth sense

However, my doctor had heard of a sixth choice: cryosurgery — an approach so new that it (or, actually, a part of the apparatus) did not yet have the approval of the U.S. Food and Drug Administration and, so, would not be covered by my health insurance.

I did some homework, liked what I read in the available literature about the success rate of the new approach and the speed with which patients returned to their normal activities. I made up my mind: Cryosurgery.

The Greek prefix "cryo" means freezing. Cryosurgery of the prostate is a low-invasive method in which several thin, hollow needles are inserted into the walnut-sized prostate gland through the skin of the perineum.

Liquid nitrogen is pumped into the prostate, freezing and destroying the cancerous cells. The prostate is also destroyed, but then again, it would be from the other pro-active procedures, too.

In 1996, fighting prostate cancer with cryosurgery was mainly being done at Johns Hopkins University in Baltimore and Carnegie Mellon University in Pittsburgh. If necessary, I would go to one of those cities.

Fortunately, I discovered that Dr. Terrence Malloy was also doing this procedure — more accurately called "cryoablation" — at Pennsylvania Hospital at Eighth and Spruce streets in Philadelphia. I'd be close to home.

The advantages of cryoablation of the prostate? Patient recovery is swift, with little, if any, of the slow-healing trauma that would be caused by invasive surgery. Radiation and hormones involve a lengthy sequence of treatments. The implantation of radioactive seeds requires that the patient be quarantined.

I became more and more certain that cryosurgery was the right choice. I was truly convinced when, precisely at my decision-making time, the FDA approved the procedure. I would be eligible for health insurance coverage after all.

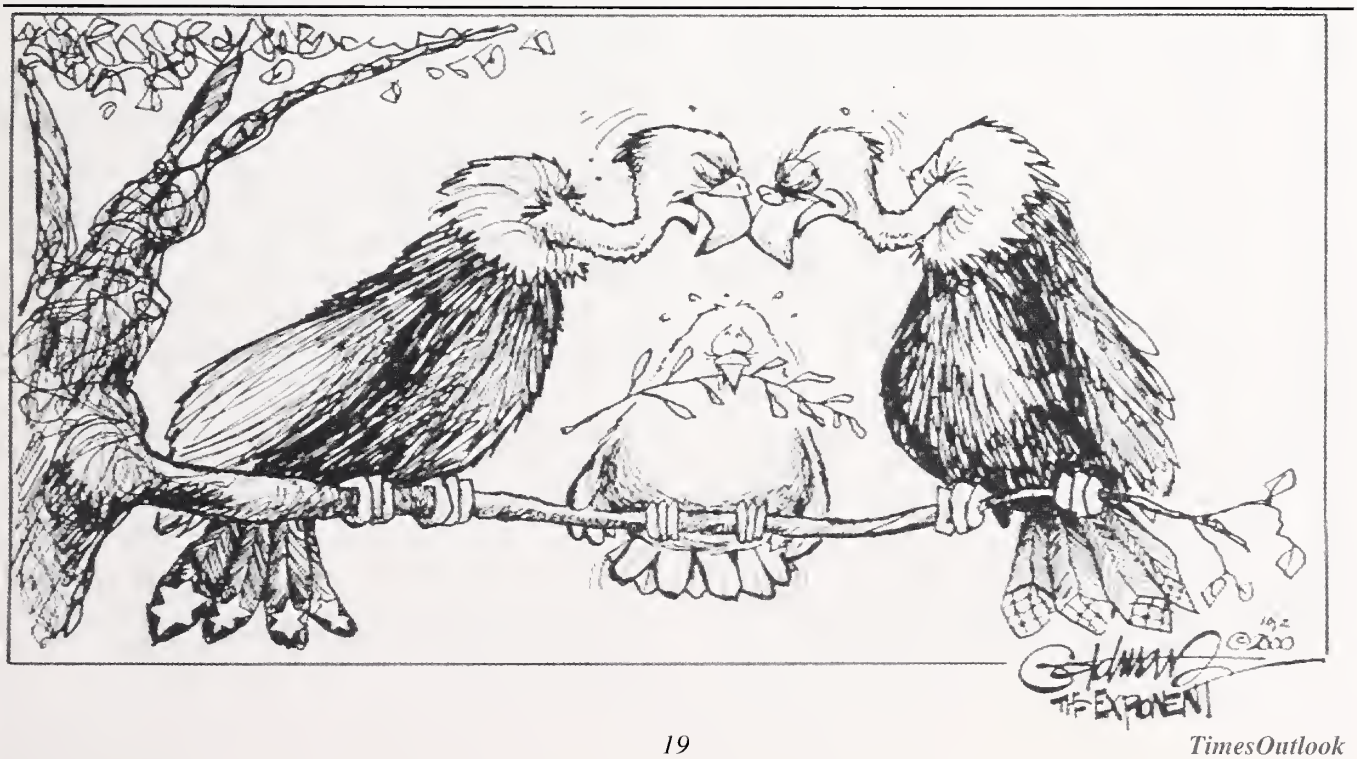
Dr. Malloy and I selected a mutually agreeable date. On the chosen morning, I walked to the hospital, was prepped (you know — shaved), put into one of those awful hospital gowns, and brought up to the operating anteroom. They checked my vital signs and began an epidural drip.

The next thing I remember, it was about 2 p.m., and I was in a recovery room. "Can you move your toes? Can you move your hand?" I was asked. Dr. Malloy came to see me and told me the surgery had gone well. Nurses wheeled me to a room where they kept an eye on me overnight. I was not in pain.

The next day — the very next day — I went home. True, I was wearing a catheter and had a bag strapped to my leg, but a week later, I was back at my office and the catheter and bag were gone.

Six months later, I had a "How'm I doing?" biopsy and a year after that a second one. Both showed no cancer cells remaining. I'm due for a third one this year, on the fifth anniversary of my cryo.

So, how do I feel? I feel great. The erectile dysfunction — sometimes temporary, sometimes permanent — that is an inevitable side effect of prostate surgery seems a not unreasonable price to pay to clobber my cancer. I am to this day convinced that I made the right decision.



Hope for 'Chained Wives' Seen in New Rabbinic Court Rules

By E.J. KESSLER
reprint with permission from *FORWARD*

Responding to a problem that has long evaded reform, a group of prominent Orthodox rabbis has approved standards for the conduct of the rabbinical courts that issue Jewish divorces.

The standards, the most important of which is to mandate that the divorce, or *get*, will be those tribunals' "first item of business," propose to bring order to an industry that many in the Orthodox community say has been plagued by mismanagement and even corruption.

Spearheaded by L'maan B'nos Yisrael International, a group representing women whose husbands will not grant them a divorce, the standards are being endorsed by the main centrist Orthodox organizations, the Rabbinical Council of America and the Union of Orthodox Jewish Congregations of America, and by some fervently Orthodox rabbis.

"Before this, women had no rights," said the founder and president of L'maan B'nos Yisrael International, Marilyn "Mattie" Klein. "Nothing was standardized. For the same procedures, one woman could pay $10,000, one woman $25, another woman could get it for free. There were no guidelines. You pretty much walked in there and good luck to you. This is giving a woman something so that she can demand that people act appropriately. If they don't want to sign, buyer beware."

The standards are being portrayed as an important step in the battle to eliminate the problem of *agunot*, the so-called chained wives whose plight has been a point of heated contention in the Orthodox community. Because in traditional rabbinic law only the husband, not the wife, may initiate a divorce, some women have faced extortion by husbands demanding money, assets or custody of children as the price for granting their wives freedom. Some men have withheld the divorces, sometimes for many years, simply out of spite. Some rabbinical courts (in Hebrew, *batei din*) have been accused of acting capriciously or demanding exorbitant sums from women petitioners.

In the decentralized world of American Orthodoxy, in which any three rabbis may constitute themselves as a *beit din*, or court, there has been little oversight of the industry. The result, according to Orthodox authorities, has been a sizable population of women who are unable to remarry because of their unresolved legal status.

"People get stuck in the *beit din* process," said one rabbi who worked on the standards, Kenneth Auman of Young Israel of Flatbush in Brooklyn. Rabbi Auman characterized the standards as a "significant step" in eliminating the problem of "chained" wives, especially the standard mandating that issuing the divorce shall be a court's first order of business. That step, he said, "eliminates *get* as a bargaining chip, as a tool for blackmail, and levels the playing field" for women. Rabbi Auman declined to speculate whether, in the absence of a central authority, the standards would make inroads in every Orthodox community but said "it's a very good start" that the rules were signed by rabbis from the centrist Orthodox bodies as well as the Brooklyn Syrian community and the large and influential Elizabeth, N.J., community.

A spokesman for the ultra-Orthodox Agudath Israel of America, Rabbi Avi Shafran, declined to comment pending examination of the standards by Aguda's Jewish legal experts.

The standards were created after a conference, organized by L'maan B'nos Yisrael International and held last year in Brooklyn, that brought together American and Israeli Orthodox experts on Jewish marital law with *agunot* and concerned members of the community. Mrs. Klein said that because many rabbis signing the standards participate in rabbinical divorce courts, women will know they have *batei din* to turn to for fair treatment. She said that the document would educate women and give them a basis for insisting on fair procedures.

Mrs. Klein thanked the rabbis for what she characterized as "a selfless act of love" that would "benefit *agunot*, their children and generations to come."

However, Susan Aranoff, an official of another organization representing *agunot*, Agunah, Inc., expressed skepticism about the standards. If courts were to adhere to standard timetables for summonses, "that would be tremendous progress," she said, but "reality is always very far from the theory. We still consider *beit din* to be a dangerous place for women.... For the hardcore *aguna* problem, these changes are practically irrelevant."

Signing the standards are rabbis Auman, Abraham Kelman, Zvulun Lieberman, Yaakov Pollak, Herschel Schachter, Fabian Schoenfeld, Solomon Sharfman, Gedalia Dov Schwartz, Elazar Teitz and Mordechai Tendler.

The standards follow another recent measure to prevent future chained wives. Last year, a group of centrist Orthodox rabbis associated with the RCA and Yeshiva University declared that they would require that all couples getting married under their auspices sign a rabbinical prenuptial agreement designed to prevent recalcitrance on the part of husbands.

New Standards, from Fees to Fairness

Following are the standards for Orthodox Jewish divorce courts promulgated by a group of prominent rabbis:

• Fee schedules for all services shall be given in writing to all parties in advance of any proceeding.

• There shall be no *a priori* requirements under the aegis of the court (for example, counseling by the court or its representatives) for the issuing of a divorce.

• In all divorce proceedings, the divorce will be given as the first item of business.

• Summonses (*hazmanot*) to the court shall be issued promptly. A week's time will be allowed for responding, but no more than 30 days shall be allowed from the sending of the first summons until the deadline for responding to the third summons. Failure to respond to three summonses will result in the issuing of a notice of compulsion (*seruv*) not later than 45 days after the sending of the first summons.

• The court shall be supportive of either party bringing an individual of his/her choice for emotional support.

• All court personnel shall be sensitive and caring individuals.

• Notes and recordings of all court sessions shall be taken.

• A "permission of 100 rabbis" ("*heter meah rabbonim*," a rabbinical instrument dissolving a marriage) will be issued only when exceptional circumstances (for example, severe mental incompetence) warrant it, and it will be done only in conjunction with the depositing of a divorce to be delivered to the woman as soon as she is prepared to accept it. No such permission will be issued when a wife is prepared to accept a divorce.

• If civil divorce proceedings have been completed, the court shall issue a certificate (*pitur*) signifying that a divorce has taken place immediately after the women's receipt of the divorce. If civil divorce proceedings have not been completed, both parties will, upon request, be issued official receipts by the court, and the document will be issued immediately upon completion of the civil proceedings.

Continued on page 30

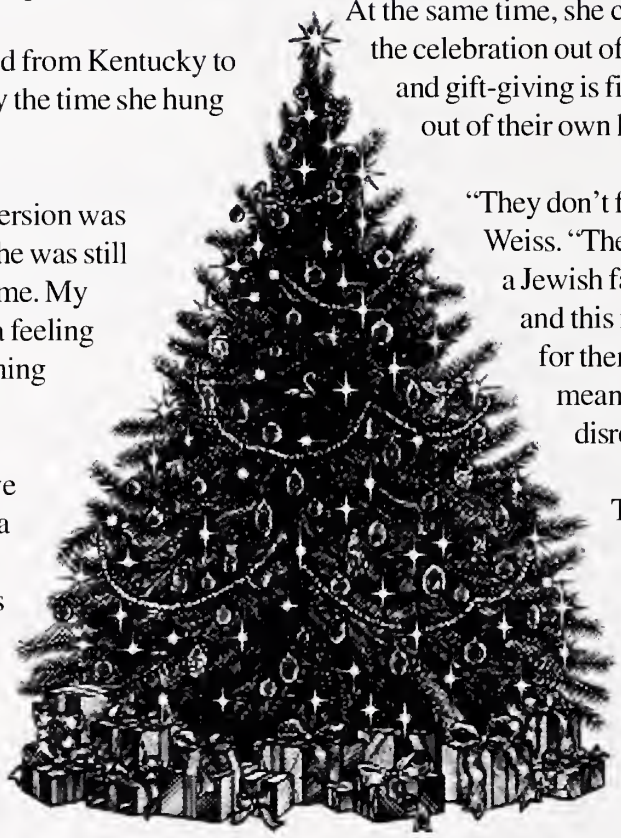
The ghost of Christmas past

By ABIGAIL LEICHMAN
Repinted with permission -Forward

On Dec. 24, 1985, Sarah Rappoport became a Jew.

Later that night, her father called from Kentucky to wish her a Merry Christmas. By the time she hung up, she was in tears.

"My dad didn't know my conversion was that day," she explained. "And he was still struggling with the idea at the time. My reaction was emotional; it was a feeling I'd disappointed him [by becoming Jewish]."



For people who choose to leave Christianity, Christmas is often a stressful time for the first few years after conversion. Feelings of guilt or melancholy are not uncommon as yuletide memories surface. They may wonder if they still have a place at family gatherings on the most festive Christian holiday.

"I encourage my students to honor the origin of their birth with their birth families, and not to disrespect their parents and give up a tradition that's been very important to them all their lives," said Rabbi Bernice Weiss, author of "Converting to Judaism — Choosing to be Chosen."

When new Jews come together at Christmas with their birth families, said Weiss, it "adds a wonderful dimension to their kids' lives. After all, knowledge and understanding are the key to bridging gaps between people."

At the same time, she cautions her students to keep the celebration out of a religious context — dinner and gift-giving is fine, but church is not — and out of their own homes.

"They don't feel guilty that way," said Weiss. "They have committed to having a Jewish family and a Jewish home, and this is what they have embraced for themselves, but that doesn't mean they should be disrespectful."

This formula has worked well for many converts, such as Anthony Luciano, a River Edge physician who converted 11 years ago. At the time, he had been married to a Jewish woman for 14 years and already had been celebrating Hanukkah at home while bringing his family to his parents for Christmas.

"I never felt a tug [toward Christmas after converting]," said Luciano. "Growing up, the holiday was important — but after a number of years of marriage it had lost its strength. Our kids were brought up to understand this was Grandma and Grandpa's holiday."

The passage of years also has helped Rappoport. "As time goes on, my [birth] family has seen that they are still part of my life and my kids are still part of theirs. When you convert, you've left the religion, not the family," said the Teaneck resident.

For the first couple of years after her conversion, Rappoport still felt depressed — "a visceral response," she said — upon seeing the Christmas decorations up and down Manhattan's Fifth Avenue as she walked to work.

But after she and her husband, Dan, went to Israel during the Christmas holidays about three years after their marriage, "it became significantly less of an issue" because the Jewish state's Hanukkah observances had made her aware she was now fully part of another tradition.

"I realized I didn't just give something up," she said. "I gave it up to get something else. I have my own set of holidays that give me a lot of joy."

Rabbi Stephen Listfield of Congregation Beth Shalom in Pompton Lakes said, "I don't tell people they can't be with gentile relatives for Christmas. Instead, I try to engender pride and meaning in their Jewish heritage because it's part of the multiple heritage these kids have. That's the strongest thing we can do."

Rappoport has made an effort to be intensely involved in her synagogue, Kanfei Shahar in Teaneck, as well as in her children's Jewish school, Solomon Schechter in New Milford, as a way to bolster her connection to her new religion.

"People who have converted can find things to confirm their Judaism and make that the important thing in their lives during the holiday season, doing really authentic Jewish expressions you wouldn't do if you were Christian," she said.

The proximity of Hanukkah to Christmas makes that task easier.

"Hanukkah is the perfect holiday for those who have converted," said Rabbi Michael Mayersohn of Temple Beth David in Westminster, Calif. "It's about saying 'It's OK to be different,' and that we can actually celebrate our distinctiveness from the dominant culture."

Elaine Nussbaum of West Milford, who converted 15 years ago, feels comfortable having her Catholic birth family over for a Hanukkah dinner as well as joining them on Christmas. She, her husband, David, and their three children often visited Elaine's sister on Christmas Day when the children were younger.

"They got Hanukkah presents wrapped in Hanukkah paper, and we gave my sister's kids Christmas presents wrapped in Christmas paper. My kids knew we were not 'doing' Christmas; we were just going to my sister's for her holiday," she said.

But the balance is not as easy for everyone.

Anna, a convert featured in Weiss' book, confides her discomfort when her in-laws send her children toy Santa Clauses in December. (Her husband, whose father is Jewish, is contemplating conversion to Judaism as well.) "I tell them to send [Hanukkah] presents, that we keep a Jewish home, but it has been hard," Anna told Weiss. "They just have to understand that there is to be no confusion in our home."

Continued on page 30



Butterfly Ballot Designer Speaks Out

Palm Beach election official Theresa LePore, who designed the "butterfly" ballot that many voters claimed was too confusing and led them to vote incorrectly, says she was just trying to make ballots easier for Palm Beach County voters.

"Being that I'm involved with a federal task force for blind and handicapped voters, I'm particularly sensitive to the special needs of those citizens that fall into those categories,"Theresa LePore told ABCNEWS' *Good Morning America* in an exclusive interview.

"Palm Beach County has a lot of elderly voters. I was trying to make the ballot so that it would be easier for the voters to read, which is why we went to the two-page, now known as the butterfly ballot."

Some Florida voters said left the ballot confused them and caused them to cast their ballots for Reform Party candidate Pat Buchanan instead of Vice President AL Gore. Some Democrats say that cost Gore Florida's 25 electoral votes and allowed Texas Gov. George W.Bush to win the presidency.

A Day of Complaints

The first complaints, from two elderly men, about the ballot came at 10 a.m. on Election Day. LePore says she hoped it was an isolated incident, but by afternoon there was a groundswell of criticism.

She says she tried to send word to her 531 precincts to help voters navigate the ballot, but that the complaints kept rolling in.

S"People need to take some responsibility as well for what they do," LePore told *GMA*. "Looking back, maybe we should have made it clearer that the presidential candidates were on two pages. I don't know. Again, I can't go back and second guess, because it's something that's done."

When asked about the pattern of voting for Buchanan in some of the Democratic Jewish precincts, LePore said she did consider it suspicious.

"But as normal procedure, the day after the election, we go through precinct by precinct to see if there's any anomalies or anything that looks out of the ordinary, and in some of the condo precincts and other specific precincts where he received a little bit larger percentage than normal, then that's when I started noticing that maybe something wasn't right here.

When asked whether it was the ballot that was the anomoly, LePore answered, "Obviously."

LePore also said that in retrospect, Palm Beach County "probably should" have worked on Thanksgiving to recount the ballots to miss Florida's Secretary of State Katherine Harris' cutoff date for the manual recounts. Palm Beach officials were widely criticized for spending days wrangling over what to do about the recount, and then taking the Thanksgiving holiday off.

When asked whether she thought the ballot may have cost Gore the election, LePore said she was unsure.
"Who's to say? Again, it just - you don't know. You can't go back and try to reconstruct because it is a secret ballot, so there's no way to go back and see who voted one card or another card, and ask them, 'Hey, what was your intent on this?'
"And in talking to - rather receiving notes from other elections officials around the country, through some other organizations I belong to, they're saying, 'there but for the grace of God go I.' It could have been anybody in the country, and it could have been any state or any other voting jurisdiction, if put under the same scrutiny that we were put under."

Keeping to Her Job

LePore, who says she's had 25 lawsuits filed against her since the Nov. 7 election, said the last six weeks have been "hell."
"It hurts" LePore said. "I did have a lot of support

but there are a lot of people I am getting a lot of hate mail."

But despite the "horrible things" that people have said about her, she said that she will stay on as Palm Beach County's supervisor of elections and plans to seek re-election in 2004.

LePore said the hardest part of the last six weeks has been people she thought were friends demanding her resignation, calling her a "closet Republican" and accusing her of being "paid off" as part of a conspiracy to elect Bush.

"If I was paid off, why am I here instead of the Bahamas?" she said.

LePor has been ab elections worker for most of her life. She started in the Palm Beach office in 1971 at the age of 16.

A die-hard Democrat and daughter of a former West Palm Beach commissioner, she slowly moved up the ladder until she was elected to her current post in 1996.

She refused to say who she voted for but hinted that she may change her party affiliation to independent.

Good or Bad?

What a lack of Jewish representation in Bush's Cabinet might mean for Jews and Israel.



By Sidney Zion

There'll be no Yiddish spoken in the Bush Cabinet — unless Colin Powell starts talking to himself. Dubya spells diversity with his picks. Three Blacks, a Cuban émigré and most recently, an Asian American Democrat and an Arab American Republican named Abraham.

But no Jews. And no questions from the allegedly Jewish-dominated media, no word from the Jews in Congress and no comment from the Jewish lobby.

Is this the silence of the lambs, or are American Jews so secure as to not give a damn about a Jew-free Cabinet?

When we recall how the Jews jumped for joy when Joe Lieberman got the call for vice president, it's hard to believe they believe they're too strong to care about slights.

On the other hand, listen to Bones Rachles, my old Jewish connection in Jersey: "We voted for Clinton, so what could we expect? James Baker said it right to Bush's father: 'F—- the Jews, they don't vote for us anyway.' Now the son takes the cue from the old man, so what's new?"

I ask Rachles what the Blacks did for Bush to get them three seats on the right hand of the president. "Yeah, well, uh, I don't know the answer to that one," he responds.

Jews were overwhelmingly for Al Gore, but still Dubya got 20 percent of their vote. Blacks delivered maybe 2 percent to Bush.
And the selection of the Yiddish-speaking Powell won't do anything for W. in the next election, nor will Condoleezza Rice or Education Secretary-to-be Rod Paige.

They are all fine choices, but none of them have ever been Black activists, to say the least.

And don't get me wrong, it doesn't trouble me in the least that Bush hasn't put a Jew in his Cabinet. The history of Jews in our government has been the history of chiropractic — they bend over backward to prove that they will do nothing for Israel.

The foreign-policy Jews around Bill Clinton are proof positive of this. They were appointed by George Bush Sr. to make peace in the Middle East, and all

Continued on page 30

Jewish Reviews

As A Driven Leaf

By Milton Steinberg

Behrman House 480 pp.
$15.95 paperback
Reviewed by Estelle Hoffman

As A Driven Leaf was published in 1939 and its current edition bears a foreword by Chaim Potok. It is a novel based on the life of a person who lived in the period following the destruction of the Second Temple. Although he is referred to in both the Palestinian and Babylonian Talmuds, little is known about the man named Elisha ben Abuya. The story written by Milton Steinberg is extremely dramatic, and although centuries old, its message is timeless.

A cynical reader might conclude that thinking breeds confusion. The life of Elisha through his quest for real proof, or truth, if you will, resulted in frustration. One view certainly might lead to the conclusion that faith is a valid component of a good life. Study and wide learning produced great suffering in a life that might otherwise have been rewarded and admirable. How does one not think, I wonder.

Besides the philosophical lessons in this once bestseller is a vivid insight into the history and lives of the intertestamentary period, the first century C.E.

Milton Steinberg was a conservative rabbi who lived only until the age of 46. He wrote one other book, a work of nonfiction, *The Making of The Modern Jew.* His early death was undoubtedly a loss to our literature. Reading *As A Driven Leaf,* or rereading it, is well worthwhile.

Eyes Remade For Wonder

By Rabbi Lawrence Kushner
2 Recorded Sound Cassettes
Sounds True $18.95

On these cassettes, in *Eyes Remade for Wonder* Rabbi Lawrence Kushner immerses us in what has been called Judaism's most "staggering insight"—the divine unity of all life. Rabbi Kushner is a frequent contributor to *All Things Considered* on Public Radio. These are his first audiotapes on which he shares tales and insights from his life as a spiritual explorer of our everyday world where the sacred meets the ordinary.

He delves into Jewish mysticism, revealing what mystics have explored through the ages. He promises wonders as we learn to pay closer attention to very small things in order to develop awareness of sacred unity.

These two tapes let us hear the voice behind such modern spiritual classics as *The Book of Miracles* and *The Book of Letters.*

Rabbi Lawrence Kushner has served as rabbi of Congregation Beth El in Sudsbury, Mass., for 27 years. He has served on the faculty of the Hebrew Union College-Jewish Institute for Religion for the past ten years. He is a leader in shaping the agenda for personal and institutional renewal in America today

Conversations with Yitzhak Shamir

Translated by David Aisner, Edited by Dr. Haim Misgav

Talpiot Press 207 pp. Paperback

Conversations with Yitzhak Shamir is a timely book in view of the peace process ongoing. These are the convictions of prime minister of Israel from 1986-1992, dealing with subjects of negotiations with the Arabs, aliya, Zionism, the Jonathan Polloard case and the American and Russian Jewish communities.

Whether you agree with him or not, he is honest in presenting the philosophy of the Israeli Right. He disagrees with the present prime minister, Ehud Barak. He is an angry man, disagreeing with those who would surrender any territories.

He worries about the issue of Palestinian refugees, who, he says, would come in the millions once a Palestinian state would be established, all requesting return to places they'd lived before the War of Independence.

He bemoans the fact that only a few thousand new immigrants come to Israel every year, and that even Jews from the former Soviet Union are down to a mere trickle. At the age of 84, he stands like an old rock. Shamir says the future of Israel is at stake of Jews from the U.S. will not make aliyah. He deems this an emergency. He believes there are about 13 million Jews all over the world, and that at least 10 million Jews are needed in Israel. This is more important than military strength. He thinks the Arabs still want to destroy Israel, not make peace, and that an Arab law of return might be a Trojan horse.

He wants all Jews, including those who belong to the Reform movement, and he wants especially a massive aliyah of American Jews. This alone will make Israel secure.

These *Conversations* tell the story of his family's fate in the Holocaust, his relations with Menachim Begin who was his leader and mentor, and the story of the struggle for the Jewish state and the 1948 War.

The editor, Dr. Haim Misgav, is a native of Israel who has practiced law in Tel Aviv since 1966. He writes for periodicals and is host of an Israeli TV show called "Crossfire" with co-anchor Gen. Oren Schahon.

Being Jewish: The Spiritual and Cultural Practice of Judaism Today

By Ari L. Goldman Simon & Schuster 288 pp.

With growing number of Jews returning to their religious roots, this thoughtful examination of what it means to be Jewish—written by the acclaimed author of *The Search For God At Harvard*—focuses on both the history and contemporary practice of Judaism in all its guises.

Without endorsing any sect of Judaism, Ari Goldman emphasizes the flexibility of Judaism, while supporting the traditional elements, its rituals, prayers and its spiritual and cultural life.

He is an Orthodox Jew, but makes no claim that Orthodoxy is the only true Judaism. As he accepts the validity of all religions for their adherents, he recognizes as Jews those who observe Judaism in different ways. He writes about the difference between Israeli Jews and those who live in other countries, of what unites all Jews and divisions among them.

He maintains that innovation is natural in Judaism, as it made adjustments throughout the ages to adapt itself to the time and place in which it found itself. Critics say this kind of change is beyond the limits of Judaism, and "interpret" the laws instead of admitting the need for change as society changes.

He attempts to accept all forms of Jewish life, giving statistics on the numbers of Jews in the U.S. who behave in various ways religiously, and adds some comfort and advice to those who struggle to be Jewish as they see fit.

The bulk of this treatise on *Being Jewish* is devoted to the description of all of the Jewish Holidays and of the Jewish ceremonies at all of the stages of Jewish life. There are sections on the Sabbath, on Kashrut, marriage, sex, hospitality, and Jewish views on assorted aspects of life within Judaism.

Since most of the portions dealing with holidays, etc., are generally understood, except for totally estranged Jews, the reading becomes tiresome, albeit some interpretations of the rituals may be original. Jewish traditions about charity, morality, ethics are well presented. If one hasn't read numerous books devoted to the same cause, *Being Jewish* might well become a total reference. It is uncritical of any form of Jewish life without being critical of Judaism itself.

Continued on page 30

Jew vs Jew

By Samuel G. Freedman
Simon & Schuster 384 pp.
Paperback
Reviewed by Estelle Hoffman

Jew vs Jew is about "The Struggle for the Soul of American Jewry," as the subtitle states. Samuel G. Freedman has been honored as the nation's outstanding journalism educator. As such, he is concerned with the different kinds of societies in the U.S. and their conditions and traits.

He believes that the Jewish community is more deeply divided than ever before, threatening Judaism with dangerous divisiveness. In a nutshell, "America has presented a people whose solidarity was formed by oppression and persecution with the unforeseen challenge of acceptance." Within that nutshell is a hard nut to swallow.

If we do not have an external enemy, do we turn on each other? It is a question that may be applied to the State of Israel, as well. If the peace process were to succeed, would the factions in Israel, which are sometimes hostile, fight each other? Freedman calls the situation a civil war.

In the prologue, we are reminded of the revolt of Judea against Rome which then ruled it and of the failure of the Jewish forces to agree upon action. Even against the mortal threat, high priests and Zealots fought each other. Whether unity would have resulted in success against the might of the Roman army is questionable. Afterward, some Jews came to believe the destruction was caused by internal hatred.

Now we are divided by disagreement about matters of who is a Jew, gender roles in Judaism, the price of peace in Israel. There is internal division in Orthodoxy and the eternal discrimination of what might be called castes of Jews from different countries and backgrounds.

The issue raised by feminist Jews has caused outrage both here and in Israel. Revisionists attempt to magnify the role of women in the Bible. Jewish minds are not easily changed about tradition, but modern times seem to require more honest equality than rigid Orthodoxy is willing to allow.

The author offers numerous individual cases to illustrate what he calls "The Struggle for the Soul of American Jewry." He offers no solutions, except an extensive bibliography.

The contributions of Jews to the United States is enormous, making it impossible to think of our society without them, but the price paid in assimilation as ghetto walls came down is great. The conclusion is that we have fought bitterly over the meaning of being Jewish, but that now the only ones who still wage the battle are the only ones who care.

Samuel G. Freedman is both writer and professor. Three previous books are: *Small Victories: The Real World of a Teacher, Her Students and Their High School; Upon This Rock: The Miracles of a Black Church;* and *The Inheritance; How Three Families in America Moved From Roosevelt to Reagan and Beyond.* All three books were contenders for awards; *Upon This Rock* won in 1993 for excellence in journalism. All were listed among the New York Times Notable Books of the Year. He was a staff reporter for the New York Times and continues to contribute to it and others.

Foreign Brides

By Elena Lappin
Farrar, Straus and Giroux
208 pp. $22
Reviewed by Estelle Hoffman

This collection of twelve short stories is witty and different, sometimes surprising twists. Elena Lappin was born in Moscow and grew up in Prague and Hamburg. She has lived in Israel, Canada, the U.S. and now in London. She understands what it is to be a foreigner.

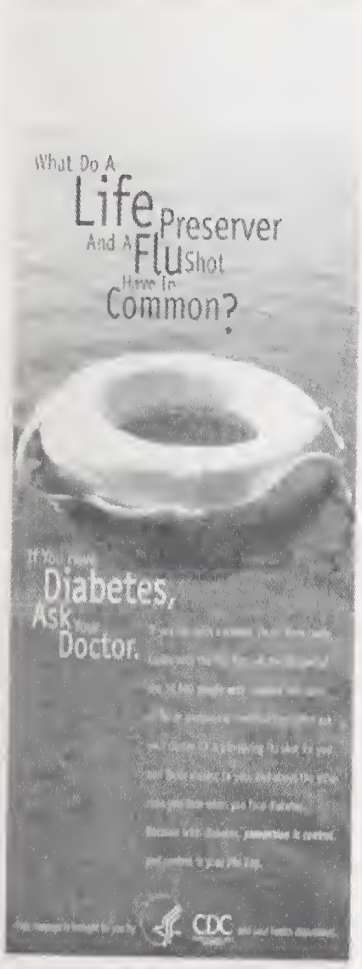
These stories deal with married women who have been transplanted. It is true that one takes oneself with herself (or himself) anywhere; yet the problems of adapting to a new culture are many and sometimes funny. The reader has the feeling that Elena Lappin writes for fun and with humor at heart, of matches and mismatches.

If one has not been an immigrant, it is hard to imagine the effects of being in a foreign land. These stories of Foreign Brides touch on the poignancy of that experi

ence, and are told by this author, herself a product of transplantation.

She is fluent in six languages and handles English in her writing in an uncomplicated style. She was editor of *The Jewish Quarterly,* and is working on her first novel, besides appearing to publicize *Foreign Brides.*

These stories are filled with keen insight and sympathy and reading them is easy and entertaining. The book is recommended for reading pleasure.



Spertus Museum Announces Competition Guidelines

Entry guidelines are available for the next installment of the *Spertus Prize,* a biennial, juried competition for the creation of Jewish ceremonial art, sponsored by Spertus Museum (of Spertus Institute of Jewish Studies, 618 South Michigan Avenue). Open to artists of all nationalities and religions, the competition awards a $10,000 prize to the winning artist, determined by the jury.

The object to be created for the upcoming *Spertus Prize* competition is the *mezuzah* (container for parchment with a biblical inscription). The winner and finalists will be awarded in the year 2002, and will be featured in an exhibition at Spertus Museum and included in a published exhibition catalogue.

The *Spertus Prize* is designed to stimulate debate about the criteria determining quality ceremonial art, and to foster greater appreciation for all Judaic art forms. Underwritten by Philip and Sylvia Spertus, and organized by the Spertus Museum, it has become the largest competition for contemporary Judaica.

Deadlines for entries is December 28, 2001. For more information or to obtain entry guidelines, contact Spertus Prize Competition, 618 South Michigan Avenue, Chicago, Illinois, 60605; fax 312-922-3934; or e-mail musm@spertus.edu.

The largest Jewish museum between the coasts, *Spertus Museum* invites visitors to encounter the realm of Jewish history, religion, art and culture through its exhibitions and programs. Of special note are the Zell Holocaust Memorial, the nation's first museum exhibit on the Holocaust; the ARTiFACT Center, a hands-on archaeological experience; and a variety of changing exhibitions exploring issues relating to Jewish life.

Spertus Museum is located at 618 South Michigan Avenue, Chicago, Illinois 60605. Hours: Sunday-Wednesday, 10 a.m. – 5 p.m.; Thursday, 10 a.m. – 8 p.m. (except January-February, close at 5 p.m.); Friday, 10 a.m. – 3 p.m.; Closed Saturday. Admission is $5 for adults; $3 for children, students and seniors. Maximum family rate if $10. Friday is free. Group tours available. For information call 312-322-1747. E-mail: musm@spertus.edu.

Spertus Institute of Jewish Studies is dedicated to preserving the Jewish legacy bequeathed by the past, and to utilizing its wisdom to shape the future. The purposes of the Institute are articulated through the programs, collections and activities of its three major components: Spertus College, Asher Library and Spertus Museum.

Spertus Institute of Jewish Studies is a partner in serving our community, supported by the Jewish United Fund/Jewish Federation of Metropolitan Chicago.

Spertus Museum

Continued from page 21-*Chained Wives*

• Where arbitration is necessary, only regular judges of the court will be used, excluding ad hoc tribunals (such as the *zabla* courts in which each side chooses an advocate as a judge). In the event that the two sides are unable to agree on the choice of a court, the two courts involved shall agree upon a panel of judges to arbitrate under the aegis of both.

• Litigants are expected to present their cases to the court personally.

• Litigants shall be represented by no one other than members of the bar. In the event that one party elects to be so represented, the other party must be notified in advance to allow for equal representation.

Continued from page 27-*Being Jewish*

Ari L. Goldman was a reporter for The New York Times for twenty years, covering religion for half of that time. He then taught at Columbia University's Graduate School of Journalism. He lectures and writes widely about Judaism.

Continued from page 23-*Christmas Past*

Others simply miss the excitement of the season. "I don't have feelings of guilt about leaving Christianity behind," a new convert named Susan told Weiss, "but rather feelings that I'll miss it. Getting ready for the Christmas holidays is fun. ... But it's something that over time I'm sure I'll miss less and less."

Looking back, Sarah Rappoport feels Christmas Eve was not the best date to choose for her conversion.

"I did it partly because it was hard to schedule a convenient time for the rabbis and for me, but also partly because I thought, 'Hey, this isn't going to be your holiday anymore, so you may as well go with it. You can't hang on to the past.'

"But it ended up being fairly traumatic ... Conversion happens in one day, but then a gradual emotional process has to take place afterward. Over time you start to feel more and more Jewish."

Continued from page 25-*Good or Bad?*

they have done is to help create terror in Israel. Yitzhak Rabin asked Clinton to retain them, and he did. The only good news for Israel is that Dubya probably will not keep them.

The question is, who will he replace them with? And that depends on how he views the Israeli-Palestinian war.

What we know so far is not good for the Jews. Bush supported Clinton's Arab-appeasement policy throughout the campaign and he supports it today.
His daddy's old crew is in power, and while some of them appear to be pro-Israel, a second look doesn't make Jews sanguine.

Thus, Vice President-elect Dick Cheney was secretary of defense during the Gulf War. Colin Powell was the head of the Joint Chiefs of Staff. Together with Bush I, they refused to let Israel respond to 39 missile attacks on the Jewish state. Together with Gen. Norman Schwartzkopf, they lied to the Israelis when they said they had destroyed Saddam Hussein's missiles.

And altogether, with Secretary of State James Baker, they demonized Israel by accusing the Jewish lobby of attempting to run American policy by blackmail. Remember President Bush's "lonely little guy" speech after the Gulf War?

When Israel asked him to make good on a promise of a $10 billion loan to absorb Russian immigrants, Bush portrayed the Jewish lobby as an all-powerful force in Congress, dedicated to undoing true American values.

So, with W., it's down to the old question: Is it good or bad for the Jews?

COMMUNITY news



Fannye Friedman

Mrs. Fannye Friedman, 92, of Montlieu Ave. died Oct. 5, 2000, at Evergreen Nursing Home after a short illness.

She was born May 15, 1908, in Baltimore, daughter of Jennie and Hyman Yankeloff. She was married to Max Friedman who preceded her in death after 50 year of marriage. She was among the early families in B'nai Israel Synagogue, active in the Ladies Auxiliary and the Council of Jewish Women. She will be remembered by many in High Point, North Carolina.

Surviving are a brother, Julius Yankeloff; two sons, Paul and Stanley Friedman and many grandchildren and great grandchildren.

Alexander Muss High School in Israel



Greensboro graduates are: left to right, top row: Julia Davidowitz, Misha Kazakov, Slava Yefimov, Adam Lazovik, Barrie Schefflin, Stacy Fields, Rachel Shyloski. Bottom row, left to right: Lauren Marker, Yulyia Lochinsky, Rachel Benson, and Marina Mochkina.

Charlotte graduates of the Alexander Muss High School in Israel receive their diplomas from teacher, Yossi Katz, at the JCC in Charlotte. AMHSI is an eight week independent academic experience offered 5 times per year (September, December, February, April and summer). Teens study the history of the Jewish people on site, in chronological order and earn high school and college credit. For information, contact: Linda Marks Shapiro, Director of Admissions for the Mid-South, at: 336-297-9665 or amhsims@aol.com

Left to Right, top row: Micha Monosoff, Jessica Levine, Yossi Katz, Lauren Rauch (Gastonia), Samara Lipman (Greensboro), Aaron Weiner (Matthews), Jordan Klemons, Matthew Gordan. Left to Right, bottom row: Michael Borresen, Phillip Brodsky, Matthew Oberhardt (Raleigh), and David Krusch. Not pictured: Sara Bryan.



The American Jewish
TimesOutlook
P.O. Box 33218
Charlotte, NC 28233-3218

Nonprofit Organization
U.S. Postage Paid
Charlotte NC
Permit Number 609

0052191

SERIALS DEPARTMENT
CB #3938,DAVIS LIBRARY
UNVERSITY OF NC AT CHAPEL HILL
CHAPEL HILL N C
27514-8890

1934

The American Jewish Times Outlook

2001

Final Issue

Bridgeport National
Bindery, Inc.
MAR. 2001